

TVVELVE
SERMONS.
PREACHED

1. *Ad Clerum.* III.
2. *Ad Magistratum.* III.
3. *Ad Populum.* VI.

BY
ROBERT SAVNDERSON
Batchellor in Divinity, sometimes
Fellow of *Lincolne Colledge*
in OXFORD.

I. COR. 3. 8.
He that planteth, and he that watereth are one.

LONDON,
Printed by AVG. MATH. for ROBERT DAVVLMAN,
and are to be sold by ROBERT ALLET, at the
signe of the *Blacke-Bear*, in *Pauls-
Church-yard* 1632.

4/6

2



TO
THE RIGHT
REVEREND
FATHER IN GOD,
GEORGE, Lord Bi-
shop of London, my sin-
gular good Lord.

My good LORD:

Had ever thought, the interest of
but an ordinary friend, might
have drawne me to that, whereto
the d. sight of a right bitter foe should not
have driven me: till the Fate of these Ser-
mons hath taught me my self: better, and now
given me at once a sight both of my Errour
and Infirmitie. The improbity of some good
friends, I had out-stood, who withall their vex-
ation could never prevaile upon me for th-

THE EPISTLE

publishing of but the former of them: when
 loe, at length the rest & importunity of hard
 censures, hath wrung both it, and the fellow of
 it out of my hands. So much have we a stron-
 ger sense of our owne wrongs, then of our
 friends requests: and so much are we for-
 warder to iustifie our selues, then to gratifie
 them. How ever, if (by Gods good blessing
 upon them) these slender labours may lend any
 helpe to advance the peace and quiet of the
 Church, in settling the iudgements of such, as
 are more either timorous then they need be,
 or contentious then they should be: I shall
 have much cause to blesse his gracious provi-
 dence in it, who, with as much ease, as some-
 times he brought light out of darkness, can out
 of private wrongs worke publike good. In
 which hope, I am the rather content to send
 them abroad: though having nothing to com-
 mend them, but Truth and Plainenesse. Yet
 such as they are, I humbly desire they may
 passe vnder your Lordships prot. Etion: wher-
 unto I stand by so many deare names enga-
 ged. By the name of a Visitour, in r. sp. Et of
 that Society, wherof I was of late a member:
 which

DEDICATORIE.

which founded by your Lordships godly
 2 Predecessors, hath had plentifull experi-
 ence of your Lordships singular both Care and
 Iustice in preserving their Statutes, and
 maintaining the rights of their foundation.
 By the name of a Diocesan; in respect of the
 Countrey, wherein it hath pleased God to
 seate me: which hath found much comfort in
 your Lordships religious and moderate go-
 vernment. By the name of a Master; in re-
 gard of that dependance I have upon your
 Lordship by speciall service. Which, as it put-
 teth a boldnesse into me, to tender this small
 pledge of my thankesfulnesse to your gracious
 acceptance: so it layeth a strong Obligation
 upon me to tender my best prayers unto Al-
 mighty God for the continuance and in-
 crease of his blessings upon your Lordship, to
 the good of his Church upon earth, and your
 eternall crowne in heaven.

So by Paynell Line.
 Novem. 10. 1621.

Your Lordships Chapleine in
 all dutifull Observance.

ROB. SAYNDERSON.

2 Richard
 Flemming and
 Thomas Ro-
 therham, B.
 Bishops of Lin-
 colne.

AN ADVERTISE-
MENT TO THE
READER.



G Ood Christian Reader, vnderstand, that in the delivery of these Sermons (because it was fit I should proportion my speech as neere as I could, to the houre) I was forced to cut off here and there part of what I had penned: which yet now, together with that which was spoken, I heere present to thy view, distinguished from the rest with this note (") against the lines. Thus much I thought needfull to advertise thee (because I see men are captious more then enough,) lest I should be blamed of vnfaithfulnesse, in either adding any thing vnto, or altering any thing of that which I delivered: which I have avoided, as neere as the imperfection both of my Copies, and memory would permit. Read without gall, or prejudice: Let not truth fare the worse for the Plainenesse: Catch not advantage at Syllables and Phrases: Study, and seeke the Churches Peace: Iudge not anothers servant. Let vs all rather pray one for another; and by our charitable support, helpe to beare the burdens one of another: and so fulfill the Law of Christ.

Amen. Amen.

SOME

SOME ADVERTISE- MENTS TO THE READER.

Know Christian Reader.

THAT one speciall reason I had, to induce me to print these Sermons, was, the irksomenesse I had found in transcribing copies of some of them, at the request of some friends that had desired it: by my facility in yeelding to whose desires therein, I had so farre provoked others, that thought they had some interest in me, to request the like; that I had now no other way left to put them off and to redeme my selfe from an endlesse drudgery in that kind, then this of sending them to the Presse. Sundry mens importunities, I have stayed hitherto for a good space, by promising to print those they desired; and have now (so farre) satisfied, by doing it at last.

That the *Advertisements* prefixed before the two first Sermons once before printed, concerning the meaning of this marke (") before the lines in some places, ought to be extended to the other Sermons also, as well as to those two.

That the particular *Contents* of each Sermon are so placed in the *Margent* after this note (§) in the beginning of every *Section* or *Paragraph*; that the Reader, with running over the *Margent* onely, may have a briebe and summary *abstrall* of the severall Sermons. God blesse them all to thy *Instruction* and *Comfort*. Amen.


1.

2.

3.

The Texts of the severall Sermons.

I. AD CLERVM. III.

- | | |
|----------------|---|
| Rom. 14. 3. | I.  Et not him that eateth, despise him that eateth not: and let not him that eateth not judge him that eateth. p. 1 |
| Rom. 3. 8. | II. And not rather as we be slanderously reported, and as some affirme that we say; Let vs doe euill, that good may come: Whose damnation is iust. pag. 43. |
| 1. Cor. 11. 7. | III. But the manifestation of the Spirit is given to every man to profit withall. pag. 83. |

2. AD MAGISTRATVM. III.

- | | |
|------------------|--|
| Iob. 20. 14. | IIII. I put on righteousness, and it clothed me: my iudgement was as a robe, and a diademe. pa. 125. |
| 15. | I was eyes to the blind, and feet was I to the lame. |
| 16. | I was a father to the poore: and the cause which I knew not, I searched out. |
| 17. | And I brake the iawes of the wicked, and plucked the spoyle out of his teeth. |
| Exod. 23. 1. &c. | V. Thou shalt not raise a false report: put not &c. pag. 181. |
| Psal. 106. 30. | VI. Then stood vp Phinches, and executed judgement, and so the Plague was stayed. pag. 215. |

3. AD POPVLVM. VI.

- | | |
|-----------------|---|
| 3. Kin. 11. 19. | VII. VIII. IX. Seest thou how Ahab humbleth himselfe before me? Because he humbleth himselfe before me, I will not bring the, &c. pag. 355. 391. 321. |
| 1. Cor. 7. 24. | X. Brethren, let every man wherein he is called, therein abide with God. pag. 363. |
| 1 Tim. 4. 4. | XI For every Creature of God is good: pag. 423. |
| Gene. 22. 5. | XII. And God said vnto him in a dreame; Yea, I know that thou diddest this in the integrity of thine heart: &c. pag. 499. |



AD CLERVM.
THE FIRST
SERMON.

At a Visitation
on 21 Boston
Line. 17. April.
1619.

ROM. 14. 3.

*Let not him that eateth, despise him that eateth not :
and let not him that eateth not, iudge him that
eateth.*

IT cannot bee avoided, so long as there is
weakenesse on earth, or *Malice* in hell,
but that scandals will arise, and differen-
ces will grow in the Church of God.
What through want of *Iudgement* in
some, of *Ingenuity* in others, of *Charitie* in almost all;
occasions (God knoweth) of offence are too soone
both given and taken : whilst men are apt to quar-
rell at trifles, and to maintaine differences even a-
bout indifferent things. The Primitive *Romane*

§ 1. *The oc-
casion.*

B

Church

a Act. 18. 24.

b De novo con-
versus; & de
lege catholica
minus officio
sacerdotum.
L. 12.c Verse 1.
d In d. 1. 1.
Rom. 15. 1.

§. 2. Scope.

c 1 Cor. 10. 8.

f Gal. 3. 14.

Church was not a little afflicted with this disease: For the remedying whereof, Saint Paul spendeth this whole Chapter. The Occasion, this: In Rome there lived in the Apostles times many *Jewes*; of whom, as well as of the *Gentiles*, divers were converted to the Christian Faith, by the preaching of the Gospell. Now of these new *Converts*, some better instructed than others, as touching the cessation of legall Ceremonies, made no difference of *Meates*, or of *Dayes*, but vsed their lawfull *Christian liberty* in them both, as things in their owne nature meerey indifferent: Whereas others, not so thoroughly *b* catechized as they, still made difference for Conscience sake, both of *Meates*, accounting them *Cleane* or *Uncleane*; and of *dayes*, accounting them *holy*, or *servile*, according as they stood under the Leviticall Law. These latter, Saint Paul calleth *e* *ἀδυνατοὶ ἐν τῇ πίστει*, *Weake in the faith*: those former then must by the Law of Opposition be *d* *Strong in the Faith*.

It would have become both the one sort, and the other, (notwithstanding they differed in their privat judgements, yet) to have preserved the common peace of the Church, and laboured the *e* *edification*, not the *ruine* one of another: the *strong* by affording faithfull *instruction* to the consciences of the *weake*; and the *weake*, by allowing favourable *construction* to the actions of the *strong*. But whichest either measured other by themselves; neither one nor other did *f* *ἐπιδορυόμενοι τῇ κρίσει αὐτῶν*, as our Apostle elsewhere speaketh, *Walke uprightly according to the truth of the Gospell*. Faults and offences there were on all hands. The *Strong* faulty, in *Contemning* the *Weake*; the *Weake* faulty in *Condemning* the *Strong*. The *Strong* proudly scorned the *Weake*, as *fooly* and *superstitious*; for making scruple at some such things, as them-

themselves firmly beleaved were lawfull. The Weake rashely censured the Strong, as *prophane* and *irreligious*; for adventuring on some such things, as themselves deeply suspected were unlawfull. The blessed Apostle, desirous all things should be done in the Church in love and *unto edification*, *h aqua lance*, and *eodem charitatis moderamine*, as Interpreters speake, taketh vpon him to arbitrate, and to meditate in the businesse: and like a iust vmpire *layeth his hand vpon both parties*, vnpartially sheweth them their severall over ghts, and beginneth to draw them to a faire and an honorable composition: as thus. The Strong, he shall remit somewhat of his superciliousnesse, in disesteeming, and *despising* the Weake: and the Weake: hee shall abate somewhat of his edge and acrimonie, in judging and *condemning* the Strong. If the parties will stand to this order, it will proove a blessed agreement: for so shall brotherly love be maintained, Scandalls shall be removed, the *Christian Church* shall bee edified, and *Gods name* shall bee glorified. This is the scope of my Text, and of the whole Chapter.

In the three first Verses whereof, there is *exordium*, *exordium*, and *exordium*. First, there is *Exordium*, in the first Verse; the Propofall of a generall Doctrine as touching the usage of Weake ones: with whom the Church is so to deale, as that it neither give offence to, nor take offence at, the weakenesse of any. [*Him that is weake in the Faith receive you, but not to doubtful disputations.*] Next, there is *Exordium*, in the second Verse, a declaration of the former generall propofall, by instancing in a particular case, touching the difference of Meates. There is one man *strong in the Faith*; hee is infallibly resolved, there is no meate *unclean* of it selfe, or (if received with thankfulness and sobriety) *unlawfull*: and because hee

g 1 Cor. 14 16
h *Casetan in lucum*
i *Bulling. in lucum*
k 105 9 33.

6. 3.
Coherence.
1.

2.

1 Verse 14.
m 1 Cor. 10. 23.

¶ Vcrf, 2.

¶ 1 Cor. 13. 17.

3.

§. 4. and Division of the Text.

a Literally setting at naught, so it is translated, Luk. 23. 11 and the Latine Translation which Tertull followed, rea-

knoweth he standeth upon a sure ground, *n. m. i. s. p. a. 700*, hee is confident he may eate any thing, and he useth his libertie accordingly, eating indifferently of all that is set before him, making no question for conscience sake, [*One man beleeueth he may eate all things.*] There is another man *Weake in the Faith*; he standeth yet vnresolved and doubtfull, whether some kinds of *Meates*; as namely, those forbid deu in the Law, be *cleane*; or he is rather carried with a strong suspicion that they are *uncleane*: out of which timorousnesse of judgement, hee chuseth to forbear those meates, and contenteth himse fe with the fruits of the earth; [*Another who is weake, eateth Herbes.*] This is *Species Faltu*; thus the Case. Now the *Question* is, in this *Case* what is to bee done, for the auoidance of scandall, and the maintenance of Christian Charitie? And this question my Text resolveth in this third Verse: wherein is contained *xiis*, Saint Pauls judgement; or his counsell rather, and aduice upon the Case, *Let not him that eateth, despise, &c.* The remainder of the Verse, and of the Chapter being spent, in giving *reasons* of the judgement, in this and another like case, concerning the difference and obseruation of Dayes.

I have made choyce to intreate at this time of Saint Pauls aduice; as usefull for this place and auditorie, and the present assembly. Which *aduice*, as the *Parises* and the *Faultes* are, is also two fold. The *Parties* two: Hee that eateth, that is the *Strong*; and he that eateth not, that is the *Weake*. The *Faultes* likewise two: The *Strong mans* fault, that's a *scandall* despising of his brothers infirmitie; and the *Weake mans* faults, that's *uncharitable* judging of his brothers libertie. Proportionably, the parts of the aduice, accommodated to the *Parises* and

and their *Faults*, are two. The one, for the Strong; that he despise not, *Let not him that eateth, despise him that eateth not.* The other for the Weake, that he judge not, *Let not him that eateth not, judge him that eateth.* Of which when I shall have spoken somewhat in their generall use, I shall by Gods assistance proceed by way of application to enquire how farre the differences in our Church, for *conforming*, and *not conforming*, agree with the present case of *eating*, and *not eating*: and consequently how farre fourth Saint Pauls advice in this case of *eating* and *not eating*, ought to rule us in the cases of *conforming*, and *not conforming* in point of Ceremonie. And first of the former rule or branch of the advice, *Let not him that eateth, despise him that eateth not.*

The termes, whereby the Parties are chara'tered, *He that eateth*, and, *He that eateth not*, have in the opening of the Case beene already so farre unfolded, as that I shall not need any more to remember you, that by him that eateth, must bee understood the *strong in Faith*, and by him that eateth not, the *weake*. And so reducing the words ab Hypothesi ad Thesim, this part of the advice [*Let not him that eateth, despise him that eateth not*] beareth sense as if the Apostle had said [*Let not the strong in Faith despise the weake.*] Weeke ones are easily despised: Strong ones are prone to despise: and yet despising is both a grievous sinne in the *despiser*, and a dangerous scandall to the *despised*. In all which respects, it was but needfull the holy Ghost should lesson us, not to despise one anothers weakenesse. *Let not him that eateth, despise him that eateth not.*

Weakenesse and *Smalenesse*, be it in what kind soever, is the fittest obie't to provoke contempt. As we travell by the way, if a fierce Mastiffe set upon us,

death here sily
to the Greeke,
*Qui manducat,
ne nullificet
non manducan-
tem.* Tertul de
ieiun. advertus
psch cap. 15.

S. 5. We must
not despise
others.

S. 6. Though
they be never
so weake.

a 1 Sam 17.42

b 1 Tim. 4.12.

c Eccl. 9. 16.

d Psal. 119. 141

e Mat. 8. 10.

f Col. 2.3.

g Luke 23. 11.

h 1 Cor. 15. 22.

i 1 Cor. 15. 22.

j Ibid.

we thinke it time to looke about, and to bestirre our selves for defence: but we take no notice of the little *Curres* that barke at us, but despise them. When *Goliath* saw little *David* make towards him, 1 Sam. 17. the Text saith, *He despised him; for he was but a youth.* And Saint *Paul* charging *Timothy* to behave himselfe in the Church of God, as that none should despise his youth, implyeth, that youth is obvious to contempt, and likely enough to bee despised. And though *Wisdome* be better than strength, yet *Salomon* tels us, *the poore mans wisdome is despised, and his words are not heard, Eccles. 9. & I am small and of no reputation,* saith *David*, Psal. 119. And our Saviours Caveat in the Gospell is especially concerning little ones, as most open to contempt: *Take heede that yee despise not one of these little ones.* But of all other, that weakenesse is most contemptible, which is seene in the faculties of the vnderstanding Soule: when men are indeed weake in apprehension, weake in iudgement, weake in discretion; or at leastwise are thought so. “Farre from any reall weakenesse this way, or any other, was our blessed Lord and Saviour *Iesus Christ*, *In whom were hid all the treasures of wisdome and knowledge;* yet because upon conference with him, hee seemed such unto *Herod*, not answering any of his questions, nor that expectation which the fame of his miracles had rayfed of him in *Herod*, *Herod* tooke him for some silly simple fellow, and accordingly vsed him: for he *set him at nought, and mocked him,* and put him in *a white coate*, as he had bene some foole, and sent him backe as hee came, *Luke 23.* And of this nature is the weakenesse my Text hath to doe withall: a weakenesse in iudgement; or as it is verse 1. a weakenesse in Faith. Where, by Faith, we are not to understand that justifying Faith, where-
by

by the heart of a true beleever layeth fast hold on the gracious promises of God, and the precious merits of Iesus Christ for the remission of sinnes: nor by *weakenesse in Faith*, that *infirmia*, wherewith the Apostles are sometimes charged; when the Faith of a true beleever is sore shaken with temptations of incredulitie and distrust. But by *Faith* we are to understand an *historicall Faith* onely, which is nothing else but a firme and secure assent of the judgement unto doctrinall truthe in matter of Faith or Life: and by *weakenesse* in such *faith*, a doubtfulnesse and irresolution of judgement concerning some divine truthe appertaining to the doctrine of Faith or Life; and namely, concerning the iust extent of *Christian libertie*, and the indifferent or not indifferent nature or use of some things. Which *weakenesse* of judgement in *Faith*, bewraying it selfe outwardly in a nice, and scrupulous, and timorous forbearance of some things, for feare they should bee unlawfull; which yet in truch are not so, but indifferent: doth thereby expose the person in whom such weakenesse is, to the contempt and despising of such as are of more confirmed and resolved judgements, and are stronger in the Faith.

Weakenesse then is in it selfe contemptible, yet not more then Strength is contemptuous. Positive contempt is the unhappinesse of the weak; but Active the fault of the strong. They that find truely, or but overweeningly conceit in themselves abilities, either of a *higher nature*, or in a *greater measure* than in other men, bee it in any kind whatsoever; it is strange to see, with what scornfull steite they can trample upon their weaker and inferiour brethren, and looke vpon them (if yet they will at all vouchsafe a looke) from aloft, as upon things below them: which is properly and literally to *despise*.

Mat 8. 26.
14. 31. 16. 8.

¶ Vides hic
significat per-
suasum de
vso verum in-
differentium:
per synecdo-
chm generis
Patet Schol.
in Rom. 14. 1.

7.
And we ne-
ver so strong:

a Luk 18.9 11

b iE. Diu. 74.
Luk. 18.9.

c Gen. 16.4-5.

spise. For so much the very words, *Contemner* among the Greekes, and among the Latines *Despicere* doe import. The Pharisee, it is like, cast such a disdainfull looke upon the poore Publicane, when in contempt he called him *a Iste Publicanus*: sure I am, that Parable was spoken of purpose concerning such *as trusted in their owne righteousness, and despised others, Luke 18.* And they are euer the likeliest thus to despise others, that conceit something in themselves more than others. *Wealth, honour, strength, beautie, birth, friends, alliance, authority, power, wit, learning, eloquence, reputation,* any trifle; can leaven our thoughts, (partiall as they are towards our selues) and swell us, and heave us up above our brethren: and because wee thinke wee doe *over-top* them; we thinke we may *over-looke* them too, and despise them as vulgar and contemptible. *Agar* could despise *Sarah*; the bond-servant, the free woman; the maide, her mistresse: onely for a little fruitfulness of the wombe beyond her; because *shee saw that she had conceived,* and her Mistresse was barren, *Genes. 16.* Al *strength* and eminencie then we see, be it in any little sorry thing, is apt to breede in men a despising of their weaker and meaner brethren: but none more, then this *strength* of knowledge and of *faith*, where-with we now deale. It should bee quite otherwise: our knoweledge should *preferre facem*, hold the light before us, and helpe us for the better discovery of our ignorance; and so dispose us to *humilitie*, not *pride*. But pride and selfe-love is *congenitum Malum*; it is a close, and a pleasing, and an inseparable corruption: which by slow and serpentine insinuations conueieth it selfe, as into whatsoever else is good, and eminent in vs, and poysoneth it; so especially into the endowments of the understanding part. Sharpnesse of *wit*, quick-

quickenesse of *conceit*, faithfulness of *memory*, facility of *discourse*, propriety of *elocution*, concinnitie of *gesture*, depth of *judgement*, variety of *knowledge* in Arts and Languages, and whatever else of like kind; are but as wind to fill the sailes of our pride, and to make vs swell about our brethren, in whom the like gifts are not, or not in like eminencie. *Scientia inflat*, "our Apostle might well say, & *Knowledge puffeth up*: And that it doth so readily and vnmeasurably, "that vnlesse there bee the greater measure both of "humility to prevent, and of charity to vent it, it will "in short time breed a dangerous Spirituall rumpance "in the soule. A disease, from which the strongest constitutions that haue beene, haue not beene altogether so free, but that they haue had, if not a spice of it, yet at leastwise an inclination vnto it. Even this our blessed Apostle, who had so much humility, as to account himselfe of *Apostles the least*, but of *sinners the chiefe*; was in so great danger to bee exalted above measure through the abundance of revelations; that it was needfull hee should haue a thorne in the flesh, the messenger of *Satan* to buffet him, lest hee "should bee exalted above measure, 2. Cor. 12. No "marvell then, if these new Converts, but lately "called by God out of the darkenesse of their ignorance, into his marvelous great light; and not having their vnderstandings well informed, and "their judgements thoroughly settled in the *Doltrine* "and *Use*, in the nature and extent of that *Evangelicall liberty* whereunto they were called: no marvell I say, if these, vpon so sensible a change, were "more then a little distempered with this swelling "about their brethren; even as far as to despise them. So hard is it, even for the most exercised Christian, not to take knowledge of his owne knowledge: or doing so, not to despise and neglect the infirmities

C

ties

d 1 Cor. 8. 1.
Quia discipuli
nisi hoc sermone
tum, &c.
Perf. Sanyr. 1.
Vide Casaub.
Ibid.

c 1 Cor. 15. 9.
f 1 Tim. 1. 15.
g 1 Cor. 12. 7.
Ira pñ capal-
pauus.

h 1 Pet. 2. 9.

ties of his lesse-knowing brother. It was not then without good need, that Saint Paul should become a remembrancer to the *strong in Faith*, not to despise the *weake*. And there is as good need, the very *strongest* of vs all should remember it, and take heed of despising even the very *weakest*. This *despising* being hurtfull both to the *strong*, and *weake*: to the *strong*, as a grievous *sinne*; and to the *weake*, as a grievous *scandall*.

¶ 8.

*Both for the
sinnes sake.*

a Prov 30. 3.

Despising, first is a *sinne* in the *strong*. Admit thy *weake* brother were of so shallow vnderstanding and judgement, that hee might say in strictnesse of truth, what *Agur* said but in modestie, and that with an *Hyperbole* too, *Prov. 30.* that *a surely hee were more brutish then any man, and that hee had not in him the vnderstanding of a man*: yet the communie of nature, and the common condition of humanity, should bee sufficient to free him from thy contempt. His *body* was formed out of the same dust, his *soule* breathed into him by the same God, as thine were: and he is thy *neighbour*. Let his weaknesse then bee what it can bee; even for that relation of *neighbourhood*, as hee is a *man*, it is *sinne* in thee to despise him, b [*Hee that despiseth his Neighbour, sinneth, Prov. 14.*] But that's not all: Hee is not onely thy *Neighbour*, as a *man*; but he is thy *Brother* too, as a *Christian* man. Hee hath embraced the *Gospel*, he beleeueth in the *Sonne* of God, hee is within the pale of the *Church*, as well as thou: though hee be not so exquisitely seene in some higher mysteries, nor so thorowly satisfied in some other points, as thou art. If it haue pleased God to endow thee with a larger portion of knowledge, thou oughtest to consider, *first*, that thou art bound to bee so much the more *thankfull* to him that gaue it; and then *secondly*, that it is expected, thou shouldst doe so much

b Prov. 14. 11.

1.

2.

much the more good with it; and *thirdly* againe, that thou standest charged with so much the deeper account for it. If the same God haue dealt these abilities with a more sparing hand to thy brother: in despising his weakenesse, what other thing dost thou then even despise the good Spirit of God, *c* that bloweth where hee listeth, and *d* giveth to every one as he listeth? For though there bee *c* diversities of gifts, (both for substance, and degree;) yet it is the same Spirit, 1. Corint. 12. And the contempt that is cast vpon the meanest Christian, reboundeth vpwards againe, and in the last resolution reflecteth even vpon GOD himselfe, and vpon his Christ. [*Hee that despiseth, despiseth not man but GOD; who hath given unto vs his holy Spirit, 1. Thess. 4. And when yee sinne so against the Brethren, and wound their weake consciences, yee sinne against Christ, 1. Cor. 8.*]

Thus you see *Despising* is hurtfull to the *despiser*, as a *sinne*: it is hurtfull also, as a *scandall*, to the *despised*. And therefore our Saviour in *Matth. 18*. Discouraging of *a* not offending little ones; anon varieth the word, and speaketh of *b* not despising them: as if despising were an especiall and principall kind of offending, or scandalizing. And verely so it is, especially to the Weake. Nothing is more grievous to Nature, scarce death it selfe, then for a man to see himselfe despised. *c* *Ego illam animum irridere me ut finam? Satius est mihi quovis exitio interire*, could he say in the Comedy. It is a thing that pierceth far, and sinketh deepe, and striketh cold, and lyeth heavy vpon the heart: *d* flesh and blood will digest any thing with better patience. "The great *e* Philosopher, for this reason maketh *Contempt* the ground "of all *Discontent*; and sufficiently prooveth it in "the second of his Rhetoriques: there being never

3.

c Iohn 3. 8.
d 1 Cor. 12. 17.
e 1 Cor. 12. 4.

f 1 Thess. 4. 8

g 1 Cor. 3. 12.

6. 9.

And the Scandall.

a Mat. 18. 6 & c
b *ibid* 10.
c Plaut in *Ci*
Rel. Act. 4.

Scam. 1.
d *Habet enim quendam aculeum cantumque, quem Passi prudentes ac boni viri difficillime possunt.*
Cic Verr 1.
e *Arist. lib. 3.*

Rhet. 2. cap. 2. where he thus defineth *An*
per. ὁδὸς ἡ ὀργή, ὁρατικὴ καὶ λογικὴ τινος καὶ παρὰ τὴν ἑαυτοῦ καὶ τῶν ἑταίρων.

Measure of the first Sermon

fVide opus

Adag. *Mega-**renses neque**terris neque**qu. 1. 1. 1.*

g καὶ πρὸς ἑν-

σιν. Arist. ubi

supra.

h ἐπιταλαμνός

ἐστὶν ὁ ἄνθρωπος.

i ὁ δὲ γὰρ (τὸ πρὸς)

ἐστὶν ὁ ἄνθρωπος.

k ἐπιταλαμνός

ἐστὶν ὁ ἄνθρωπος.

l καὶ ἐπιταλαμνός

ἐστὶν ὁ ἄνθρωπος.

Chryl hom.

23. in Gen.

k Have mercy

upon us, o Lord.

l have mercy up

on us: for we

are exceeding-

ly filled with

contempt. Our

souls are exce-

edingly filled

with the scor-

ning of those

that are at

ease, and with

the contempt

of the proud,

Psal. 123. 3-4.

l Mat. 18. 6-10.

"any thing taken offensively, but *sub ratione con-*
temptu; nothing provoking to *Anger*, but what is
 "either truly a *contempt*, or at leastwise so appre-
 "hended. Wee all know how tenderly every one
 of vs would take it, but to bee neglected by others;
 to haue no reckoning at all made of vs; to bee so re-
 puted as if we were not, or not worth the looking
 after *ὁ δὲ γὰρ ἐστὶν ὁ ἄνθρωπος*, as the *Oracle* said to
 the *Megarenses*. And yet this is but the least degree
 of Contempt; a g *privative* contempt onely. How
 tenderly then may wee thinke a weake Christian
 would take it; when to this *privative* he should find
 added a h *Positive* contempt also? when hee
 should see his person, and his weakenesse, not onely
 not compassioned, but even i taunted, and flouted,
 and derided, and made a laughing stocke, and a
 iesting theame? when hee should see them strue
 to speake and doe such things in his sight and hear-
 ing, as they know will bee offensive vnto him, of
 very purpose to vex, and afflict, and grieve his ten-
 der soule? Certainly for a *weake Christian* newly
 converted to the Faith, to be thus despised; it were
 enough, without Gods singular k *mercy* and support,
 to make him repent his late conversion, and revolt
 from the Faith, by fearefull and desperate Apostasie.
 And hee that by such *despising* should thus offend,
 though but l *one of the least* and weakest of those
 that beleue in *Christ*: a thousand times better had
 it bene for him, that hee had never bene borne;
 yea, ten thousand times better that a *Milk-Stone* had
 bene hung about his necke, and hee cast into the bot-
 tome of the Sea, ere hee had done it. *Despising* is a
 grievous Sinne, in the *despiser*, in the Strong: and
despising is a grievous scandall to the *despised*, to the
 Weake. Let not therefore the Strong despise the
 Weake; *Let not him that eateth, despise him that ea-*
teeth

teeth not. And thus much for the former branch of S. Pauls advice : The other followeth, *Let not him that eateth not, judge him that eateth.*

Faults seldome goe single ; but by couples at the least. Sinfull men doe with sinfull provocations, as ball-players with the Ball. When the Ball is once vp, they labour to keepe it vp : right so when an offence or provocation is once given, it is ^a *tossed to and fro*, the receiver ever returning it put vpon the giver, and that most times with advantage ; and so betwixt them they make a shift to preserve a *perpetuity* of sinning, and of scandalizing one another. " It is hard to say who beginneth offener, the *Strong*, or the *Weake* : but whether ever beginneth, " he may be sure the other will follow. If this *judge*, " that will *despise* ; if that *despise*, this will *judge* : ei- " ther doth his endeavour to cry quittance with o- " ther ; and thinketh himselfe not to bee at all in " fault, because the other was *first*, or *more*. This " Apostle willing to redresse faults in both ; begin- " neth first with the *strong* : and for very good rea- " son. Not that his fault simply considered in it selfe " is greater ; (for I take it a certaine truth, that to " *Judge one that is in the right*, is a farre greater " fault, considered absolutely without relation to " the abilities of the persons, then to *despise one " that is in the wrong* :) But because the *strong* " through the abilitie of his judgement, ought to " *yeeld* so much to the infirmities of his weake bro- " ther, who through the weakenesse of his judge- " ment, is not so well able to discern what is fit for " him to doe. What in most other contentions is " expected, should bee done in this : not he that is " *most in fault*, but hee that hath most *wit*, should " *giue* over first. Indeed *in reason*, the more faulty is " rather bound to yeeld : but if hee will be vnreaso-

10.

*Despising &
judging com-
pared.*

α διακρίνει
α διακρίνει α διακρίνει
αυ. Et max.
ορᾷς ὅτι διακρί-
νεις ὅτι γε-
νών ; ἢ ὅτι πλε-
ονεκτικῶς
ὅτι ἀδικα-
τως ; Max Ty-
rim διακρί-
νεις.

b Gen. 13. 9. 11

5. 11.

*We must not
judge others.*a *Ne condem-
nato.* Beza.b *Piscator in
Schol ad hunc
locum.*c *Evill man-
ners haue bin
the spoyling of
many good
words; as
τυραννία,
Tyrannus, So-
phista, Latro,
δύρις, κακοί, Ve-
nerū, Μισοί;
& in our Eng-
lish tongue,
Knaue, Villain,
Churle, &c.
See Minstreu,
Verspogan, &c.*

nable, (as most times it falleth out,) and not doe
 " it; then *in discretion*, the more able should doe it:
 " as *Abraham in discretion* yeelded the choise to
 " his Nephew Lot vpon the contention of their
 " Herdsmen, which *in reason* Lot should rather
 " haue yeelded vnto him. But where both are
 " faulty, as it is not good to stand debating who
 " began first; so it is not safe to straine courtesie
 " who shall end, and mend first. In the case of my
 " Text, both were faulty: and therefore our Apo-
 " stle would haue both mend. He hath school'd the
 " Strong, and taught him his lesson, not to *despise* ano-
 " thers infirmity; *Let not him that eateth, despise him*
 " *that eateth not.* Now the *Weake* must take out his
 " lesson too, not to *judge* anothers liberty; *Let not him*
 " *that eateth not, judge him that eateth.*

I will not trouble you with other significations
 of the word; to *Judge*, as it is heere taken, is as
 much as to a *Condemne*: and so the word *sauiour*
 is often taken in the worser sense for *apostropher*.
 " Tropically, by a *Synecdoche generis*, say Scholi-
 " asts: and they say true, But it is a Trope, for which
 " both in this, and: in diuers other words, wee
 " are not so much beholden to *good Arts*, as to *bad*
 " *manners*. Things that are good, or indifferent, we
 " commonly turne to ill, by vsing them the worst
 " way: whence it groweth, that words of good or
 " indifferent signification, in time degenerate so
 " farre, as to be commonly taken in the worst sense.
 " But this by the way. The *faults* of these *weake ones*
 in the case in hand, was, that measuring other
 mens actions and consciences, by the modell of
 their owne vnderstandings, in their private cen-
 sures they rashly passed their judgements vpon, and
 pronounced peremptory sentence against such, as v-
 sed their liberty in some things, concerning the

law-

lawfulness whereof themselves were not satisfied as if they were loose Christians, carnall professors, *nomine tenus Christiani*, men that would not stick to doe any thing, and such as made either none at all, or else very little conscience of their actions. This practice my Text disalloweth, and forbiddeth: and the rule hence for vs is plaine and short, *We must not judge others*, The Scriptures are expresse; *d Judge not, that ye be not judged*, Matth. 7. *e Judge nothing before the time, &c.* 1. Corin. 4. *f Thou art inexcusable, O man, whosoever thou art that judgest*, Rom. 2. And *g if thou judgest, thou art not a doer of the Law, but a Judge*, Iam. 4.

"Not that it is vnlawfull to exercise ciuill judgement, or to passe condemning sentence vpon persons orderly and legally convicted, for such as haue calling and authority therunto in Church or Common-wealth: for this publique politique judgement is commanded in the Word of God; and reason sheweth it to bee of absolute necessitie for the preservation of States and Common-wealths. Nor that it is vnlawfull secondly, to passe even our private censures vpon the outward actions of men; when the Law of God is directly transgressed, and the transgression apparant from the evidence either of the fact it selfe, or of some strong signes and presumptions of it. For it is *Hypocritie*, and not *charitie*, to bee credulous against sense. Charitie is *ingenuous*, and will *beleeue any thing*, though more then reason: but charity must not be *deserue*, to beleeue any thing against reason: Shall any charity binde mee to thinke the Crow is white, or the *Blacke-Moore* beautifull? Nor yet

sonne to *Ioceline*, Bishop of Sarum, into the See of Bath, concludeth the narration thus: *See tumen diuina matery, nostra Roma lacum in aqua fructu, Et absit credere, quia videmus.* Mahap. de nugis Cusialium, distinct. 1. cap. 22.

"chardly,

d Math. 7. 1.

e 1 Cor. 4. 3.

f Rom. 2. .

g Iam. 4. 11.

f.

e. 12. *This kind of judging being.*

a Ibid. 22. 9.

2 Chron. 19. 6

Rom. 13. 4 and elsewhere.

2.

b 1 Cor. 13. 5.

c *Asperum est iudicare.*

e Ibid. vers. 7. *mastra mētes.*

d As *Water Mapes* sometimes Arch-

deacon of Ox-

ford, relating the greff

Simony of the

Pope for con-

foming the

election of Re-

gan old ballad

cum debemus
aliquibus malis
adhibere reme-
dium siue no-
strum, siue alien-
um, expedit ad
hoc, ut securum
remedium ap-
ponatur, quod
supponatur id
quod est deteri-
or: quia reme-
dium quod, est
efficax contra
maius malum,
multo magis est
efficax contra
minus malum.
Aquin. 22æ q.
60 art. 4. ad 3.
Iob 1. 5.
g. Aperia non
ita reprehendi-
damus, ut de
sanitate despe-
remus. Gloss.
Ordin. in Ro.
14. 13.
Non quicquid
reprehenden-
dum, etiam
damnosum
est Sen. l. 6. de
benef. ca. 39.
h. As Paul,
Mary Magda-
lene, &c.
i. As David,
Peter, &c.

“thirdly, that all sinister suspicions are utterly vn-
“lawfull, even there where there wanteth evidence
“either of *fact*, or of great *signes*: if our suspicions
“proceed not from any corrupt affections, but
“onely from a charitable *jealousie* of those over
“whom we haue especiall charge, or in whom wee
“haue speciall interest, in such sort as that it may
“concerne vs to admonish, reprove, or correct
“them when they doe amisse: so was Iob suspi-
“cious of his sonnes, for sinning and cursing God in
“their hearts. But the judgement here and eliewhere
“condemned, is; either first, when in our private
“thoughts or speeches, vpon slender presumpti-
“ons wee rashly pronounce men as guilty of com-
“mitting such or such sinnes, without sufficient evi-
“dence either of *fact* or pregnant *signes* that they
“haue committed them. Or secondly, when vpon
“some actions vndoubtedly sinfull, as *blasphemy*,
“*adultery*, *perjury*, &c. Wee too severely censure
“the persons either for the future, as *Reprobates*
“and *Castaways*, and such as shall bee certainly
“damned; or at leastwise for the present, as *hypo-
“crites*, and *unsanctified* and *prophane*, and such as
“are in the state of damnation: not considering
“into what fearefull sinnes it may please God to
“suffer, not onely his *chosen ones* before Calling,
“but even his *holy ones* too after Calling, some-
“times to fall; for ends most times vnknown to
“vs, but ever just and gracious in him. Or thirdly,
“when for want either of *charity* or *knowledge*, (as
“in the present case of this Chapter) wee interpret
“things for the worst to our brethren: and con-
“demne them of sinne for such actions, as are not di-
“rectly, and in themselves necessarily sinfull; but may
“with due circumstances) bee performed with a
“good conscience, and without sinne. Now all
judging

judging and condemning of our brethren in any of these kinds is sinfull and damnable; and that in very many respects: especially these foure; which may serue as so many weighty reasons, why we ought not to judge one another. The *usurpation*, the *rauenesse*, the *uncharitablenesse* and the *scandall* of it.

First, it is an *Usurpation*. Hee that is of right to judge, must haue calling and commission for it. ^a *Quis constituit te?* sharply replied vpon *Moses*, *Exod. 2. Who made thee a Iudge?* and ^b *Quis constituit me?* reasonably alleaged by our Saviour, *Luk. 12. Who made me a Iudge?* Thou takest too much vpon thee then, thou sonne of man, whosoever thou art that judgest: thus saucily to thrust thy selfe into Gods seate, and to ^c *invade* his Throne. Remember thy selfe well, and learne to know thine owne ranke. *Quis tu?* ^d *Who art thou that judgest an other?* *Iam. 4.* or *Who art thou that judgest anothers seruant?* in the next following verse to my Text. As if the Apostle had said; What art thou? or what hast thou to doe to judge him that ^e *standeth or saleteth to his owne Master?* Thou art his fellow-seruant, not his Lord. Hee hath another Lord, that can and will judge him; who is thy Lord too, and can and will judge thee: for so hee argueth anon at verse 10. *Why dost thou judge thy brother? Wee shall all stand before the Iudgement seate of Christ.* God hath reserved ^f three Prerogatives Royall "to himselfe; ^g *Vengeance*, ^h *Glorie*, and ⁱ *Iudgement*. As it is not safe for vs then to encroach "vpon ^k Gods *Royalities* in either of the other "two; *Glorie*, or *Vengeance*: so neither in this of "Iudgement; *Dominus iudicabit*, ^l *The Lord him- selfe will judge his People*, *Heb. 10.* It is flat *Usurpation* in vs to judge: and therefore we must not judge.

Secondly, it is *rauenesse* in vs. A Iudge must

D

^a vnder-

5. 13.

I. *Unlawfull.*^a *Exod. 2. 14.*^b *Luke 12. 14.*^c *Mat. 23. 23.*^d *Mat. 23. 23.*^e *Mat. 23. 23.*^f *Mat. 23. 23.*^g *Mat. 23. 23.*^h *Mat. 23. 23.*ⁱ *Mat. 23. 23.*^j *Mat. 23. 23.*^k *Mat. 23. 23.*^l *Mat. 23. 23.*^m *Mat. 23. 23.*ⁿ *Mat. 23. 23.*^o *Mat. 23. 23.*^p *Mat. 23. 23.*^q *Mat. 23. 23.*^r *Mat. 23. 23.*^s *Mat. 23. 23.*^t *Mat. 23. 23.*^u *Mat. 23. 23.*^v *Mat. 23. 23.*^w *Mat. 23. 23.*^x *Mat. 23. 23.*^y *Mat. 23. 23.*^z *Mat. 23. 23.*^{aa} *Mat. 23. 23.*^{ab} *Mat. 23. 23.*^{ac} *Mat. 23. 23.*^{ad} *Mat. 23. 23.*^{ae} *Mat. 23. 23.*^{af} *Mat. 23. 23.*^{ag} *Mat. 23. 23.*^{ah} *Mat. 23. 23.*^{ai} *Mat. 23. 23.*^{aj} *Mat. 23. 23.*^{ak} *Mat. 23. 23.*^{al} *Mat. 23. 23.*^{am} *Mat. 23. 23.*^{an} *Mat. 23. 23.*^{ao} *Mat. 23. 23.*^{ap} *Mat. 23. 23.*^{aq} *Mat. 23. 23.*^{ar} *Mat. 23. 23.*^{as} *Mat. 23. 23.*^{at} *Mat. 23. 23.*^{au} *Mat. 23. 23.*^{av} *Mat. 23. 23.*^{aw} *Mat. 23. 23.*^{ax} *Mat. 23. 23.*^{ay} *Mat. 23. 23.*^{az} *Mat. 23. 23.*^{ba} *Mat. 23. 23.*^{bb} *Mat. 23. 23.*^{bc} *Mat. 23. 23.*^{bd} *Mat. 23. 23.*^{be} *Mat. 23. 23.*^{bf} *Mat. 23. 23.*^{bg} *Mat. 23. 23.*^{bh} *Mat. 23. 23.*^{bi} *Mat. 23. 23.*^{bj} *Mat. 23. 23.*^{bk} *Mat. 23. 23.*^{bl} *Mat. 23. 23.*^{bm} *Mat. 23. 23.*^{bn} *Mat. 23. 23.*^{bo} *Mat. 23. 23.*^{bp} *Mat. 23. 23.*^{bq} *Mat. 23. 23.*^{br} *Mat. 23. 23.*^{bs} *Mat. 23. 23.*^{bt} *Mat. 23. 23.*^{bu} *Mat. 23. 23.*^{bv} *Mat. 23. 23.*^{bw} *Mat. 23. 23.*^{bx} *Mat. 23. 23.*^{by} *Mat. 23. 23.*^{bz} *Mat. 23. 23.*^{ca} *Mat. 23. 23.*^{cb} *Mat. 23. 23.*^{cc} *Mat. 23. 23.*^{cd} *Mat. 23. 23.*^{ce} *Mat. 23. 23.*^{cf} *Mat. 23. 23.*^{cg} *Mat. 23. 23.*^{ch} *Mat. 23. 23.*^{ci} *Mat. 23. 23.*^{cj} *Mat. 23. 23.*^{ck} *Mat. 23. 23.*^{cl} *Mat. 23. 23.*^{cm} *Mat. 23. 23.*^{cn} *Mat. 23. 23.*^{co} *Mat. 23. 23.*^{cp} *Mat. 23. 23.*^{cq} *Mat. 23. 23.*^{cr} *Mat. 23. 23.*^{cs} *Mat. 23. 23.*^{ct} *Mat. 23. 23.*^{cu} *Mat. 23. 23.*^{cv} *Mat. 23. 23.*^{cw} *Mat. 23. 23.*^{cx} *Mat. 23. 23.*^{cy} *Mat. 23. 23.*^{cz} *Mat. 23. 23.*^{da} *Mat. 23. 23.*^{db} *Mat. 23. 23.*^{dc} *Mat. 23. 23.*^{dd} *Mat. 23. 23.*^{de} *Mat. 23. 23.*^{df} *Mat. 23. 23.*^{dg} *Mat. 23. 23.*^{dh} *Mat. 23. 23.*^{di} *Mat. 23. 23.*^{dj} *Mat. 23. 23.*^{dk} *Mat. 23. 23.*^{dl} *Mat. 23. 23.*^{dm} *Mat. 23. 23.*^{dn} *Mat. 23. 23.*^{do} *Mat. 23. 23.*^{dp} *Mat. 23. 23.*^{dq} *Mat. 23. 23.*^{dr} *Mat. 23. 23.*^{ds} *Mat. 23. 23.*^{dt} *Mat. 23. 23.*^{du} *Mat. 23. 23.*^{dv} *Mat. 23. 23.*^{dw} *Mat. 23. 23.*^{dx} *Mat. 23. 23.*^{dy} *Mat. 23. 23.*^{dz} *Mat. 23. 23.*^{ea} *Mat. 23. 23.*^{eb} *Mat. 23. 23.*^{ec} *Mat. 23. 23.*^{ed} *Mat. 23. 23.*^{ee} *Mat. 23. 23.*^{ef} *Mat. 23. 23.*^{eg} *Mat. 23. 23.*^{eh} *Mat. 23. 23.*^{ei} *Mat. 23. 23.*^{ej} *Mat. 23. 23.*^{ek} *Mat. 23. 23.*^{el} *Mat. 23. 23.*^{em} *Mat. 23. 23.*^{en} *Mat. 23. 23.*^{eo} *Mat. 23. 23.*^{ep} *Mat. 23. 23.*^{eq} *Mat. 23. 23.*^{er} *Mat. 23. 23.*^{es} *Mat. 23. 23.*^{et} *Mat. 23. 23.*^{eu} *Mat. 23. 23.*^{ev} *Mat. 23. 23.*^{ew} *Mat. 23. 23.*^{ex} *Mat. 23. 23.*^{ey} *Mat. 23. 23.*^{ez} *Mat. 23. 23.*^{fa} *Mat. 23. 23.*^{fb} *Mat. 23. 23.*^{fc} *Mat. 23. 23.*^{fd} *Mat. 23. 23.*^{fe} *Mat. 23. 23.*^{ff} *Mat. 23. 23.*^{fg} *Mat. 23. 23.*^{fh} *Mat. 23. 23.*^{fi} *Mat. 23. 23.*^{fj} *Mat. 23. 23.*^{fk} *Mat. 23. 23.*^{fl} *Mat. 23. 23.*^{fm} *Mat. 23. 23.*^{fn} *Mat. 23. 23.*^{fo} *Mat. 23. 23.*^{fp} *Mat. 23. 23.*^{fq} *Mat. 23. 23.*^{fr} *Mat. 23. 23.*^{fs} *Mat. 23. 23.*^{ft} *Mat. 23. 23.*^{fu} *Mat. 23. 23.*^{fv} *Mat. 23. 23.*^{fw} *Mat. 23. 23.*^{fx} *Mat. 23. 23.*^{fy} *Mat. 23. 23.*^{fz} *Mat. 23. 23.*^{ga} *Mat. 23. 23.*^{gb} *Mat. 23. 23.*^{gc} *Mat. 23. 23.*^{gd} *Mat. 23. 23.*^{ge} *Mat. 23. 23.*^{gf} *Mat. 23. 23.*^{gg} *Mat. 23. 23.*^{gh} *Mat. 23. 23.*^{gi} *Mat. 23. 23.*^{gj} *Mat. 23. 23.*^{gk} *Mat. 23. 23.*^{gl} *Mat. 23. 23.*^{gm} *Mat. 23. 23.*^{gn} *Mat. 23. 23.*^{go} *Mat. 23. 23.*^{gp} *Mat. 23. 23.*^{gq} *Mat. 23. 23.*^{gr} *Mat. 23. 23.*^{gs} *Mat. 23. 23.*^{gt} *Mat. 23. 23.*^{gu} *Mat. 23. 23.*^{gv} *Mat. 23. 23.*^{gw} *Mat. 23. 23.*^{gx} *Mat. 23. 23.*^{gy} *Mat. 23. 23.*^{gz} *Mat. 23. 23.*^{ha} *Mat. 23. 23.*^{hb} *Mat. 23. 23.*^{hc} *Mat. 23. 23.*^{hd} *Mat. 23. 23.*^{he} *Mat. 23. 23.*^{hf} *Mat. 23. 23.*^{hg} *Mat. 23. 23.*^{hh} *Mat. 23. 23.*^{hi} *Mat. 23. 23.*^{hj} *Mat. 23. 23.*^{hk} *Mat. 23. 23.*^{hl} *Mat. 23. 23.*

Thirdly, this judging is *uncharitable*. Charitie is not easily *suspicious*; but vpon just cause: much lesse then *cessorious* and peremptorie. Indeece when we are to judge of ^a Things it is wisdomē to judge of them *secundum quod sunt*, as neere as we can, to judge of them just as they are, without any sway or partiall inclination either to the right hand, or to the left. But when wee are to judge of Men, and their *Alliions*; it is not altogether so: there the rule of Charity must take place, ^b *Dubia in meliorem partem sunt interpretanda*. Vnlesse we see manifest cause to the contrary, we ought ever to interpret what is done by others, with as much favour as may be. "To erre thus is better, then to "hit right the other way; because this course "is ^c safe, and secureth vs, as from ^d *injuring* others, so from *endangering* our selues: whereas "in judging ill, though right, we are still ^e vn- "just in *consequenter*, the event onely, and not "our *choyce* freeing vs from wrong judgement. True Charity is *ingenuus*; it ^f *thanketh no evill*, 1. Cor. 13 How far then are they from Charity, that are ever *suspicious*, and thinke nothing well? For vs, let it be our care to maintaine Charity; and to avoid, as farre as humane frailty will giue leaue, even *sinister suspitions* of our brethrens actions: or if through frailty we cannot that, yet let vs not from light suspitions fall into *uncharitable censures*: let vs at leastwise suspend our *definitive judgement*, and not determine too peremptorily against such, as doe not in every respect just as we doe, or as we would haue them doe, or as we thinke they should doe. It is

6.15. III. *Vncharitable.*

^a In rerum iudiciis debet aliquis nisi ad hoc, ut interpretetur unquamque secundum quod est: in iudicio autem personarum, ut interpretetur in melius, Aquin. 2. 2. qu. 60 art. 4. ad 3. and he giueth a substantiall reason for it, *ut in res ad 2.* ^b *Glossa Ord. in hunc loc. & Theologi passim. Semper quicquid d. huius est, humanitas inclinet in melius, Sen Ep. 81 c. Error charitatis, salutaris error.*

^c *Melius est quod aliquis frequenter salatur, habens bonam opinionem de malo homine: quod quod varius salatur, habens malam opinionem de bono*

hominis: quia ex hoc fit iniuria alicui, non autem ex primo. Aquin. 2. 2. qu. 60 art. 4. ad 1. ^e *Nequum licet statueri, hoc à equo fuit.* Sen. in 1. 6. ad 1. ^f 1. Cor. 11. 5. *Si suspiciones rectare non possumus, quia homines sumus: iudicia tamen, id est, definitivam firmamque sententiam continere debemus.* Glossa Ord. in 1. Cor. 4.

§. 16.
III. Scandals,

¶ 1 Cor. 4. 5.

vncharitable for vs to judge, and therefore we must not judge.

Lastly, there is *Scandall* in judging. Possibly he that is judged, may haue that strength of *Faith* and *Charity*; that though rash *vncharitable* censures lie thicke in his way, he can lightly skip over all those stumbling blockes, and scape a fall. Saint *Paul* had such a measure of strength; *With mee it is a very small thing*, saith he, *that I should be judged of you, or of humane judgement*, 1. Cor. 4. If our judging light vpon such an object, it is indeede no *scandall* to him: but that's no *thanks* to vs. Wee are to esteeme things by their *natures*, not *events*: and therefore we *giue* a scandall, if we judge; notwithstanding he that is judged *take* it not as a scandall. For, that judging is in it selfe a *scandall*, is cleere from ver. 13. of this Chapter; *Let vs not therefore*, saith Saint *Paul*, *Judge one another any more, but judge this rather, that no man put a stumbling blocke, or an occasion to fall in his brothers way*. And thus wee see foure maine Reasons against this judging of our brethren. 1. We haue no right to judge; and so our judging is *vsurpation*. 2. We may erre in our judgements; and so our judging is *rashnesse*. 3. We take things the worst way when we judge; and so our judging is *vncharitable*. 4. Wee offer occasion of offence by our judging; and so our judging is *scandalous*. *Let not him therefore that eateth not, judge him that eateth*.

§. 17.
Application
to the case in
our Church.

And so I haue done with my Text in the generall vse of it: wherein we haue seene the two faults of *despising*, and of *judging* our brethren layd open; and the vgliness of both discovered. I now descend to make such Application, as I promised, both of the *case* and *rules*; vnto some differences, and to some offences given and taken in our Church

Church in point of *Ceremony*. The Case ruled in my Text was of *eating*, and not *eating*: the Differences which some maintaine in our Church, are many in the particular; (as of *kneeling*, and not *kneeling*; *wearing*, and not *wearing*; *crossing*, and not *crossing*, &c.) but all these, and most of the rest of them, may bee comprehended in grosse vnder the tearmes of *conforming*, and not *conforming*. Let vs first compare the cases; that having found wherein they agree, or disagree, we may thereby judge how farre Saint *Pauls* advice in my Text ought to rule vs, for not *despising*, for not *judging* one another. There are *four* speccall things, wherein if we compare this our Case with the Apostles; in every of the *four* we shall find some agreement, and some disparity also: 1. The nature of the *matter*: 2. The abilities of the *persons*: 3. Their severall *Practise* about the things: and 4. Their mutuall *carriage* one towards another. And first, let vs consider how the two cases agree in each of these.

First, the *matter* whereabout the *eater* and the *not-eater* differed in the case of the *Romanes*, was in the nature of it *indifferent*: so it is betweene the *conformer*, and *not-conformer* in our Case. As there *fish*, and *flesh*, and *herbes* were meereley indifferent; such as might be eaten, or not eaten without sinne: so here *Cap* and *Surplis*, *Crosse*, and *Ring*, and the rest, are things meereley indifferent; such as (in regard of their owne nature) may be vsed or not vsed without sinne; as being neither expressly *commanded*, nor expressly *forbidden* in the Word of God.

Secondly, the *persons* agree. For as there, so heere also; some are *strong in Faith*, some *weake*. There are many, whose judgements are vpon certaine and infallible grounds assured and resolved, and that *certitudine Fidei*, that *Cappe*, and *Surplis*, and

6. 18.
Agreement
betwixt the
two Cases.

1.

2.

Crosse, and the rest, are things lawfull, and such as may be vsed with a good Conscience. There are some others againe, who through *ignorance*, or *custome*, or *prejudice*, or otherwise weakened in their judgements; cannot (or will not) be perswaded, that these things are altogether free from superstition and Idolatry: nor consequently the vse of them from sinne.

3. Thirdly, the *practice* of the persons are much alike. As there, the *strong* did vse his liberty according to the assurance of his knowledge *μετὰ γνώσιν* and did eate freely without scruple; and the *weak* did forbear to eate, because of his doubting and irresolution: So heere, most of vs in assured confidence that we may *weare*, and *crosse*, and *kneele*, and vse the other *Ceremonies* and *Customes* of our Church, doe willingly, and *ex animo* conforme our selues thereunto; yet some there are, who out of I know not what nicenesse and scrupulositie make dainty of them, and either vtterly refuse conformity, or at leastwise desire respice, till they can better informe themselves.

4. Lastly, there is some correspondence also in the faulty *carriage* of the parties each towards other. For as there the *Eater* despised the *Not-eater*; and the *Not-eater* judged the *Eater*: so heere, it cannot be denied, but that some *Con-formers* (although I hope farre the lesser, I am sure farre the worse sort,) doe despise and scandalize the *Non-Con-formers* more then they haue reason to doe, or any discreet honest man will allow. But is it not most certaine also, that the *Non-conformers* (but too generally, yea, and the better sort of them too, but too often and much) doe passe their censures with marvellous great freedome; and send their judgements liberally vpon, and against the *Con-formers*?

Hitherto

Hitherto the Cases seeme to agree. One would thinke, *mutatis mutandis*, the Apostles rule would as well fit our Church and Case, as the *Romane*; and should as well free the *Non-Conformers* from our Contempt, as vs from their Censures. Let not him that conformeth, despise him that conformeth not: and let not him that conformeth not, judge him that conformeth.

But if you will please to take a second surview of the *four* severall particulars, wherein the Cases seemed to agree; you shall find very much disparitie and disproportion betwixt the two Cases in each of the foure respects. In the case of my Text, the matter of difference among them, was not only indifferent in the nature of it; but it was also left as indifferent for the use: the Church (*perhaps*) not having determined any thing positively therein; at least no publike authority having either enjoyed, or forbidden, the use of such or such meates. But in the Case of our Church it is farre otherwise. *Cappe, Surplis, Crosse, Ring*, and other Ceremonies, which are the Matter of our differences, though they be things indifferent for their nature, and in themselves: yet are not so for their use, and unto vs. If the Church had beene silent, if Authority had prescribed nothing heerein; these Ceremonies had then remained for their use, as they are for their nature, indifferent, Lawfull, and such as might be used without sinne: and yet Arbitrary, and such as might be also forbome without sinne. But men must grant (though they be unwilling, if yet they will be reasonable) that every particular Church ^a hath power, for ^b *decencie and orders* sake, to ordaine and constitute Ceremonies. Which being once ordaine d, and by publike authority enioyed, cease to bee indifferent for their use, though they

remain

6. 19
Difference
betwixt the:
I. In the
matter.

a Article 10.
agreeably to
the confessions
of other
Protestant
Churches.
b ἐκ μυστηρίου
τοῦ κυρίου ἡμῶν
ἰ. Cor. 14. 20.

c *Constit. 30.*
 § 20.

*The maine
 obiectiō,
 from Chri-
 stian liberty,
 answered.*

a Exi. Cor. 7. 33

b Lincolnsh.

Ab. id. pa. 14

c Mar. 7. 8 Sec.

d In *Spectrum*

Sanctum blas-

phemant, qui

sacros Canones

violant 25 qu.

e Violatores

c *Constit. 30.*

Can. 74. art. 20

Aff. for uni-

formity; and

Treat. of Cere-

monies prefix-

ed to the Book

of Common

prayer.

f Without pre-

judice to the

libertie of o-

ther Chur-

ches, See *Præf.*

to communion

Roote,

g The Church

ought not to

enforce any

thing besides

the holy W^{rit},

to be believed

for necessi-

ty of salvation

Artic. 10.

remaine still so for their *nature*: and of *indifferent* become so *necessary*, that neither may a man without sinne *refuse* them, where Authority requir-eth; nor *use* them, where Authority restraineth the use.

Neither is this accession of *Necessitie*, any impeachment to *Christian Liberty*; or *insinuating* of mens *consciences*: as *b* some haue objected. For then doe we enslave mens consciences by *humane* Constitutions, when we thrust them vpon men as if they were *divine*; and bind mens consciences to them *immediately*, as if they were immediate parts of Gods worship, or of absolute necessitie vnto saluation. This Tyrannic and Vsurpation over mens Consciences, the *c* Pharisees of old did, and the Church of Rome at this day doth exercise, and wee justly hate it in her: *d* equalling, if not preferring her *Constitutions* to the *Lawes* of God. But our Church (God be thanked) is farre from any such inuious presumption: and hath sufficiently *e* declared her selfe by solemne protestation, enough to satisfie any ingenuous impartiall judgement, that by requiring obedience to these *ceremoniall Constitutions*, she hath no other purpose, then to reduce all *f* her children to an orderly vniformitie in the *outward* worship of God; so farre is she from seeking to draw any opinion, either of *divine* & *necessitie* vpon the *Constitution*, or of effectuall holinesse vpon the *Ceremony*. And as for the prejudice which seemeth to be hereby given to *Christian libertie*: it is so slender a conceit, that it seemeth to bewray in the objecters a desire, not so much of *satisfaction*, as *cavill*. For first, the liberty of a Christian to all indifferent things, is in the *Minde* and *Conscience*: and is then infringed, when the *Conscience* is bound and streitned, by imposing vpon it an opinion

opinion of *doctrinall Necessity*. But it is no wrong to the Liberty of a Christian mans Conscience, to bind him to outward observance for *Orders* sake, and to impose vpon him a Necessitie of *Obedience*. Which one distinction of *Doctrinall* and *Obedientia* Necessity well weighed, and rightly applyed, is of it selfe sufficient to cleere all doubts in this point. For, to make all restraint of the outward man in matters indifferent an impeachment of *Christian Liberty*; what were it else, but even to bring flat ^h *Anabaptisme* and *Anarchy* into the Church? and to overthrow all bond of subjection and obedience to lawfull Authority? I beseech you consider, wherein can the *immediate* power and authority of Fathers, Masters, and other Rulers over their inferiours consist; or the due obedience of inferiours be shewne towards them: if not in these ⁱ *Indifferent* and *Arbitrary* things? For, things ^k *absolutely Necessary*, as commanded by God, we are bound to doe; whether humane Authority require them, or no: and things *absolutely Unlawfull*, as prohibited by God, we are bound not to doe; whether humane Authority forbid them, or no. There are none other things left then, wherein to expresse properly the Obedience due to superiour Authority, then these *Indifferent* things. And if a ^l *Father* or *Master* have power to prescribe to his *Child* or *Servant* in indifferent things; and such restraint be no way prejudiciall to Christian Liberty in them: Why should any man, either deny the like power to *Church-Governours*, to make *Ecclesiasticall Constitutions* concerning indifferent things? or interpret this power to the prejudice of Christian Liberty? And againe Secondly. Men must vnderstand, that it is an Error to thinke *Ceremonies* and *Constitutions* to be thing

E

meere

h See Conference at Ham
psh Court, p. 1.
70 71.

i in rebus medi-
um lex posita
est obedientia
Bern Epist 7.
k De hominibus
disquisitio nec
preceptum ex-
pectandum, nec
prohibitum au-
scultandum est,
Bern de pecc.
& dispensat.
see Agell 1.
Nect. Artic. 7.
& Bernard.
pist. 7.
l See Sam. Col-
ins Sermon
n 1. Tim 6-3
12-44. &c.

2.

Artic. 34.

See Calvin
lib 4. Instit.
cap to § 37.
o Quæ capta
sunt Schismata.
Hieronym.
3.

I like that
Col 3. 21.
Touch not,
taste not, han-
dle not.

§. 21.

And the pur-
pose & pra-
ctice of our
Church here
is justified.

merely Indifferent : I meane in the generall. For howsoever every particular *Ceremonie* be indiffe-
rent ; and every particular *Constitution* ^{arbitrary} and alterable ; yet that there should be some *Cere-
monies* , it is necessary , *Necessitate absoluta* , in as
much as no outward worke can bee performed
without Ceremoniall circumstances, some or other :
and that there should be some *Constitutions* concer-
ning them, it is also necessary (though not simply
and absolutely, as the former ; yet *ex hypothesi*, and)
^{necessitate convenientia}. Otherwise, since some *Cere-
monies* must needs be vsed ; every *Parish* , nay
every ^{Man} would haue his owne fashion by
himselfe , as his humor led him : whereof what o-
ther could be the issue, but infinit distraction, and vn-
orderly confusion in the Church ? And againe *thirdly*,
to retaine their weapon vpon themselves ; If every
restraint in indifferent things bee injurious to
Christian Liberty : then themselves are injurious
no lesse by their *negative* restraint from some *Cere-
monies*, *Weare not, Crosse not, Kneele not, &c.* then
they would haue the world beleue our Church is
by her *positive* restraint vnto these Ceremonies of
wearing and *crossing* and *kneeling*, &c. Let indifferent
men iudge, nay let themselves that are parties iudge,
whether is more injurious to Christian Liberty ;
publike Authority by mature advice commanding,
what might be forborne , or *private spirits* through
humorous dislikes, forbidding what may bee vsed :
the *whole Church* imposing the *use*, or a *few brethren*
requiring the *forbearance* ; of such things , as are o-
therwise and in themselves equally indifferent for
use, or for forbearance.

But they say , our Church maketh greater mat-
ters of *Ceremonies* then thus ; and preferreth them
even before the most *necessary* duties of preach-
ing,

ing, and administring the Sacraments: in as much as they are imposed vpon Ministers vnder paine of *Suspension* and *Deprivation* from their Ministeri-
all *Functiōs* and *Charges*. First, for actuall Deprivation; I take it, vnconforming Ministers haue no great cause to complaine. "Our Church, it is well
"knowne, hath not alwayes vsed that rigour shee
"might haue done. Where she hath bene forced
"to proceed as farre as *deprivation*; shee hath ordi-
"narily by her faire, and slow, and compassionate
"proceedings therein, sufficiently manifested her
"vnwillingnesse thereto: and declared her selfe a
Mother every way indulgent enough to such ill-
nurtured children, as will not be ruled by her. *Sec-*
condly, those that are *suspended* or *deprived*; suffer
it but justly for their obstinacie and contempt. For
howsoever they would beare the world in hand,
that they are the *only persecuted ones*, and that they
suffr: for their consciences: yet in truth, they doe
but abuse the credulity of the simple therein; and
heerein (as in many other things) iunpe with the
Papists, whom they would seeme aboue all others
most abhorrent from. For as *Seminary Priests* and
I-suistes giue it out, they are martyred for their
"Religion; when the very truth is, they are ^b justly
executed for their prodigious *Treasons*, and se-
ditionous or treacherous practises against lawfull
Princes and Estates: So the *Brethren* pretend they
are persecuted for their consciences; when they are
indeed, but justly *condemned* for their obstinate and
pertinacious contempt of lawfull authority. For,
it is not the *refusal* of these *Ceremonies* they are
deprived for, otherwise then as the *matter* where-
in they shew their contempt: it is the ^c *Contempt*

ceremonie imposed, or so matin or us and -blequious humoring of such as doe
dislike it. *Whosoever willingly, and purposely doth openly breake,* &c. Artic. 34.

1.

2.

a *Pro inficiari-
one pontificat*
fommes Aqu.
pont in resp. ad
Salm. de Anti-
christo, Thef.
15. speaking
of the Priests
executed in
the Raigne of
Qu Elizabeth,
b *Dee Donnes
Pseudo-Martyr*
per totū, espe-
cially, c. 5. &c.
c The practice
of our Church
sufficiently con-
firmeth this:
which cen-
sure is no man
for the bare
omission of
some kinde of
Rites and Ce-
remonies now
& then, where
it may be pre-
sumed by the
parties chere-
full and gene-
ral conformity
otherwise shat
such omission
proceedeth not
either from an
opinative dis-
like of the Ce-

*Et in miram
quod, munda.
tu culpam fa-
cit non mini-
mam; & con-
uictus in cri-
men gravi re-
bellionis ma-
yorem sibi le-
uem simpliciu
transgressionis,
Bona de prae.
& dispens.*

§. 22.

II. In the
Persons.

1.

2.

it selfe, which *formally* and properly subiecteth them to just *Ecclesiasticall Censure* of Suspension or Deprivation. And *contempt of authority*, though in the ^d smallest matter, deserueth no small punishment: all *authority* having beene ever sollicitous (as it hath good reason) aboue all things to vindicate and preferue it selfe from *Contempt*; by inflicting sharpe punishments vpon contemptuous persons in the smallest matters, aboue all other sorts of offenders in any degree whatsoever. Thus haue we shewed and cleered the *first* and maine difference betwixt the *Case* of my Text, and the Case of our Church, in regard of the *Matter*: the things whereabout they differed, being every way *indifferent*; ours not so.

And as in the *Matter*; so there is secondly much oddes in the condition of the *Persons*. The refusers in the Case of my Text, being truly *weake* in the *Faith*; as being but lately converted to the Christian Faith, and not sufficiently instructed by the Church in the *doctrine* and *use* of *Christian Liberty* in things indifferent: Whereas with our refusers it is much otherwise. *First*, they are not new *Profelytes*; but men borne, and bred, and brought vp in the bosome of the Church: yea many, and the chiefeft of them, such as haue taken vpon them the *Calling* of the Ministerie, and the *Charge* of Soules, and the *Office* of teaching and instructing others. And such men should not be *weakelings*. *Secondly*, ours are such as take themselves to haue farre more knowledge, and vnderstanding, and insight in the Scriptures, and all diuine learning, then other men: such as between pittie and scorne seeme most to wonder at the *ignorance* and simplicity of the *vulgar*, and to lament (which is, God knoweth, lamentable enough; though not comparable

to

to what it was within many yeares since :) the want of knowledge, and the vnſufficiencie of ſome of the Clergy in the Land. And with what reaſon ſhould theſe men expect the privilege of *weake* ones? *Thirdly*, our Church hath ſufficiently declared and publiſhed the innocencie of her *purpoſe* and meaning in enjoyning the *Ceremonies* : nor ſo onely; but hath beene content to heare, and receive, and admit the *objections* and reaſons of the reſuſers : and hath taken paines to *anſwer* and ſatiſfie to the full all that ever yet could be ſaid in that behalfe. And therefore it is vanitie for theſe men (or their friends in their behalfe) to alledge *weakenesse* ; where all good meanes haue beene plentifully viſed for full information in the points in doubt. *Laſtly*, vpon the premiſes it doth appeare that the *weakenesse* of our Brethren, pretended by thoſe that are willing to ſpeake favorably of them, proceedeth for the moſt part not ſo much out of *ſimple ignorance*, ariſing from the defect either of *underſtanding* or *meanes* ; as out of an ignorance at the beſt in ſome degree of *wilfulneſſe* and affectation, in not ſeeking, or not admitting ſuch ingenuous ſatiſfaction, as they might haue by reaſon : if not out of the poyſon of *corrupt* and *carnall* affections (as they giue vs ſometimes but too much cauſe to ſuſpect) of pride, of ſingularitie, of envy, of contention, of factious admiring ſome mens perſons. By which, and other like partiall affections, mens judgements become oftentimes ſo blinded ; that of *unwilling* at the firſt, they become at length *unable* to diſcerne things with that freedome and ingenuity they ſhould. And ſo the *Cases* differ in regard of the *Perſons*.

They differ *thirdly* in the *practiſe* of the Perſons. There the *ſtrong* did eate, becauſe hee was

E 3

well

3.

4.

c. 23.

III. In their
practiſe.

a *and yet*
conscience

Rom 1. 10.

b *Not only for*
wrath, but also
for conscience
sake, Ibid.

c *Meditations*
on the Lords
Prayer, pag 13
in the Mar-
gent.

well assured he might doe it, *would saye*, in the verse before my Text: and the *weake* did no more but forbear eating; as indeed hee might doe, no authority interposing to the contrary. But heere, wee conforme, not only because we know we may lawfully doe it; but for that we know wee *must* of a necessitie doe it, as bound thereunto in obedience to lawfull authority, and in the *h* conscience wee ought to make of such obedience. And the refusers doe not onely *de facto*, not conforme; to the contempt of authority, and the scandall of others: but they stand in it too, and trouble the peace of the Church by their restless *Petitions*, and *Supplications*, and *Admonitions*, and other publications of the reasons and grounds of their such refusal. "And verily, "this *Countrey* and *County* hath beene not the least "busie in these factions and tumultuous courses: "both in troubling our most gracious, judicious, "and religious Sovereigne with their *c* petitions; "and also in publishing their reasons, in a Booke "called, *The Abridgement* printed 1605. to their "owne shame, and the shame of their Countrey. "Hee who (as I have beene informed) was thought "to haue had a chiefe hand in the collecting of "those reasons, and printing of that Booke; was "for his obstinate refusal of *Conformitie* justly deprived from his Benefice in this *Diocesse*, and thereupon relinquished his *Ministry* for a time, betaking himselfe to another Calling; so depriving "the Church and people of God of the fruit and "benefit of those excellent gifts which were in "him. But since that time he hath, vpon better and "more aduised judgement, *subscribed* and *conformed*: and the Church like an indulgent Mother "hath not only *received* him into her bosome againe, but hath *restored* him too, though not to the

"the same, yet to a Benefice elsewhere of farre better value:

Lastly, there is difference in the faulty carriage of the persons: and that on both parts; especially on ours. For though our *Non-conforming Brethren* condemne vs with much liberty of speech and spirit, having yet lesse reason for it then the *weake Romanes* had (for the *Strong* among them might haue forborne some things for the *Weakes* sake; and it would well haue become them for the avoiding of scandall so to haue done; which we cannot doe without greater scandall in the open contempt of lawfull Authority:) yet we doe not despise them, (I meane with allowance from the Church: if particular men doe more then they should, it is their private fault, and ought not to be imputed to vs, or to our Church) but vse all good meanes wee can to draw them to moderate courses and just obedience; although they better deserue to bee despised then the *Weake Romanes* did: they being truly *Weake*, ours *Obstinate*; they *Timorous*, ours also *Contemptuous*.

Now these differences are opened betwixt the Case in my Text, and the Case of our Church: wee may the better judge how farre forth Saint Pauls advice heere given to the *Romanes* in their case of *eating*, and *not-eating*, ought to rule vs in our case of *conforming*, and *not-conforming* in point of Ceremonie. And first, of *not despising*: then of *not iudging*. The ground of the Apostles precept for not despising him that ate not, was his *weaknesse*. So farre then as this ground holdeth in our case, this precept is to be extended, and no further. And wee are heereby bound not to despise our *Non-conforming Brethren*, so farre forth as it may probably appeare to vs they are *weake* and not wilfull. But

so

8. 24.
IIII. In
their beha-
viour.

9. 25.
We despise
not our Bre-
thren.

§. 26.

*Their grie-
vances pre-
pounded;*

1.

2.

3.

*a All benefit
of Law being
denied them,
they debarred
of other means
by conference
or writing for
their Defence.
Def of Mini-
sters reasons.
part 1 pref. to
Reader. We do
accuse the Re-
verend Bishops
in the sight of
God and Man,
for their hard
and extreame
dealing to-
wards in Re-
moval of im-
putations. p 40*

§. 27,

*and answ-
red. The first*

so farre forth, as by their courses and proceedings it may be reasonably thought their refusall proceedeth from corrupt or partiall affections, or is apparently maintained with obstinacy and contempt: I take it we may, notwithstanding the Apostles admonition in my Text, in some sort even *despise* them.

But because they thinke they are not so well and fairely dealt withall as they should be: Let vs consider their particular *grievances*, wherein they take themselves despised; and examine how just they are. They say, *first*, they are despised in being scolded, and flouted, and derided by loose companions, and by profane or popishly affected Persons; in being stiled *Puritans*, and *Brethren*, and *Precisians*, and in having many jests and fooleries fastened upon them, whereof they are not guilty. They are *secondly* despised, ^a they say, in that when they are converted before the *Bishops* and others in Authority, they cannot haue the favour of an indifferent hearing: but are proceeded against as farre as *Suspension*, and sometimes *Deprivation*, without taking their answers to what is objected, or giving answers to what they object. *Thirdly*, in that many honest and religious men, of excellent and usefull gifts, cannot be permitted the liberty of their *Consciences*, and the free exercise of their *Ministry*; onely for standing out in these things, which our selves cannot but confesse to be indifferent.

To their *first Grievance* we answer, that we have nothing to doe with those that are popishly affected. If they wrong them, as it is like enough they will (for they will not stick to wrong their betters;) we are not to be charged with that: let them answer for themselves. ^a But by the way, let our *Brethren* consider, whether their stiffe and vn-
reasonable opposing against those lawfull Cere-
monies

"monies wee retaine, may not be one principall
 "meanes to confirme, but so much the more in
 "their darkenesse and superstition those that are wa-
 "vering, and might possibly by more ingenuous
 "and seasonable *insinuations* bee wonne over to
 "imbrace the truth which wee profess. And as
 for loose persons and prophane ones, that make it
 their sport vpon their Ale-benches to rayle and
 scoffe at *Puritanes*; "As if it were warrant enough
 "for them to drinke drunke, talke bawdy, sweare
 "and stare, or doe any thing without controll, be-
 "cause forsooth they are no *Puritanes*; As wee
 could wish our *Brethren*, and their *Lay-followers*, by
 their vncouth and sometimes ridiculous behaviour
 had not given prophane persons too much advan-
 tage to play vpon them, and through their sides to
 wound even Religion it selfe: so wee could wish
 also that some men by *unreasonable* and *unjust*, o-
 ther some by *unseasonable* and *indiscreet* scoffing at
 them, had not given them advantage to triumph
 in their owne innocency, and persist in their affected
 obstinacie. It cannot but bee some confirmation
 to men in error; to see men of dissolute and loose
 behaviour, with much eagernes, and petulancie
 and virulence to speake against them. Wee all
 know how much scandall and prejudice it is to a
 right good cause; to bee either *followed* by persons
 open to just exception, or *maintained* with slender
 and vninsufficient reasons, or *persecuted* with vnse-
 sonable and vndiscreet violence. And I am verily
 perswaded, that ^b as the increase of *Papists* in some
 parts of the Land, hath occasionally sprung (by a
 kinde of *Antiperistasis*) from the intemperate cour-
 ses of their neighbour *Puritanes*; so the increase of
Puritanes, in many parts of the Land, oweth not so
 much to any sufficiencie themselues conceiue in

F

their

b Many by
 their factious
 behaviour
 were driven
 to be Papists.
The K. Maiesty
in Confer. at
Hamp. pag. 98

a Of late our
English Arminians have got
the tricke to
fetch in within
the compasse
of this Title of
Puritanes, all
orthodox Di-
vines that op-
pose against
their *Semi-Pe-
lagian* subtil-
ties; of pur-
pose to make
found truth o-
dious, & their
owne corupt
novelties more
passable, and
plausible.

§. 28.

The third.

their owne grounds, as to the disadvantage of some
Prophane, or *Scandalous*, or *Idle*, or *Ignorant*, or *In-
discreet* opposers. But setting these aside, I see not
but that otherwise the name of *Puritane*, and the
rest, are justly given them. For appropriating to
themselves the names of *Brethren*, *Professors*,
Good-men, and otherlike; as differences betwixt
them and those they call *Formalists*: would they
not haue it thought, that they haue a *Brotherhood*
and *Profession* of their owne, freer and purer from
Superstition and Idolatry, then others haue, that
are not of the same stampe? and doing so, why may
they not be called *Puritanes*? The name, I know,
is sometimes fastened vpon a those that deserue it
not; *Raskall people* will call any man that beareth but
the face of honestie, a *Puritane*: but why should that
hinder others from placing it where it is rightly due?

"To their *second Grievance* I answer: Publique
"meanes by *Conferences*, *Disputations*, and other-
"wise, haue beene often vsed: and private men not
"seldome afforded the fauour of respite and li-
"berty to bring in their allegations. And I thinke
"it can be hardly, or but rarely instanced; that e-
"uer *Deprivation* hath beene vsed, but where sa-
"therly *Admonitions* haue first beene vsed, and
"time given to the *Delinquents* to consider of it,
"and informe themselves better. This course v-
"sually hath beene taken: though every private
"particular man hath no reason to expect it. The
Reuerend Fathers of our Church, wee may well
thinke, amid so much other employment, cannot be
so vnthrifty of their good houres, as to lavish them
out in hearing contentious persons *candem canti-
lenam*, sing the same note a hundred times over
and require farther satisfaction, after so many pub-
lique and vnanswerable satisfactions already given.

Yet

Yet haue the ^a *Bishops* and other *Church Governours* out of their religious zeale for the peace of Gods Church, beene so farre from *despising* our *Brethren* herein: that they haue dispensed sometimes with their other weighty occasions, and taken paines to answer their *reasons*, and confute their *exceptions*, satisfie all their *doubts*, and discover the weaknesse of all their *grounds* in the poynts questioned.

And as to their *third Grievance*. First, for my owne part, I make no doubt, neither dare I bee so vncharitable as not to thinke, but that many of them haue honest, and vpriight, and sincere hearts to Godward, and are vnfaignedly zealous of Gods Truth, and for Religion. "They that are such, no doubt feele the *comfort* of it in their owne soules: "and we see the *fruits* of it in their conversation, "and rejoyce at it. But yet I cannot bee so ignorant on the other side, as not to know, that the most sanctified and zealous men are *men*, and subiect to carnall and *corrupt* affections; and may bee so farre swayd by them in their iudgements, as not to bee able to discern without prejudice and partialitie, truth from error. "Good men, and Gods deare "children may continue in some ^a *error in judgement*, and consequently in a *sinfull practise* arising thence; and liue and die in it (as some of these "men haue done in disobedience to lawfull Authority) and that vnrepented of otherwise, then "as in the lump of their vnknowne sinnes. It is not "Honesty, or Sincerity, that can priuledge men "from either *erring* or *sinning*. Neither ought the vnreprooved conversation of men, countenance out their *Opinions*, or their *Practises*, against the light of *Divine Scripture*, and *right Reason*: As wee reade *Cyprians* error in old time; and we see ^b *Arminius* his corrupt doctrine in our dayes

F 2

haue

a Wisse the
learned Books
of diuers Reue-
rend Prelates;
Iohn Whigist,
*Iohn Bucke-
ridge*, *Thomas
Morton*, &c.

c. 26.

The third.
a *Sanctissime
charitate pos-
sunt errare etia
contra Catho-
licam veritatem.*
Oeccham Dial.
part. 1. l. 2. c. 4. b
So *Pelagius*
from whose
root *Papery* (in
that branch) &
Arminianisme
sprouted, was a
man as strict
for life as most
Catholikes; yet
a most dange-
rous and pesti-
lent Hereticke.
Pelagius, *vixit ut
audet sanctis, ex
vni parvo pro-
fectu Christiani*
*Aug. 3. de pec-
cat. merit &
rem. 1. ipsum
sicut cum qui
non verum lo-
quuntur, sed
ac prauican-
dum verum.*
Ibid. cap 3.

haue spred much the more for the reverend opinion men had of their *personall* endowments and sanctitie. *Secondly*, though Comparisons bee ever harsh, and most times odious; yet since honestie and pietie is alleaged, (without disparagement be it spoken to the best of them,) there are as good, and honest, and religious, and zealous men every way of them that willingly and cheerefully conform, as of them that doe not. In the times of *Popish* persecution, how many godly *Bishops*, and conformable *Ministers* laid downe their liues for the testimony of Gods Truth, and for the maintenance of his Gospell? And if it should please God in his just judgement (as our sinnes, and amongst others our *Schismes* and *distractiōns* most worthily deserue,) to put vs once againe to a *serie trial* (which the same God for his goodnesse and mercy defend:) I make no question ■ many thousands of *Conformers* would (by the grace of God) resist vnto blood, embrace the Faggot, and burne at a Stake, in detestation of all *Popish Antichristian Idolatry*; as readily, and chearefully, and constantly, as the hottest, and precisest, and most scrupulous *non-Conformer*. But *Thirdly*, let mens honestie, and pietie, and gifts be what they can: must not men of honestie, and pietie, and gifts, liue vnder Lawes? And what reason these, or any other respects, should exempt any man from the just censure of the Church, in case he will not *obey* her Lawes, and *conforme* to her *Ceremonies*? especially, since such mens immunity would but encourage others to presume vpon the like fauour: and experience teacheth vs, that no mens errors are so *exemplary* and pernicious; as theirs, who for their *eminency* of gifts, or *sanctity* of life, are most followed with popular applause, and personall admiration.

We

c Non enim in
cuiusquā per-
sonā prater-
mittendū est,
quod institutū
generalit̃
conuenietur.
1. co dist 61.
Miramur.

We see their *Grievances* against vs, how vnjust they are, in the matter of *Despising*. I would they did no more despise the Churches Authority, then we doe their infirmities ! But in the matter of *judging*; see if we haue not a just *grievance* against them. As might be declared at large in many instances, out of their printed *Bookes*, and private *Letters*, and common *discourses*. I will but giue you a ^a taste, because I know I grow tedious, and I long to be at an end.

1 Cor 14.40. pag. 30. Sam. Collins Sermon on 1. Tim. 6. 3. pa. 21. 32 and others, but especially to their owne writings.

First, they judge our Church as halfe *Popish* and *Antichristian*, for retaining some Ceremonies vsed in Poperie: though we haue purged them from their Superstitions, and restored them to their *Primitive* vse. Their great admired ^a opener of the Revelation, maketh our Church the *Linsie-Wolsie Laodicean* Church; neither ~~hot~~ nor cold. And some of them haue slovenly compared our late gracious Sovereigne Queene *Elizabeth* of most blessed memory, to a ^b *flourish house-wife*; that having swept the house, yet left the *dust* and *dirt* behind the doores; meaning thereby the *Ceremonies*. If our Church were but halfe so ill, as these men would make it, I thinke every honest religious man should hold himselfe bound to separate from it; as his most excellent Majesty ^c hath observed the *Brownists* haue done vpon their very grounds: accounting them as *lukewarme* for not quite separating, as they doe vs for no further reforming.

he did allow) but for the further restraint of *Popish* Priests and *Iesuits*, who lay thick in *Ireland*, and the western coasts of *England* and *Wales*, as heaps of dust and dirt behind the doores. Yet I here ascribed it to the *Puritans*, who (though they rather it vpon that good man) must owne it as their owne bryt, because by mis-applying it to the Ceremonies, they haue made it their owne — *Mali dum recitas, incipis esse tuum*. c. *Meditations on the Lords Prayer*, pa. 11. &c prima edit. 1619. See Hookers Preface. § 8.

§. 30.
*Our brethren
how they
judge vs.*

a I referre the Reader for more particular satisfaction to *Fr. Mafans* Sermon on

§. 31. I. *The Church.*

a *Brightman* in *Apoc. cap. 3.*

b This Simile was first vsed by a very Reuerend, graue and worthy *Deane*, (who hath many waies deserved well of our whole Church) in a Sermon before Q. Elizabeth: & modestly and moderately urged, not at all against the *ceremonies* (which by his practise

§. 32.
II. *The*
Bishops.

§. 33.
III. *Confor-*
mers.

§. 34.
IV. *Mini-*
sters of use-
full gifts.

§. 35.
V. *Them that*
oppose them.

Secondly, they judge our *Bishops*, and other *Church Governours*, as Limbes of Antichrist; Locusts of the bottomlesse pit; domineering Lords over Gods heritage; vsurpers of temporall Jurisdiction; Spirituall Tyrants over mens Consciences, &c. Seeking by all meanes to make the name of *Lord-Bishop* odious to the Gentry and Commons. Witnesse their *Mar-prelate*; and other infamous and scandalous Libels in that kind. "Having power in their hands, if the Bishops should vse more rigorous courtes towards them, then they haue done: could ye blame them?"

Thirdly, they judge those that *subscribe* and *conforme*, Machiavellian time-servers; forsworn Gospellers; State-Divines; men that know no conscience, but Law; nor Religion, but the Kings: and such as would be as forward for the *Massé*, as the *Communion*, if the State should alter.

Fourthly, all such *Ministers* as are not endowed with gifts for the Pulpit, they damne, as *hirelings*, and not Shepheards: calling them idol-Shepheards; betrayers of Christs stocke; intruders into the Ministry without a Calling; *dumbe Dogs*, and I know not how many names besides. Yea, although they be such as are diligent, according to their measure of gifts to performe such duties as the Church requireth: to present the prayers of the people to God; to declare (by reading the holy Bible and good *Homilies* for that purpose appointed) the will of God to the people; to instruct the younger sort in the points of *Catechisme*; to visit and comfort the sicke and afflicted; and to administer reverently and orderly the holy Sacraments of *Baptisme* and the *Lords Supper*.

Fifthly, they judge all such as *interpose* for the Churches peace, and *oppose* their novelties, as enemies

mies to all goodnesse, men of prophane mindes; haters of Religion; despisers of the Word; persecutors of the Beechren, impes of Satan; instruments of Hell; and such as vtterly abhorre all godly and Christian courtes.

Sixtly, and lastly (for I irke to rake longer in this sinke) they bewray themselves to be manifest Iudges of all that are not of their stampe; by singling out vnto themselves; and those that fauour them; certaine proper Appellations, of *Brethren*, and *Good-men*, and *Professors*: as if none had *Brotherhood* in Christ, none had interest in goodnesse, none made *Profession* of the Gospell, but themselves. Whereas others haue received the *signe* of their *Profession* in their foreheades after Baptisme, which perhaps they did not: whereas others daily stand vp in the Congregation to make *Profession* of their Christian beliefe, which it may be they doe not: or, (if those things be not materiall) whereas others by the grace of God are as steadfastly resolved in their hearts, if need should be, to seale the truth of their *Profession* with their blood, as any of them can be.

But they will say, these peremptory Censures are but the faults of some few: all are not so hot and fierie. There be others that are more *temperate* in their speeches, and *Moderate* in their courtes; and desire onely they may be spared for their owne particular: but they preach not against any of these things, nor intermeddle to make more stirres in the Church.

I answer *first*: it were lamentable, if this were not so. "If all were of that hot temper, "or distemper rather, that many are; they would "quickely tyre out themselves without spurring. "Farre bee it from vs to iudge mens hearts: or

"to

§. 36.

VI. All but themselves.

§. 37.

Their mitigation removed.

1.

a Eadem velle
eos cognoscere
deposse, quia illi
volunt. Senec.
Epist. 43.

2.

b Mat. 10. 7.

3.

c Gal. 3. 14.
Vriq; conuer-
sionis fuit vi-
riū, non prae-
cariorum Tex-
tull. de prae-
script. cap. 23.
Non imperio,
sed facto Lyra.
Non docentis
imperio, sed
conuersationis
exemplo Gl. ff.
Ord. ibid.

4.

“to condemne men for that wee know not by
“them. Yet of some that carry themselves with
tolerable moderation *outwardly*; wee haue some
cause to suspect, that they doe *inwardly* and in their
hearts judge as deeply, as the hottest-spirited ray-
lers. And wee gather it from their forwardnesse
at every tyme, and vpon every slender occasion ob-
liquely to gird, and indirectly to *glance* at our
Church, and the *discipline* and the *Ceremonies* there-
of, as farre as they well dare. And if such men
meddle no further, we may reasonably thinke, ^a it is
not for want of good will to doe it; and because
they dare not.

Secondly, though they preach not against these
things in the publique *Congregations*; yet in their
private *Conventicles* it is not vnknowne some doe.
Though their *Pulpits* doe not ring with it; yet
their *houses* doe: though their ordinary *Sermons ad
populum* be more modest; yet their set *conferences*
are sometimes but too free, especially when they are
required their opinions by those that invite them.
And what themselves for feare of Censure thus
preach but ^b *in the eare*; their *Lay-Disciples* openly
preach *on the house top*.

Thirdly, although both their *Pulpits* and *Tables*
should be silent: yet their *Practise* sufficiently prea-
cheth their dislike. And who knoweth not that a
Reall and *Exemplary* seducement maketh the Author
guilty; as well as a *Verball* and *Oratory*? Saint *Peter*
did not preach *Iudaisme*; but only, for offending the
Iewes, forbore to eat with the Gentiles: yet Saint
Paul reprooveth him for it to his face, and interpre-
teth that Fact of his, as an effectuall and almost com-
pulsive seducement; *Cogis Iudaizare*, Gal. 2. ^c *Why
compellest thou the Gentiles to Iudaize?*

Lastly, it is to be considered, whether it may be
enough

enough for a *Pastor*, not to meddle with these things: and whether he be not in conscience bound, especially in case hee live among a people distracted in opinions, to declare himselfe expressly either for them, or against them. If they be utterly unlawful, and he know it so; how is he not bound in conscience to reprove those that use them, or require them? otherwise hee betrayeth the ^d truth of God by his silence, and suffereth men to goe on in their *superstition* without rebuke. But if hee be sufficiently resolved of their lawfulness; how is hee not bound in Conscience to reprove those that refuse them, or oppose them? otherwise hee betrayeth the *peace of the Church* by his silence, and suffereth men to goe on in their *disobedience* without rebuke. Nay more, every *Minister* that hath received pastorall Charge, hath twice or thrice (if not oftener) witnessed his allowance of all and singular the 39. *Articles* of the Church of England. Once at his *Ordination* before the *Bishop*; then at his *Institution* into his *Benefice*, before his *Ordinary*; and both these by *Subscription* vnder his hand: and then after, vpon his *Induction*, before his owne *Flocke*; and that by verball *Approbation*. By which Subscription and approbation, hee hath not onely acknowledged ^e in the Church the power of ordaining Rites and Ceremonies, Art. 20. but hee hath after a sort also bound himselfe ^f openly to rebuke such as willingly and purposely breake the Traditions and Ceremonies of the Church, as offenders against the common Orders of the Church, and wounders of the Consciences of the weak brethren, Art. 34. Hee then, that for any respect whatsoever is meale-mouthed in these things wherein he is bound both in Conscience, and by vertue of his owne voluntary Act to speake freely: neither is constant to his owne hand and tongue; nor is

G

8 faithfull

d Otherwise
what selfe doe
w:re, but deny
and betray the
truth: De-
fence of Min-
isters part 1.
Pref to the
Reader.

e Artic. 20.

f Artic. 34.

g Hebr. 3. 2.

h Acts 20. 17

§. 38.

The Conclusion.

§ *faithfull in Gods House, as was Moses, in discharging a good Conscience, and revealing vnto his people the whole Counsell of God.*

Thus haue I endeoured, hauing the opportunity of this place, (as I held my selfe both in *Confession*, and in regard of my *Subscription* bound) to deliver my opinion freely, so farre as my Text gaue occasion, concerning the *Ceremoniall Constitutions* of our Church: and therein laboured to free, not onely the *Conformer* from all vnjust *Censures*; but even the *Non-conformer* also, so far as hee hath reason to expect it, from all scandalous *Despisings*. I beseech you pardon my length, if I haue bene troublesome: I had much to say; and the matter was weighty; and I desired to giue some satisfaction in it to those that are contrary-minded; and I haue no purpose (for any thing I know) at all to trouble this place any more heereafter. Let vs all now humbly beseech Almighty God to grant a blessing to what hath bene presently taught and heard: that it may worke in the hearts of vs all *charitable affections* one towards another, *due obedience* to lawfull Authority, and a *conscionable care* to walke in our severall callings, *faithfully*, *painefully*, and *peaceably*; to the comfort of our owne soules, the edification of Gods Church, and the glory of the ever-blessed Trinity, the Father, Sonne, and Holy Ghost, three Persons and one God. To whom be ascribed by vs and the whole Church, as is most due, the Kingdome, the Power and the Glory, for ever and ever. *Amen.*

* * *

THE



THE SECOND SERMON.

ROM. 3.8.

And not rather, (as we be slanderously reported, and as some affirme that we say,) Let vs doe euill, that good may come: whose damnation is just.



Little before, at the fourth verse, Saint Paul had delivered a *Conclusion*; found and comfortable: and strengthened it from *David* both experience, and testimony in *Psalm 51*. A place pregnant, and full of sinewes, to enforce it. The *Conclusion* in effect was; that *Nothing in man can annull the Covenant of God*. Neither the *originall unworthinesse* of Gods children, through the vniuersall corruption of nature; nor their *actuell vnfaithfulnessse* bewrayed (through frailty) in particular tryalls; can alienate the free loue of God from them, or cut them off from the Covenant of Grace: but that still God will be glorified in the truth and *faithfulnessse* of his promises, notwithstanding any vnrighteousnesse, or *vnfaithfulnessse* in man.

But never yet was any *Truth* so happily innocent, as to maintaine it selfe free from *Calumnie* and *Abuse*. *Malice* on the one hand, and *Fleshlinesse*

At a Visitation
on 22 Boston
Line. 24. April.
1621.

§. 1.
The Occasion.

a That then might be iustificed in thy sayings, and mightest overcome when thou art iudged. *Psalm 51. 4.*

§. 2.
CohERENCE.

on the other; though with different aimes, yet doe the same worke. They both pervert the Truth, by drawing pestilent *Corollaries* from sound *Conclusions*, as the Spider sucketh poyson from medicinal herbes. But with this difference; *Malice* slandereth the Truth, to discountenance it: but *Fleishnesse* abuseth the Truth, to countenance it selfe by it. The *cavilling Sophister*, hee would faine bring the Apostles gracious Doctrine into discredit: The *carnall Libertine*, hee would as faine bring his owne vngacious behaviour into credit. Both, by making false, yet colourable, *Inferences* from the former Conclusion. There are ^a *three* of those Inferences: but never a good. The *first*; If so, then cannot God in reason and justice take vengeance of our vnrighteousnesse. The *Colour*: for why should he punish vs for that, which so much magnifieth and commendeth his righteousness? [^b *But if our vnrighteousnesse commend the righteousness of God, what shall we say? Is God vnrighteous that taketh vengeance?*] The *second* Inference: If so; then it is unjust either in God or Man to condemne vs as sinners, for breaking the Law. The *Colour*: for why should that action bee censured of sinne, which so abundantly redoundeth to the glory of God? [^c *For if the Truth of God hath more abounded, through my lie, unto his glory, why yet am I also judged as a sinner?*] The *third*, and last, and worst Inference: If so, then it is a good and a wise resolution, Let vs sinne freely, and boldly commit euill. The *Colour*: for why should we feare to doe that, from which so much good may come? in this verse of my Text, [*And not rather, Let vs doe euill, that good may come.*]

This last cavilling Inference, the Apostle in this verse both bringeth in, and casteth out againe: *bringeth in*, as an *objellion*; and *casteth out* by his *answer*.

1.
a *Triplex in-
conueniens.*
Lyrarus hic.

b Verse 5.

2.
c Verse 7.

3.

5. 3.
Division.

swer. An answer which at once cutteth off both it, and the former inferences. And the *Answer* is double: *Ad rem*, *Ad hominem*. That concerneth the force and matter of the *objection*: this, the state and danger of the *objectors*. *Ad rem*, in the former part of the verse; [*And not rather (as we be slanderously reported, and as some affirme that we say,) Let vs doe euill, that good may come.*] *Ad hominem*, in the latter end; [*Whose damnation is just.*] In the former part, there is an *Objection*; and the *Rejection* of it. The *Objection*, *And not rather, Let vs doe euill that good may come.* The *Rejection* thereof with a *Non sequitur*; implying not onely the bare inconsequence of it vpon the Apostles Conclusion, but withall, and especially the falsenesse and vnfoundnesse of it taken by it selfe; *As we be slanderously reported, and as some affirme that we say, Let vs doe euill, &c.*

My aime at this present is to insist especially vpon a *Principle of practick Diuinity*; which by ioynt consent of Writers old, and new; *Orthodoxe*, and *Papist*; resulteth from the very body of this verse, and is of right good vse to direct vs in sundry difficulties, which daily arise in *vita communi*, in point of Conscience. The Principle is this; *We must not doe any euill, that any good may come of it.* Yet there are besides this, in the Text diuers other inferiour *observations* not to bee neglected. With which I thinke it will not be amisse to begin, and to dispatch them first brielly; that so I may fall the sooner, and stay the longer vpon that which I mainly intend.

Obserue first the Apostles Method, and substantiall manner of proceeding: how hee cleareth all as he goeth; how diligent he is and carefull, betimes to remooue such *cavils*, (though he a step a little out of his way for it) as might bring scandall to the Truth hee had delivered. When wee preach and in-

§. 4.
and Summe
of the Text.

§. 5.
OBSERV. I
Diuine
truthes must
be cleared
from cavill.
a Propter has
arguendos facit
Paul^{us} hic qua
si degressionem
trahendo hac.
Calctan hic.

struck others, we should not thinke it enough to deliver *positive truths*: but we should take good care also, as neere as we can, to leaue them *clear*; and by prevention to stop the mouthes of such, as loue to picke quarrels at the Truth, and to barke against the light. It were good we would (so farre as our *leisure* and *gifts* will permit) wisely forecast, and prevent all offence that might bee taken at any part of Gods truth: and bee carefull, as not to broach any thing that is *false*, through *rashnesse*, *error*, or *intemperance*; so not to betray any *truth* by ignorant handling, or by superficiall, slight, and vntitifying answers. But then especially concerneth it vs to bee most carefull heerein; when wee haue to speake before such, as wee haue some cause beforehand to suspect to bee, through *ignorance*, or *weaknesse*, or *custom*, or *education*, or *prejudice*, or *partiall affections*, or otherwise contrary-minded vnto, or at leastwise not well perswaded of those Truths we are to teach. If *the way* be rough and knotty, and the *passengers* feeble-joynted and darke-sighted: it is but needfull the *guides* should remooue as many blockes and stones out of the way, as may be. When we haue gone as warily as we can to worke, *Cavillers*, (if they list) will take exceptions; it is our part to see wee giue them no advantage; lest wee helpe to iustifie the *Principals* by making our selues *Accessories*. Those men are ill aduise^d, how ever zealous for the Truth, that sit re in controverted poynts, and leaue them worse then they found them.

^b "Stomake will not beare out a matter without *strength*: and to encounter an aduersary are required *Shoulders*, as well as *Gall*. A good cause is never betrayed more, then when it is prosecuted with much *eagernes*, but little *sufficiencie*. This from the method.

^b Aut animo
detrahit, aut vi-
rius addat.
Dicitur Archi-
dani ad filiū.
^c As Zuingle^s
said of Carolo-
stadus (whom
he iudged too
weake to vn-
dertake the
defence of the
truth against
Luther in the
poynt of Con-
substantiation)
Non satis hu-
merorum habet.
Sleidan.

Obferue

Obferue *secondly* the Apostles maner of speech, *ἡ μὲν ἡμεῶν βλασφημία*. Translators render it; *As we are wrongfully blamed, As we are slandered, As we are slanderously reported.* And the word indeede from the ^a Originall importeth no more: and so Writers both *Profane* and *Sacred* vse it. But yet in Scriptures by a *Specia'ty* it most times signifieth the highest degree of *Slander*; when we open our mouthes against God, and speake ill, or amisse, or vnworthily of God: that is *νομίως*, and properly the sinne we call *Blasphemy*. And yet, that very word of *Blasphemy*, which for the most part referreth immediately to God, the Apostle heere vseth, when he speaketh of himselfe, and other *Christian Ministers*, *ἡμῶν ἡ βλασφημία*, as we are slandered, nay as we are *blasphemed*. A slander or other *wrong* or *contempt* done to a *Minister*, *quà talis*, is a sinne of a higher straine, then the sinne done to a *common Christian*. Nor at all for his *Persons* sake: for so hee is no more Gods good creature then the other; no more free ^b from sinnes, and infirmities and passions then the other. But for his *Callings* sake; for so hee is Gods ^c *Embassadour*, which the other is not: and for his *workes* sake; for that is Gods ^d *message*, which the others is not. *Personall* Slanders and Contempts are to a *Minister*, but as to another man: because his person is but as another mans Person. But *Slanders* and *contempts* done to him as a *Minister*, that is, with reference either to his *Calling*, or *Doltrine*, are much greater then to another man: as reaching vnto God himselfe; whose *Person* the Minister representeth in his *Calling*; and whose *errand* the Minister delivereth in his *Doltrine*. For *Contempts*, Saint Paul is expresse elsewhere; ^e *He that despiseth, despiseth not Man, but God.* And as for *Slanders*; the very choyce of the

§. 6.

OBSERV. II.
The Slander
of the Mini-
sters regular
doltrine, is
more than
an ordinary
slander.

^a *μὴν ἡμῶν*
βλασφημία
ἐκείνη

^b *ἡμῶν ἡ βλασφημία*
Actes 14. 19.
& 1 Tim. 4. 17.
^c 2 Cor. 5. 20.

^d 1 Thes. 2. 13

^e 1 Thes. 4. 8.

f We have
heard him
speake blas-
phemous
words against
Moses, and a-
gainst God,
Acts 6. 11.

§. 7.

OBSE. III.

The best
truths are
subiect to
Slander.

a Matth. 11.
17. 19.

b Matth. 5. 17.

c Mat. 22. 21.

d Ioh. 19. 13.

e Luke 23. 2.
f Mat 10. 37.

the word in my Text inferreth as much. The dig-
nity of our *Calving*, enhaunceth the sinne: and every
Slander against our regular *Doctrines*, is more then a
bare *Calumnie*; if no more, at least *petty* ^e *blasphemy*
καὶ τὸ βλασφημεῖν, As wee are slandered, as wee are
blasphemed. That from the word.

Observe *thirdly*, the wrong done to the Apostle,
and to his Doctrine. Hee was slanderously repor-
ted to haue *taught* that, which hee never so much
as *thought*: and his Doctrine had many scandalous
imputations fastened vpon it, whereof neither hee
nor it were guilty, [*As we are slanderously reported,*
and as some affirme that we say.] The best truths are
subject to mis-interpretation: and there is not that
Doctrine, how *firmly* soever grounded, how *warily*
soever delivered; whereon *Calumny* will not fasten,
and stick slanderous imputations. Neither ^a *Iohus*
mourning, nor *Christs* *piping* can passe the pikes: but
the one hath ^a *Divell*; the other is *a glutton and a*
wine-bibber. Though ^b *Christ* come to *fulfill the*
Law, yet there bee will accuse him as ^a *a destroyer of*
the Law, Matth. 5. And though hee decide the ques-
tion plainly for *Cesar*, and that in the case of Tri-
bute, *Matth. 22.* [^c *Gine vnto Cesar the things that*
are Cæsars:] yet there be that charge him, as if hee
^d *spake against Cesar*, Ioh. 19. and that in the very
case of Tribute, as if hee ^e *forbade to gine Tribute*
vnto Cesar, *Luke 23.* Now if they ^f *called the*
Master of the house Beelzebub; how much more
them of his household: If *Christs* did not; thinke
wee the doctrine of his *Ministers* and his *Servants*
could escape the stroke of mens tongues, and bee
free from *calumny* and *cavill*? How the *Apostles*
were slandered as *Seducers*, and *Sectaries*, and
vaine babblers, and *Heretiques*, and *broachers* of
new and false and pestilent doctrines; their *Epistles*,
and

and the booke of their *Alls* witnesse abundantly to vs. And for succeeding times, reade but the Apologies of *Athenagoras*, and *Tertullian*, and others: and it will amaze you to see what blasphemous, and seditious, and odious, and horrible impieties, were fithered vpon the ancient *Christian Doctors*, and vpon their *profession*. But our owne experience goeth beyond all. The Doctors of our Church teach truly, and agreeably to vnanswerable evidences of Scripture, the *effectuall* concurrence of Gods will and power, with subordinate Agents in every, and therefore even in *sinfull* actions; Gods *free election* of those whom hee purposeth to save of his owne grace, without any *motives* in, or from themselves; The immutabilitie of Gods *Love* and *Grace* towards the *Saints*, and certaine *perseverance* therein vnto *Salvation*; The *Imputation* of sinners by the *imputed* righteousness of Christ, apprehended and applyed vnto them by a lively *faith*; without the *works* of the Law. These are found, and true, and comfortable, and profitable, and necessary doctrines. And yet that impudent Strumpet of *Rome* hath the forehead, (I will not say to *slander*, my Text alloweth more,) to *blaspheme* God, and his Truth, and the Ministers thereof for teaching them. *Bellarmino*, *Greser*, *Maldonate* and the Iesuites; but none more then our owne English Fugitiues, *Bristow*, *Stapleton*, *Parsons*, *Kelsion*; and all the rabble of those Romish hell-hounds, freely spend their mouthes in barking against vs; as if we made God the author of *sinne*: as if we would haue men *sinne* and be damned, by a *Stoicall* *fatall* necessity; *sinne* whether the will or no, and be damned whether they deserue it or no: as if we opened a gappe to all *licenciousnesse* and *prophanenesse*; let men belecue, it is no matter how

H

they

2 Act 17. 18.
Esay 16. 12

6 Rom. 9. 11.
15. 18. &c.

1 Iohn 13. 7.
Rom. 11. 29. &c.
5. 9. 10. &c. 8.
31. 38. 39.
6 Rom. 3. 28.

they liue, *heaven is their owne cock-sure*: as if we cryed downe *good workes*, and condemned *charity*. Slanders loud, and false; yet easily blowne away with one single word, *εἰς ἀποκρίσιν*. These *imputations* vpon vs and our doctrine are *vniust*: but *ἀκούει ὁ κύριος*, let them that thus mis-report vs, know, that without repentance their *damnation will be just*.

§. 8.
With the
causes.

1.
a Iohⁿ 8. 44.
b Ephes. 6. 12

2.

1.

2.

3.

It would bee time not ill spent, to discover the grounds of this observation, and to presse the *uses* of it something fully. But because any ayme lyeth another way; I can but poynt at them, and passe. If seldome Truth scape vnslandered, marvell not: the *reasons* are eident. On Gods part, on *Mans* part, on the *Diuels* part. "God *suffereth*, Man *rayseth*, and the Diuel *furthereth* these slanders against" the Truth. To begin *ordine retrogrado*, and to take them backwards. First, on the *Diuels* part: a kinde of Contrariety and *Antipathy* betwixt him and it. Hee being the *a Father of lies*, and *b Prince of darkenesse*, cannot away with the Truth, and with the *Light*: and therefore casteth vp slanders, as Fogs and Mists against rhe *Truth* to belie it, and against the *Light* to darken it. Secondly, on *mans* part: And that partly in the *Vnderstanding*; when the *iudgement* either of it selfe weake, or else weakened through precipitancie, prejudice, or otherwise, is *deceiued* with fallacies in stead of substance, and *mistaketh* seeming inferences, for necessary and naturall deductions. Partly in the *Will*: when men of *corrupt mindes* set themselves purposely against the knowne truth, and out of *malicious wilfulnesse* (against the strong testimonie of their owne hearts) slander it, that so they may disgrace it, and them that profess it. Partly in the *Affections*; when men overcome by carnall affections, are content to cheate their owne soules by gi-

uing

ving ſuch conſtructions to Gods Truth, as will for requitall, giue largeſt allowance to their practiſes, and ſo rather chuſe to *crooken* the *Rule* to their owne bent, then to leuell themſelues and their affections and liues according to the *Rule*. Thirdly, on Gods part; who *ſuffereth* his owne Truth to be ſlandered and miſtaken. Partly in his *Juſtice*; as a fearefull Iudgement^e vpon wicked ones, whereby their hard hearts become yet more hardened, and their moſt juſt condemnation yet more juſt. Partly, in his *Goodneſſe*; as a powerfull fiery triall of true Doctōrs, whoſe conſtancie and ſincerity is the more^d *approved* with him, and the more *eminent* with men, if they^e *ſlie nat when the Wolfe commeth*, but keepe their ſtanding, and ſtootly maintaine Gods truth, when it is deepeſt ſlandered, and hotteſt oppoſed. And partly, in his *Wiſedome*; as a rich occaſion for thoſe, whom hee hath giſted for it, *to awaken* their zeale, to quicken vp their induſtry, to muſter vp their abilities, to ſcowre vp their ſpirituall armour, (which elſe through diſ-*uſe* might gather ruſt) for the defence, and for the reſcue of that *precious* truth whereof they are *depoſitaries*, and wherewith he hath entruſted them.

Theſe are the *Grounds*. The *Uſes*, for inſtruction briefly are, to teach and admoniſh every one of vs: that we be not either *fiſt*, ſo wickedly *malicious*, as without apparant cauſe, to *rayſe* any ſlander; or *ſecondly*, ſo fooliſhly *credulous*, as without ſeuere examination, to *beleene* any ſlander; or *thirdly*, ſo baſely *timorous*, as to *ſhinch* from any part of Gods truth for any ſlander. But I muſt not inſiſt. This from the ſlander.

Obſerue *fourthly*, how peremptorie the Apoſtle is in his cenſure againſt the *ſlanders* or *abuſers* of

H 2

holy

3.

1.

c 1 Theſſ 2.

10, 11, 12.

2.

d 1 Cor. 11, 19.

e Iohn 10. 12.

3.

f 2 Tim. 1. 6.

g 1 Tim 6. 10.

& 2 Tim. 1. 14.

9. 9.

and Corollaries thereof.

1.

2.

3.

§ 10.

OBSERV. IV.

Every ſlander

a Ambrosius;
Lysa, Pſicator,
Patem, &c.

b Chryſoſtomus,
Caietanus, E-
rasmus, &c.

c Math 12. 36.

§. II.
Whether ma-
licious.

holy truths: *Whose damnation is just.* * Some vnderstand it with reference to the *Slanderrers*; *As we be slanderously reported, and as some affirme that wee say: Whose damnation is just*: that is, their damnation is just, who thus vnjustly slander vs. b Others vnderstand it with reference to that vngodly resolution: *Let vs doe euill, that good may come; whose damnation is just*: that is, their damnation is just for the euill they doe, who adventure to doe any euill, vnder whatsoever pretence of good to come of it. Both expositions are good; and I rather embrace both, then preferre either. I ever held it a kind of honest *spirituall thrift*; where there are two senses giuen of one place, both agreeable to the *Analogie* of *Faith* and *Manners*, both so indifferently applicable to the words and scope of the place, as that it is hard to say, which was rather intended; though there was but one intended, yet to make vse of both. And so will we. Take it the *first* way: and the slanderer may reade his doome in it. Here is his wages, and his portion, and the meed and reward of his slander; *Damnation*. And it is a just reward. He condemneth Gods truth *vnjustly*: God condemneth him *justly* for it, [*Whose damnation is just.*] If we be countable (and we are countable at the day of Iudgement) for *every idle word* we speake; though neither in it selfe *false*, nor yet *hurtsfull* and prejudiciall vnto others: what lesse then damnation can they expect, that with much *falsehood* for the thing it selfe, and infinite *prejudice* in respect of others, *blaspheme* God and his holy Truth?

But if it be done of purpose, and in malice to despight the Truth, and the professors thereof: I scarce know whether there be a greater sinne, or no. *Maliciously* to oppose the *knowne Truth*, is by most Divines accounted a principall branch of that

that great unpardonable sinne, the *sinne against the holy Ghost*: by some, the very sinne it selfe. I dare not say it is so; nor yet that it is unpardonable, or hath finall impenitencie necessarily attending it: I would bee loth to *interclude* the hope of *Repentance* from any sinner; or to *confine* Gods *Mercy* within any bounds. Yet thus much I thinke I may safely say; it commeth shrewdly neere the *sinne against the holy Ghost*, and is a faire (or rather a foule) step toward it, and leaveth very little hope of pardon. That great sinne against the holy Ghost, the *Holy Ghost* it selfe in the Scriptures chuseth, rather then by any other, to expresse by this name of *a Blasphemy* Matt. 12. And whereas our Apostle, 1 Tim. 1. saith, That though he were a *Blasphemer*, yet *hee obtained Mercy, because he did it ignorantly in unbelieve*: he leaveth it questionable, but withall suspicious, whether there may be any hope of *Mercy* for such as blaspheme *maliciously*, and against knowledge. If any mans be; certainly such a mans *damnation* is most just.

But not all *Slanders* of Gods truth are of that deepe die: not all *Slanderers*, sinners in that high degree. God forbid they should. There are respects, which much qualifie and lessen the sinne. But yet allow it any in the least *degree*, and with the most favourable *circumstances*; still the Apostles sentence standeth good: Without repentance their *damnation* is just. Admit the *Truth* bee darke and difficult, and so easily to be mistaken: admit withall, the *man* be weake and ignorant, and so apt to mistake; his *understanding* being neither *distinct* through incapacity to apprehend and sort things aright, nor yet *constant* to in selfe through unsetlednesse and levity of judgement. Certainly his *misprision* of the Truth is so much *a* lesser, then the

H 3

others

w Math. 12.

3: 13.

b 1 Tim. 1. 13.

§. 12.

or not, is
damnable.a *Involuntarium minuit de
ratione peccat:*

b Psal. 19. 12

c 1 Tim 2. 13

d 2 Pet. 3. 12.

others wilfull Calumnie; as it proceedeth lesse from the irregularitie of the Will to the Iudgement. And of such a man there is good hope, that both in time he may see his errour, and repent *expressly* and particularly for it; and that in the meane time he doth repent for it *implicite*, and inclusively in his generall contrition for, and confession of the masse lumpe of his *hidden*, and *secret*, and *unknowne* finnes. This Clarity bindeth vs both to *hope* for the future, and to *thinke* for the present: and Saint Pauls example and words in the *c* place but now alledged, are very comfortable to this purpose. But yet still thus much is certaine: Hee that through ignorance, or for want of apprehension or judgement, or by reason of whatsoever other defect or motiue, bringeth a slander vpon any diuine Truth; though neuer so perplexed with difficulties, or open to cavill: vnlesse he repent for it, either in the particular, (and that he must doe, if ever God open his eyes, and let him see his fault,) or at leastwise in the generall; it is still a damnable sinne in him; His damnation is just. We haue the very case almost in terminis laid downe, and thus resolved in 2. Pet. 3.

d In which are some things hard to bee vnderstood, (observe the condition of the things; hard to be vnderstood) which they that are vnlearned, and vnstable, (observe also the condition of the persons; vnlearned, and vnstable,) wrest, as they doe also the other Scriptures, to their owne destruction. Where we haue the matter of great difficulty, hard to bee vnderstood; the persons of small sufficiencie, vnlearned, and vnstable: and yet if men, even of that weaknesse, wrest and pervert truths, though of that hardnesse, they do it *ως ἐν τῷ ιδίῳ αὐτοῦ ἀποστροφῇ*, to their owne destruction, saith Saint Peter there; to their owne just damnation, saith Saint Paul in my Text.

This

This from the Censure in the first sense.

Take it in the other sense, with reference to this vngodly resolution, *Let vs doe euill, that good may come*: it teacheth vs, that no pretension of doing it *in ordine ad Deum*, for Gods glory, to a good end, or any other colour whatsoever, can excuse those that presume to doe euill; but that still the euill they doe is damnable, and it is but just with God to render damnation to them for it. [*Whose damnation is just.*] And thus vnderstood, it openeth vs a way to the consideration of that maine Principle whereof I spake, and whereon by your patience I desire to spend the remainder of my time; namely this: *We must not for any good, doe any euill.* For the farther opening, and better vnderstanding whereof, (since the rule is of infinite vse in the whole practice of our liues:) that we may the better know when, and where, and how farre to apply it aright for the direction of our *Consciences* and *Actions*; we must of necessity vnfold the extent of this word, *euill*, and consider the severall kinds and degrees of it distinctly and apart. Wee must not doe *euill*, that good may come.

First, *euill* is of two sorts. The euill of *fault*, and the euill of *punishment*. *Malum delicti*, and *Malum supplicij*; as *Tertullian* calleth them: or as the more received termes are, *Malum Culpe*, and *Malum Pene*. The euill we *commit* against God, and the euill God *inflicteth* vpon vs. The euill we *doe*; vnjustly, but yet willingly: and the euill we *suffer*; vn-willingly, but yet justly. In a word, the euill of *sinne*, and the euill of *paine*. Touching *euills of paine*; if the Case be put, when two such euills are propounded, and both cannot be avoided, whether we may not make choyce of the one, to auoide the other. The resolution is ^b common and good from the old

§. 13.

We must not doe any euill, for any good.

§. 14.

Touching euills of paine.
a *Tertullian* adv. Marcion cap. 14.

^b *Inter hac du-
bus electio. Et
malum damnum
facere licet, ut
evitetur malum*
Pareus hic.

old Maxime, *è malis minimum*, we may incur the lesser, to prevent the greater evill. "As we may deliver our purse to a *Thiefe*, rather then fight vpon "vnequall termes to saue it: and in a tempest cast "our wares into the *Sea*, to lighten the ship that it "wracke not: and indure the lancing and searching "of an *old sore*, to keepe it from festering and spreading. And this *Principle* in my Text is not a rule for that Case: that being propounded concerning *evils of Paine*; whereas my Text is intended onely of the *evils of Sinne*. We are herehence resolved, that we are not to *doe* any evill, that good may come of it: for all which yet wee may *suffer* some evill, that good may come of it. Although (to note that by the way) the common answer *è malis minimum*, even in the evils of Paine is to be vnderstood, (as most other practicall conclusions are) not as simply and *universally*; but as *commonly* and ordinarily true. For (as ^cone saith well) perhaps there are Cases, wherein two evils of Paine being at once propounded, it may not be safe for vs to be our owne carvers.

c Slater on
this place.

S. 16.
*Evils of sinne
simply such.*

But I must let passe the Questions concerning *evils of Paine*, as impertinencies. The *evils of Sinne* are of two sorts. Some are *evill* formally, simply, and *per se*; such as are *directly* against the scope and purpose of some of Gods Commandements: as *Atheisme* against the first, *Idolatry* against the second, and so against the rest, *Blasphemy*, *Profanenesse*, *Disloyalty*, *Cruelty*, *Adultery*, *Injustice*, *Calumny*, *Avarice*, and the like; all which are evill in their owne nature, and can never (*positis quibuscunque circumstantijs*) be done well. Othersome are *evill* onely respectiue, and *by accident*: but otherwise in their owne nature indifferent; and such as may be, and are done sometimes well, sometimes ill. To know the

the nature of which things the better, since they are of singular use for the resolution of many Cases of Conscience: we must yet more distinctly inquire into the different *kinds* (or rather degrees) of *indifferent things*; and into the different *meanes*, whereby things otherwise *in nature indifferent*, become *accidentally evil* for their use.

Indifferent things are either *equally*, or *unequally* such. We may call them for distinctions sake (and I thinke not altogether vnfitly) *a indifferentia ad vtrumlibet*; and *b indifferentia ad vnum*. *Indifferentia ad vtrumlibet*, or *equally indifferent things* are such, as (barely considered) are arbitrary either way, and hang in *aquilibrium*, betweene good and evil, without turning the Scale either one way or other, as not having any notable inclination or propension vnto either rather then other: as to *drinke fasting*, to *walke into the fields*, or to *lift vp ones hand vnto his head*, &c. Now concerning such things as these, if any man should be so *scrupulous*, as to make a matter of conscience of them, and should desire to be resolved in point of Conscience whether they were *good or evil*; as namely, whether hee should doe *well or ill*, to walke abroad into the fields a mile or two with his friend, the thing it selfe is so *equally indifferent*, that it were resolution enough to leane it in *medio*, and to answer him, there were neither good nor hurt in it: the Action of walking, *barely considered*, being not greatly either *morally good*, or *morally evil*. "I say, "[*morally*]; for in matter of *health or civility*, or otherwise it may be good, or evil: but not *c morally*, and *spiritually*, and in matter of conscience. And I say withall [*barely considered*], for there may be circumstances, which may make it *accidentally evil*. As to walke abroad in the fields, when a man

I

should

§. 16.

Things *equally indifferent*,
a ad vtrumlibet
b ad vnum
c ad vnum

c Quia eorum obiectum non includit aliquid peccatum ad ordinem rationis. Aquin. 1. 2. qu. 18. art. 1. in corp.

should be at Divine Service in the Church, is *by accident* morally *evill*; through the circumstance of "Time: as on the contrary, *not to walke*, if we haue "promised to meet a friend at such a time, and in "such a place, who standeth need of our present "helpe, is *by accident* morally *evill*, through the "obligation of that former promise. But yet still, these and other circumstances set aside; barely *to walke*, or barely *not to walke*, and the like, are *Indifferentia ad vtrumlibet*, things in their owne nature (and that *equally*) indifferent.

§. 17.
And things
unequally in-
different.

Things *unequally indifferent* are such, as though they be neither *universally* good, nor *absolutely* *evill*; yet even *barely* considered, sway more or lesse rather the one way then the other. And that either vnto *good*, or vnto *evill*. Of the former sort are such outward actions, as being in Morall precepts *indefinitely* commanded, are yet sometimes sinfully and ill done: as, *giving* an Almes, *hearing* a Sermon, *reprooving* an offender; and the like. Which are in themselves good; and so to bee accounted, rather then *evill*, though some vnhappy circumstance or other may *make* them ill. Of the later sort are such outward actions, as being in Morall precepts *indefinitely* prohibited, are yet in some cases lawfull, and may be well done: as, *swearing* an oath, *travelling* on the Sabbath day, *playing* for money; and the like. Which are in themselves rather *evill*, then good, because they are ever *evill*, vnlesse all circumstances concur to make them good. Now of these actions, though the former sort carry the face of *good*, the latter of *evill*; yet in very truth both sorts are *indifferent*. Vnderstand me aright: I doe not meane indifferent *indifferentia contradictionis*, such as may be indifferently either done, or not done; but indifferent onely *indifferentia*

rentia contrarietatis, such as (suppose the doing) may be indifferently either good or evill: because so they may be done, as to be *good*, and so they may be done also, as to be *evill*. But yet with this difference, that those former, though indifferent, and in some cases evill, are yet of themselves *notably* and *eminently* inclined vnto *good*, rather then evill; and these latter proportionably vnto *evill* rather then good. From which difference it commeth to passe, that to the *Question* barely proposed concerning the former actions, whether they be good or evill; the answer is just and warrantable, to say *indefinitely* they are *good*: and contrarily concerning the later actions, to say *indefinitely* they are *evill*.

Which *difference* well weighed (to note that by the way) would serue to iustifie a common practice of most of vs in the exercise of our Ministry, against such as distaste our doctrine for it, or unjustly otherwise take offence at it. Ordinarily in our Sermons we *indefinitely* condemne as evill, *swearing*, and *gaming for money*, and *dancing*, and *recreations vpon the Sabbath day*, and *going to Law*, and *retaliation of injuries*, and *Monopolies*, and *raising of rents*, and *taking forfeitures of Bonds*, &c. and in our owne coat *Non-residency*, and *Pluralities*, &c. Most of which yet, and many other of like nature, most of vs doe, or should know to bee in some cases lawfull; and therefore in the number of those indifferent things which wee call *Indifferentia ad vnum*. You that are our hearers should bring so much *charitable discretion* with you, when you heare vs in the Pulpits condemne things of this nature; as to vnderstand vs no otherwise, then wee either doe or should meane, and that is thus: that such and such things are evill, as now admies, through the corruptions of the times, most men vse them; and such

S. 18.

A profitable digression, occasioned from the premises.

a Let every
man be fully
perswaded
(*many papists*)
in his owne
minde, *verf. 5.*

§. 19.

*How things
become acci-
dentally evil.*

1.

a Rom. 14. 14.
b *ibid.* *verf. 23.*

2.

c *ibid.* *verf. 21.*

d *ibid.* *Verf. 20.*

3.

as therefore should not be adventured vpon with-
out *mature* and *unpartiall disquisition* of the vpright-
“*nesse* of our *affections* therein, and a *severe triall*
“of all *circumstances*, whether they carry weight
“enough with them to giue our consciences ^a *suf-*
“ficient security, not onely of their *lawfulnessse* in
“*themselves*, and at large, but of their particular *law-*
“*fulnessse* too *vnto vs*, and *then*. But this by the way.

Now to proceed. There are diuers meanes wher-
by things not *simply* evil, but in themselves (either
equally, or *unequally*) indifferent, may yet become
accidentally evil. Any defect or obliquity, any vn-
happy entervening circumstance, is enough to poi-
son a right good action, and to make it stark naught.
I may aswell hope to graspe the Sea, as to compre-
hend all those meanes. I make choyce therefore to
remember but a few of the chiefest; such as hap-
pen oft, and are very considerable. Things not *sim-*
ply evil, may *accidentally* become such; as by sun-
dry other meanes, so especially by one of these
three: *Conscience*, *Scandall*, and *Comparison*. First,
Conscience; in regard of the *Agent*. Though the
thing be good, yet if the Agent doe it with a *con-*
demning, or but a *doubting* Conscience, the Action
becometh evil. [^a *To him that esteemeth any*
thing to be vncleane, to him it is vncleane; and ^b *hee*
that doubteth, is damned if hee eate, because hee eateth
not of Faith, Chap. 14. of this Epistle.] Secondly,
Scandall; in regard of *other men*. Though the thing
be good, yet if a brother ^c *stumble*, or be offended, or
be made *Weake* by it, the action becometh evil.
[^d *All things are pure; but it is evil for that man*
who eateth with offence, *ver. 20.* there.] Thirdly,
Comparison; in regard of *other actions*. Though the
thing be good, yet if we preferre it before better
things, and neglect or omit them for it, the action
becom-

becommeth evill. [^a Goe, and learne what that is, I will haue mercy and not sacrifice : Matth. 9.]

The *stufte* thus prepared, by differencing out those things, which vndistinguished, might breed confusion: our next business must be, to lay the *Rule*, and to apply it to the severall kinds of *Evill*, as they haue bin differenced. I foresaw we should not haue time to goe thorow all that was intended: and therefore we will content our selues for this time, with the consideration of this *Rule*, applied to things *simply evill*. In them the *Rule* holdeth perpetually, and without exception: *That which is simply evill, may not for any good be done*. We know not any greater good (for there is not any greater good) then *the glory of God*: we scarce know a lesser fin (if any fin may be accounted little) then a harmelesse *officious lye*. Yet may not ^a this be done; no not for that. *Will you speake wickedly for God, and talke deceitfully for him? Iob. 13. 7.* If not for the glory of God; then certainly not for any other inferiour end: not for the saving of a *life*; not for the ^b conversion of a *soule*, not for the peace of a *Church*; and (if even that were possible too) not for the redemption of a *world*. No ^c intention of any end can warrant the choyce of sinfull *meanes* to compass it.

The *Reasons* are strong. One is; because same in its owne nature, is ^a *de numero ineligibilium*: and therefore as not eligible *propter se*, for it owne sake, (there is neither forme nor beauty in it, that wee should desire it;) so neither *propter aliud*, with reference to any farther end. *Actus peccati non est ordinabilis in bonum finem*; is the common resolution of the Schooles. In civill and popular elections, if men make choyce of such a person, to beare any office or place among them; as by the locall *Char- ters, Ordinaunces, Statutes*, or other *Customes* which

^e Math. 9. 13.

S. 20.

Nothing simply evill, may be done for any good to come thereby.

a Vide fuse Augustinum in lib. de Mendacio; & contra Mendacium, et alibi.

b Ad sempiternam salutem nullum duendum est opitulante mendacio. Aug. de mendac. ca. 19.

c Ea qua constantia peccata, nulla bona causa obtentu, nulla quasi bona fine, nulla velut bona intentione facienda sunt. Aug. contra Mendac. c. 7.

S. 21.

The 1. Reas. a Super naturam repugnat peccato quod sit eligibile: & propterea, nec propter se, nec propter aliud bonum, est eligibile. Caiet in hunc locum.

should rule them in their choyce, is altogether ineligible: the election is *de jure nulla*, naught and void; the incapacitie of the *person elected*, making a nullitie in the *act of election*. No lesse is it in *moral* actions and elections: if for any intended *end* we make choice of such *meanes*, as by the Law of God (which is our *rule*, and must guide vs) are ineligible; and such is every sinne.

Another reason is grounded vpon that Principle, *a Bonum ex causa integra, Malum ex partiali*. Any partiall or particular defect, in *Object*, *End*, *Manner*, or other *Circumstance*, is enough to make the whole action bad; but to make it good, there must be an vniuersall^b concurrence of all requisite conditions in every of these respects: As a disfigured *eye*, or *nose*, or *lippe*, maketh the face deformed; but to make it comely, there is required the due proportion of every part. "And any one short *Clause*, or *Proviso*, not legall, is sufficient to *abate* "the whole *writ* or *instrument*, though in every "other part absolute, and without exception. The *Intention* then, be it granted never so good, is insufficient to warrant an *Action* good; so long as it faileth either in the *object*, or *manner*, or any requisite *circumstance* whatsoever. ^c *Saul* pretended a good end, in sparing the fat things of *Amalek*; that he might therewith *doe sacrifice to the Lord*: but God rejected both it and him, *1 Sam. 15*. We can thinke no other, but that ^d *Veal* intended the safety of Gods Arke, when it tottered in the cart, and he stretched out his hand to stay it from falling: but God interpreted it a presumption, and punished it, *2 Sam. 6* Doubtlesse ^e *Peter* meant no hurt to Christ, but rather good; when he *tooke him aside*, and aduised him to be good to himselfe, and to keepe him out of danger: yet Christ rebuked him for it, and set him pac-

king

§. 22.

The second
reason.

a *Aquin. 1. se-*
cunda, qu. 18.
art. 4. ad 3. &
qu. 19. art. 6. ad
1. ex Dionysio,
cap. 4. de diuin.
nomin.

b *Non est actio*
bona simplici-
ter, nisi omnes
bonitates con-
currant: sed
quolibet defe-
ctus singularis
causat malum,
Aquin. 1. 2. qu.
18. art. 4. ad 3.
c 1 Sam. 15.
d 20 &c.

d *2 Sam. 6. 6, 7*

e *Mat. 26. 12 13*

king in the Devils name, *Get thee behind me, Sathan,* Matt. 16.

But what will we say (and let that stand for a third reason) if our pretended *good intention* procure indeed no good intention? And certainly, bee it as faire and glorious, as we could be content to imagine it; such it will proue to be, if it set vs vpon any unfill or vnwarranted meanes: indeed no *good intention*, but a *bad*. For granted it must be, that the *Intention* of any end doth *virtually* include the *meanes*: as in a Syllogisme, the *Premises* doe the *Conclusion*. No more then can the choyce of *ill meanes* proceed from a *good intention*; then can a *false Conclusion* be inferred from true *Premises*: and that is impossible. "From which ground it is, that "the *Fathers*, and other *Divines* doe oftentimes "argue from the *intention* to the *affliction*, and from "the goodnesse of the one, to the goodnesse of "both: to that purpose applying those speeches of "our Saviour, in the twelfth, and in the sixth of "Matthew, *Either make the tree good, and his fruit "good: or else make the tree corrupt, and his fruit corrupt*: And, *if thine eye be single, the whole body shall be full of light: but if thine eye be evil, thy "whole body shall be full of darkenesse*. The light of the body, is the *eye*; and of the worke, the *intention*. No marvell, when the *eye* is evil, if the whole *body* bee *darke*; and when the *intention* is evil, if the whole *worke* be *naught*. That which deceiveth most men in judging of good or bad intentions, is, that they take the *end*, and the *intention*, for one and the same thing: betwixt which two there is a spacious difference. For the *end*, is the thing *propter quid*, for which we worke, that wherat we aime in working, and so hath *rationem causæ finalis*: but the *intention* is the cause *à qua*, from which we worke, that which setteth

§. 23.
The third
Reason.

a Greg. lib. 28.
Moral. cap. 33.
Euseb. Emif.
hom. 25. and
others.

b Math. 12. 33.

c Math. 6. 22.

*d Sed videte ne
fortè non sit
verè oculu
simplex, qui
fallatur, bern.
de præcept. &
dispensat.*

§. 24.

*The first In-
ference a-
gainst the
Church of
Rome.*

*a Sancta Hypo-
crisis, was Do-
minicus his
word.*

setteth vs on working; and so hath *rationem causa efficientis*. "Now betwene these two kinds of causes, the *finall* and the *efficient*, there is not only a great difference, but even a repugnancy; in such sort, as that it is impossible they should at any time "*coincidere*, which some other kindes of causes may doe. It is therefore an error to thinke, that if the end be good, the *intention* of that end must needs be good: for there may as well be ^d a bad *intention* of a good end, as a bad *desire* of a good object. Whatsoever the end be we intend, it is certaine that *intention* cannot be good, which putteth vs vpon the choyce of evill meanes.

Me thinks the Church of Rome should blush, (if her forehead dyed red with the blood of Gods Saints, were capable of any tincture of shame,) at the discovery of her manifold impostures, in counterfeiting of *Reliques*, in coining of *Miracles*, in compiling of *Legends*, in gelding of good Authors by *expurgatory indexes*; in juggling with Magistrates by lewd *Equivocations*, &c. Practices warrantable by no pretence. Yet in their account but ^a *pia fraudes*; for so they terme them, no lesse ridiculously, then falsely: for the one word contradicteth the other. But what doe I speake of these, but petty things, in comparison of those her lower impieties? breaking covenants of truce and peace; dissolving of lawfull, and dispensing for unlawfull marriages; assoyling Subjects from their Oaths and Allegiance; plotting Treasons, and practising *Rebellions*; excommunicating and dethroning Kings; arbitrary disposing of Kingdomes; stabbing and murdering of Princes; warranting unjust invasions; and blowing vp Parliament-houses. For all which, and divers other foule attempts, their *Catholique* defence is the advancement (forsooth) of the *Catholique Cause*:

Cause : Like his in the Poet, ^b *Quocunque modo rem*, is their Resolution : by right, or wrong, ^c the *State* of the *Papacie* must be vpheld. That is their *unum necessarium* : and if heaven favour not ; rather then faile, helpe must be had from *hell*, to keepe Antichrist in his throne.

But to let them passe, and touch neerer home. There are (God knoweth) many *Ignorants* abroad in the world : some of them so vnreasonable, as to thinke they haue sufficiently *non-plus* : any reproof ; if being admonished of something ill done, they haue but returned this poore reply, *Is it not better to doe so, then to doe worse ?* But alas, what necessity of doing either *so*, or *worse* ; when Gods law bindeth thee from both ? “ *A He that said, Doe not* “ *commit adultery ; said also, Doe not kill* : and he that “ *said, Doe not steale ; said also, Doe not lie*. If then “ *thou lie, or kill, or doe any other sinne ; though* “ *thou thinkest thereby to auoide stealth, or adul-* “ *ttery, or some other sinne : yet thou art become a* “ *transgressor of the Law ; and by offending in one* “ *point of it, guilty of all*. It is but a poore choyce, “ *when a man is desperately resolved to cast him-* “ *selfe away ; whether hee should rather hang, or* “ *drowne, or stab, or pine himselfe to death : there* “ *may be more horror, more paine, more lingring,* “ *in one then another ; but they all come to one* “ *period, and determine in the same poynt ; death is* “ *the issue of them all. And it can be but a slender* “ *comfort for a man, that will needes thrust him-* “ *selfe into the mouth of hell by sinning wilfully,* “ *that he is damned rather for lying, then for stea-* “ *ling, or whoring, or killing, or some greater crime :* “ *Damnation is the wages of them all. Murder can* “ *but hang a man ; and (without favour) Petty-* “ *Larceny will hang a man too. The greatest sinnes*

K

^b Horat. lib. 1.
Epist. 1.

^c *Gaudes, siue*
per verumtem,
siue per occa-
sionem, Roma-
na Ecclesia dis-
ciplinam extolli-
tioloph Sec-
phanus de Ofc.
ped. in Epist.
ad lect.

S. 25.

The second
Inference a-
gainst a vul-
gar error.

a lam. 3. 10. 11

“ can

b Eadem doctrine,
quā hor-
temur facere
mala, ut eueni-
ant bona, hor-
tere debemus
facere mala, ut
eueniant peio-
ra. Enstare e-
nim peiora,
multo minus
bonum est,
quā euenire
bonum, Caiet-
an hic

§. 26.

The obiectio
from the see-
ming case of
perplexitie
removed.

a Non enim da-
tur perplexio
ex parte rerū:
sed contingere
potest ex parte
hominis nesci-
entis evadere,
nec videntis a-
dictum ex. dicit
aliquis aliquo
peccato Caiet.
hic. See the
Glosse on dist.
13. item adver-
sus, where hee
provethe against
Gratian that
there can be no
perplexitie.

“ can but damne a man; and (without Gods mercy)
“ the *smallest* will damne a man too. But what?
will some reply: In case two sinnes be propounded,
may I not doe the lesser, to avoide the greater; o-
therwise must I not of necessity doe the greater?
The answer is short and easie: If two sinnes be pro-
pounded, doe *neither*. *E malis minimum*, holdeth as
you heard (and yet not alwayes neither) in *evils of*
Paine: But that is no Rule for *evils of sinne*. Heere
the safer Rule is, *è malis nullum*. And the reason is
found; from the *Principle* we have in hand. If we
may not doe any evill, to procure a positive good;
certainely ^b much lesse may we doe one evill, to a-
voide or prevent another.

But what if both cannot be avoyded, but that
one must needs be done? In such a strait may I
not chuse the lesser? To thee; I say againe, as before,
Chuse neither. To the *Case*, I answer; It is no *Case*:
because, as it is put, it is a case *impossible*. For *Nemo*
angustiatur ad peccandum: the *Case* cannot be sup-
posed, wherein a man should be so straitmed, as he
could not come off fairly without sinning. A man
by rashnesse, or feare, or frailty, may foully entangle
himselfe; and through the powerfull engagements
of sinne driue himselfe into very narrow *straits*, or
be so driven by the fault or injury of others: yet
there cannot be any such straits, as should enforce
a *necessity of sinning*; but that still there is one path
or other out of them without sinne. “ The *Per-*
“ *plexity* that seemeth to be in the *things*, is rather in
“ the *men*; who puzzle and lose themselves in the
“ *Labyrinths* of sinne, because they care not to heed
“ the *clue* that would leade them out, if it were well
“ followed. Say, a man through heate of blood make
a wicked vow to kill his brother: heere he hath by
his owne rashnesse brought himselfe into a seeming
strait,

strait, that either he must commit a *murder*, or breake a *vow*; either of which seemeth to be a great sinne, the one against the *fifth*, the other against the *third* commandement. But heere is in very deed no strait or *perplexity* at all: Heere is a faire open course for him without sinne. He may breake his *vow*; and there an end. "Neither is this the choyce of the "*lesser sinne*; but onely the *b* loosening of the *lesser bond*: the bond of *charity* being greater, then the "*bond of a promise*; and there being good reason "*that* (in termes of *inconsistencie*, when both cannot "*stand*,) the lesser bond should yeeld to the greater. "*But is it not a sinne for a man to breake a vow?* "*Yes*; where it may be kept *salvis charitate & justitia*, there the breach is a sinne: but in the case "*proposed*, it is no sinne. As Christ saith in the "*point of swearing*, so it may be said in the point of "*breach of vow*, *c* in the *scripture* *div*. Never was any "*breach of vow*; but it was *peccatum*, or *ex peccato*: "*the breaking is either it selfe formally a sinne*: or it "*argueth at least a former sinne, in the making*. So as the sinne, in the case alledged, was before in *making* such an vnlawfull *vow*; and for that sinne the party must repent: but the *breaking* of it now it is made, is no new *sinne*; ("Rather it is a necessary *duty*, and a "*branch of that repentance* which is due for the former rashnesse in making it,) because a hurtfull *vow* "*is, (and that virtute precepti)* rather to bee broken "*then kept*. The *d* *Egyptian Midwives*, not by their owne fault, but by *Pharaohs* tyrannous command, are driven into a narrow strait, enforcing a seeming necessity of sinne: for either they must destroy the Hebrew children, and so sinne by *Murder*; or else they must devise some handsome shift to carry it cleanly from the Kings knowledge, and so sinne by *lying*. And so they did; they chose rather to *lye*,

b Non docet a ligare minus peccatum, sed solutorem minus nexum.

Caictanus hic, speaking of the Coucell of Toledo See, c. 22, q. 4 per tot

c Mat. 5. 37.

d Exod. 1. 16. &c.

e See August.
contra Mem-
dac c. 19.

* Gen. 19. 8.
Perurbatis a-
moni sunt, non
concilium Hist
Scholast. in
Gen. cap. 32.

f Sinne is the
transgression
of the Law,
1 John 3. 4.
g. Whatsoever
is not of Faith,
is sinne, Rom.
14 21.

Omne quod fit
contra conscien-
tiam, a dicitur
ad gehennam.
c. 28 q. 1. Om-
nes. §. Ex his

then to *kill*: as indeed in the comparison it is by much the lesser sinne. But the very truth is, they should haue done neither: they should flatly haue refused the Kings commandement, though with hazzard of their liues; and haue resolved rather to suffer any euill, then to doe any. "And so * *Lot* should haue done: he should rather haue aduentured his owne life, and theirs too, in protecting the chastity of his Daughters, and the safety of his ghests; then haue * offered the exposall of his Daughters to the lusts of the beastly Sodomites, though it were to redeeme his ghests from the abuse of fouler and more abominable filthinesse. Absolutely: there cannot be a case imagined, wherein it should be impossible to auoide one sinne, vlesse by the committing of another. The case which of all other commeth neereſt to a *Perplexity*, is that of an *erroneous conscience*: "Because of a double bond; "the bond of *Gods Law*; which to ^f transgresse, "is a sinne; and the bond of *particular conscience*, "which also to ^g transgresse, is a sinne. Where- "upon there seemeth to follow an inevitable ne- "cessity of sinning; when *Gods Law* requireth "one thing, and *particular conscience* dictateth the "flat contrary: For in such a case, a man must ei- "ther obey *Gods Law*, and so sinne against his "owne conscience; or obey his owne conscience, "and so sinne against *Gods Law*. But neither in "this case is there any *Perplexity* at all in the "things themselves: that which there is, is through "the default of the man onely, whose judgement "being erroneous mis-leadeth his conscience, and "so casteth him vpon a necessity of sinning. But "yet the necessity is no simple, and absolute, and "vnavoidable, and perpetuall necessity: for it is "onely a necessity *ex hypothesi*, and for a time, and
"continueth

"continueth but *stante tali errore*. And still there is a way out betwixt those sinnes, and that without a third: and that way is *deponere erroneam conscientiam*. He must rectifie his judgement, and reforme the error of his Conscience, and then all is well. There is no perplexity, no necessity, no obligation, no expediency; which should either *enforce*, or *persuade* vs to any sinne. The resolution is damnable, *Let us doe evil, that good may come*.

I must take leaue, before I passe from this poynt, to make two *instances*; and to measure out from the Rule of my Text an answer to them both. They are such, as I would desire you of this place to take due and speciall consideration of. I desire to deale *plainely*; and I hope it shall be (by Gods blessing vpon it) *effectually*, for your good, and the Churches peace. One instance shall be in a sinne of *Commission*; the other, in a sinne of *Omission*.

The sinne of *Commission* wherein I would instance, is indeed a sinne *beyond Commission*: it is the vsurping of the Magistrates Office without a Commission. The *Question* is; whether the zealous intention of a good end may not *warrant* it good, or at least *excuse* it from being evil, and a sinne? I need not frame a *Case* for the illustration of this *instance*: the inconsiderate forwardnesse of some hath made it to my hand. You may reade it in the disfigured *windows* and *wals* of this Church: *Pictures*, and *Statues*, and *Images*: and for their sakes the *windows* and *walles* wherein they stood, haue bene heeretofore, and of late pulled downe, and broken in pieces and defaced: without the *Command*, or so much as *leane* of those who haue power to reforme things amisse in that kind. Charity bindeth vs to thinke the best of those that haue done it: that is, that they did it out of a forward (though *mis-governed*)

§. 27.
The Rule applied in two instances.

§. 28.
The former Instance.

a Num. 25. 7, 8.

5. 29.
Resolved
from the rule
of my Text

1.

2.

a Rom. 2. 12.

3.

turned) *zeale*; intending therein Gods glory in the farther suppression of *Idolatry*, by taking away these (as they supposed) likely *occasions* of it. Now in such a case as this, the *Question* is, whether the *intention* of such an end, can justify such a *deed*? And the fact of ^a *Phinehes*, *Numb. 25.* (who for a much like end, for the staying of the people from Idolatry, executed vengeance vpon *Zimri* and *Cosbi*, being but a private man, and no Magistrate;) seemeth to make for it.

But my Text ruleth it otherwise. If it be evil; it is not to be done, no not for the preventing of Idolatry. I passe by some considerations otherwise of good moment; as namely *first*, whether Statues and Pictures may not be permitted in Christian Churches, for the *adorning* of Gods House, and for *civill* and *historicall* vses, not only lawfully and decently, but even *profitably*? "I must confesse, "I never yet heard substantiall reason given, why "they might not: at the least, so long as there is "no apparant danger of superstition. And *secondly*, whether things either in their first *erection*, or "by succeeding *abuse* superstitious, may not bee "profitably continued, if the Superstition be abolished? Otherwise, not Pictures only, and Croscs, and Images; but most of our *Hospitals*, and "Schools, and Colledges, and Churches too must "downe: and so the hatred of Idolatry should bee "Vsher in licentious Sacriledge, contrary to that "passage of our Apostle in the next Chapter before this, ^a *Thou that abhorrest Idols, committest thou Sacriledge*? And *thirdly*, whether these forward ones haue not bewrayed somewhat their "owne selfe-guiltinesse in this Act, at least for the "manner of it, in doing it secretly, and in the darke? A man should not *dare* to doe that, which he would not

not willingly either be *seene*, when it is a *doing*; or *owne*, being *done*. To passe by these; consider no more but this one thing onely, into what dangerous and vn-sufferable absurdities a man might runne, if hee should but follow these mens grounds. *Erranti nullus terminus*: Errour knoweth no stay, and a false *Principle* once received, multiplieth into a ^b thousand absurd *conclusions*. It is good for men to goe vpon sure grounds, else they may runne and wander in *infinitum*. A little errour at the first, if there be way given to it, will increase beyond beliefe; "As a *small sparke* may fire a large *City*, and a ^c *cloud* no bigger then a *mans hand*, in "short space overspread the face of the whole *Heavens*. For grant, for the suppression of Idolatry, in case the *Magistrate* will not doe his office, that it is lawfull for a *private man* to take vpon him to reforme what he thinketh amisse, and to doe the part and Office of a *Magistrate* (which must needs haue bene their ground, if they had any, for this action:) there can be no sufficient cause given, why by the same reason, and vpon the same grounds, a private man may not take vpon him to establish *Lawes*, raise *Powers*, administer *Iustice*, execute *Malefactors*, or doe any other thing the *Magistrate* should doe; in case the *Magistrate* slacke to doe his duty in any of the premises. Which if it were once granted (as granted it must bee, if these mens fact be justifiable:) every wise man seeth, the end could be no other but vast *Anarchie* and confusion both in *Church* and *Commonweale*: whereupon must vnavoidably follow the speedy subversion both of *Religion* and *State*. If things be amisse, and the *Magistrate* helpe it not; private men may lament it, and as occasion serveth, and their condition and calling permitteth, soberly and discreetly *per* the *Magistrate*

in

4.

b ἐν αὐτῷ
δυναμὶς, καὶ
λαομαχίᾳ.
Arist. lib. 1.
Physic. 12.

c 3 Kings 18.
4445.

§. 32.
The example
of Phinehes
examined.

2.

3.

a Nec Samson
auster excusa-
tur, quod seip-
sum cum hosti-
bus rursus do-
mum oppressit,
nisi quod laten-
ter Spiritui
Sanc̃ti hoc sus-
ferat, qui per
illum miracula
faciebat.

Aug. lib. 1 de
Ciu. Dei. ca. 27.
Si ascenditur
non fuisse pec-
catum, priva-
tum habuisse
Consilium in-
dubitanter cre-
dendum est.

Bern. de prec.
& dispensat.
b Gen. 22. 2.
c Chytr. in
Gen. 14. & in
Exod 31.

in minde of it: But they may not make themselves Magistrates, to reforme it.

And as to the act of *Phinehes*: though I rather thinke he did; yet what if he did not well in so doing? It is a thing we are not certaine of: and wee must haue certainer grounds for what we doe, then vncertaine examples. *Secondly*, what if *Phinehes* had the Magistrates authority to enable him to that attempt? It is not altogether improbable (to my apprehension) from the fift verse of the Chapter, where the Story is laid downe, *Numb. 25. 5.* especially paralleld with another Story of much like circumstances, *Exod. 32. 27.* that as there the *Leuites*, so heere *Phinehes* drew the sword in execution of the expresse command of *Moses* the supreme Magistrate. If neither thus, nor so: yet *Thirdly*, (which cutteth off all plea, and is the most common answer ordinarily given by *Divines* to this and the like instances drawne from some singular actions of Gods Worthies;) *Men of Heroicall spirits and gifts*, such as were *David*, *Samson*, *Ehud*, *Moses*, *Elias*, and some others, especially at such times as they were employed in some speciall service for the good of Gods Church, were exempt from the common rules of life: and did many things, (as we are to presume) not without the *secret motion and direction* of Gods holy and powerfull Spirit, which were therefore good in them (that *secret direction* being to them *loco specialis mandati*, like that to *Abraham* for sacrificing his sonne) but not safe, or lawfull for vs to imitate. *Opera liberi spiritus*, say *Divines*, *Non sunt exigenda ad regulas communes, nec trahenda in exemplum vite*. The extraordinary *Heroicall Acts* of Gods Worthies are not to be measured by the common rules of life, nor to become exemplary vnto others. Of which nature

was

was ^d *David's* single combate with *Goliath*; and
^e *Samsens* pulling downe the house vpon himselfe
 and the Philistines; " And ^f *Moses* slaying the E-
 "gyptian; and ^g *Ehuds* stabbing of King *Eglon*;
 " and ^h *Eliab* calling downe for fire from Heaven
 " vpon the Captaines and their fifties, and diuers
 others recorded in Scripture. Of which last fact
 we haue our blessed Saviours judgement, in *Luke* 9.
 that it was done by the extraordinary and peculiar
 instinct of Gods Spirit, but is not to be imitated by
 others, without ⁱ particular certaine assurance of the
 like instinct. Where when the *Disciples* would haue
 called downe for fire from Heaven vpon the *Sama-*
ritanes, and alleaged *Elias* for their precedent;
^k Lord, wilt thou that we command fire to come downe
 from Heaven and consume them, as *Elias* did? His an-
 swer was with a kind of indignation (as both his
^l gesture and speeches shew) *Nescitis cuius spiritus estis;*
Tou know not what manner of spirit you are of. *Elias*
 was indued with an extraordinary spirit, in the free-
 dome whereof he did what he then did: but it is
 not for you or others to propose his example, vnlesse
 you can demonstrate his Spirit. And if *Phinehes* A&C
 also was (as most ^m thinke it was) such as these: it
 can no more iustifie the vsurpation of Magistracie;
 " Then *David's* act can bloody Duels, or *Samsens* self-
 " murder, or *Moses*'s secret slaughter, or *Ehuds* king-
 " killing, or *Eliab's* private revenge. I haue stood the
 longer vpon the discouery of this sinne, that men
 might take right judgement of it; and not thinke it
 either warrantable, or excusable by any pretension of
 zeale, or of whatsoever other good: and that both
 such as haue gone too farre this way in their pra^tice
 already, for the time past, may acknowledge their
 owne oversight, and be sorry for it; and others see-
 ing their error, may for the time to come forbear

L

such

d 1 Sam. 17.
 e Iudg. 16. 30.
 f Exod. 2. 12.
 g Iudg. 3. 15.
 h 4 Kings 1.
 10. 10.

i *Imitanda ab
 aliis: exprime
 nec possunt, nec
 debent, nisi ead-
 em ratione.*
 c. 12. Spiritus
 excitemur.
 Chytr in Exa. 2
 k Luk. 9. 19.
 l *Quia non est
 spiritus.*
 Luke 9. 19.

m De Phinees
 autem decen-
 dum est, quod
 ex inspiratione
 divina, et
 Dei commota-
 hoc fecit. A qui
 2. 2 qu. 60 art
 6. ad 2 & The-
 ologi passim.

S. 31.
The later
instance.

* Sacerdos de-
betor esse, ut ve-
ritatem quam
audire a Deo
libere predicet.
11. qu. 3. noli
timere. Ex
Chrysost.

such outrages, and keepe themselves within the due bounds of Christian sobriety, and their particular *Callings*. And thus much of the former instance, in a matter of *Commission*. I am to giue you another, in a matter of *Omission*.

Every *Omission* of a necessary duty is simply *evill*, as a sinne. But *affirmative* duties, are but sometimes necessary; because they doe not *obligare ad semper*: as, being many, it is impossible they should. And many times duties otherwise necessary; in case of Superiour reason and duties, cease to bee necessary *pro hic & nunc*: and then to omit them, is not to doe evill. Among other necessary duties this is one, for a *Minister* furnished with gifts and abilities for it; to acquaint Gods people with all materiall needfull truths, as hee can haue convenient occasion thereunto. And (such conveniency supposed) not to doe this, is a *simply evill*. Now then, to make the *Case* and the *Question*. The *Case* thus: A Minister hath just *opportunity* to preach in a Congregation, not his owne: where he seeth or generally heareth some *error* in judgement, or outrageous *sinne* in practice to bee continued in with too publique allowance: He hath *liberty* to make choyce of his *Text* and theame, and leisure to provide in some measure for it; and his conscience telleth him, he cannot *pro hic & nunc* direct his speech with greater service to Gods Church, then against those *errors* or *sinnes*. He seeth on the other side some *withdrawments*: his *discretion* may perhaps be called in question, for meddling where he needed not; he shall possibly lose the *good opinion* of some, with whom he hath held faire correspondence hitherto; he shall preserve his owne *peace* the better, if he turne his speech another way. This is the *Case*. The *Question* is, Whether these later con- siderations,

rations, and the good that may come thereby, be sufficient to warrant vnto him the omission of that necessary duty?

The rule of my Text resolveth it *negatively*: they are *not* sufficient. The Duty being necessary, *pro hic et nunc*, it is simply evill to omit it; and therefore it may not be omitted for any other good. I deny not, but a Minister may with good discretion conceale many truths from his flocke; at least the opening and amplifying of them: if they bee not such, as are needfull for them to know, either for the stablishment of *Faith*, or practice of *Life*; as not onely many nice *Schoole-points* and Conclusions are, but also many *Genealogies*, and *Leviticall rites*, and other things even in the Scriptures themselves. Nay more, a Minister not onely in *discretion* may, but is even in *Conscience* bound, at least in the publike exercise of his Ministry, to conceale some particular truths from his Auditorie; yea though they be such as are needfull for the practice of life, and for the setting of mens Consciences: if they be such withall, as are not fit to be publicly spoken of; as are many *Resolutions of Cases* appertaining to the *seventh Commandement* (*Thou shalt not commit adultery*;) and some also appertaining to the *eighth* (*Thou shalt not steale*.) Our men^a justly condemne the *Papish Casuists*, for their too much liberty in this kind in their Writings: Whereby they reduce vices into an Art, vnder colour of re-prooving them; "And convey into the mindes of
" ^b corrupt men, *Notions* of such prodigious fil-
" *thinesse*, and artificiall *Legier-du-maine*, as perhaps
" otherwise they would never haue dreamed on,
" or thirsted after. The loose writings of the vn-

§. 32.
*A Minister
in what Ca-
ses he may
conceale some
divine truths
from his au-
ditorie.*

^a Moulin.
*Booker of
Faith*, part 2.
sect 4. and not
onely ours, but
some of their
owne too: See
*Episcopus ad
Tit. cap. 1.*
^b *In quibus plus
viciis quam
virtutum ignaratio,*

quam cognitio virtutum. Iustin lib. 2. Hist. cap. 2.

L 2

" chaste

thorow the thickest ranks; and to drive at the
 fairest. It is not enough for a Prophet to cry a-
 loud, and to lift up his voyce like a trumpet, and to tell
 Judah and Israel of sinnes, and of transgressions at
 large: but if he would whet them vp to the battel, he
 must giue a more certaine sound; he must tell Iudah
 of her sinns, and Israel of her transgressions. If there
 be in *Damascus*, or *Moab*, or *Ammon*, or *Tyrus*, or
Judah, or *Israel*; three transgressions, or fixe,
 more eminent then the rest: it is fit, they that are
 sent to *Damascus*, and *Moab*, and *Ammon*, and *Tyrus*,
 and *Judah*, and *Israel*, should make them heare of
 those three or foure, more then all the rest. *Sinnes*
 and *Errors*, when they beginne to get head and heart,
 must be handled roughly. *Silence* in such a case is a
 kinde of *flattery*: and it is almost all one, when sins
 grow outrageous; to hold our peace at them; and
 to cry *Peace*, *Peace* vnto them. Our Apostle in
Acts 20. would not haue held himselfe sufficiently
 discharged from the guilt of other mens blood; if he
 had shunned (as occasion was offered) to haue declar-
 ed vnto them *ἡ μὲν τοῦ θεοῦ ἐστὶν θέλησις*, even the
 whole counsell of God.

In my Application of this *Instance* and *Case*,
 blame me not, if I doe it with some reference to my
 selfe. Being heeretofore by appoyntment, as now
 againe I was, to provide my selfe for this place a-
 gainst such a meeting as this is; as in my conscience
 I then thought it needfull for me, I delivered my
 minde, (and I dare say, the *Truth* too, for substance)
 something freely, touching the *Ceremonies* and
Constitutions of our Church. And I haue now also
 with like freedome, shewed the vnlawfulnesse of
 the late disorderly attempes in this towne; and that
 from the ground of my present Text. I was then
 blamed for that; I thinke vnjustly; (for I doe not

b Fight neither
 with small nor
 great, save on-
 ly with the king
 of Israel.

3 King. 17. 32.

c Illy 38 1.

d If the trum-
 pet give an un-
 certaine sound,
 who shall pre-
 pare himselfe
 to the battell?

1 Cor. 14 8.

e Amos 1 & 2

f Penit idem

est fidem uelle

afferre & ne-

gare. Fulgen-

lib. 1. ad Thra-

sim. cap. 1. Si-

cut incanta li-

catio in erro-

rem petre bit,

ita indiscrctum

plentum in

errore re'iqui-

Greg in Mor.

g Act. 20. 25.

27.

h. 34.

A more par-
 ticular Ap-
 plication, in
 defence of
 the former
 Sermon.

Let mee then demand : Did I deliver any *truth* ? It had beene well done then to haue shewne it, that I might haue *acknowledged*, and *retracted* it. Did I speake nothing but the *truth* ? with what conscience then could any that heard me say, as yet I heare some did ; That I preached *falsly*, That I came to *cast bones* among them, That I might haue chosen a *better Text*, That I might haue had as much *thanks* to haue kept away ? For *Fallion* ; I hate it : my desire and ayme, next after the good of your soules, was, aboue all, the *Peace* of the Church, and the *Vnity* of Brethren. For *casting bones* (if that must needs be the phrase) they were cast in these parts long before my comming by that great enemy to peace and vnity, and busie sower of discord, the Diuell : oserwise I should not haue found at my first comming such snarling about them, and such *biting and deuouring one another*, as I did. My endeavour was rather to haue gathered vp the bones, and to haue taken away the matter of difference, (I meane, the *error* in judgement about, and *inconformity* in practise vnto, the *Lawfull Ceremonies* of the Church) that so if it had beene possible all might haue beene quiet, without *despising* or *judging* one another for these things. For *thanks* ; I hold not that worth the answering : alas, it is a poore *ayme* for Gods Minister, to preach for *thanks*.

For the choyce of my *Text* and *Argument*, both then and now : how is it not vnequall, that men, who plead (so as none more) for *liberty* and *plainnesse* in reprooving sinne, should not allow those that come amongst them that *liberty* and *plainnesse* against themselves and their owne sinnes ? I dare appeale to you selves. Haue you never beene taught, that it is the Ministers duty, as to oppose
against

1.

2.

g Gal. 3. 15.

3.

4.

against all *errors* and *sinnes* in the generall, so to bend himselfe (as neere as hee can) especially against the apparant *errors* and *sinnes* of his present auditory? And doe you not beleuee it is so? Why then might I not; nay, how ought I not, bend my speech, both *then* against a common *error* of sundry in these parts in poynt of *Ceremony*; and *now* against the late *petulancy*, (or at least *oversight*) of some mis-guided ones? "The *noise* of these things "abroad; and the *scandall* taken thereat by such as "heare of them; and the *ill fruits* of them at home "in breeding *iealousies*, and cherishing contentions "among neighbours: cannot but stirre vs vp, if we "be sensible (as every good member should be) of "the damage and losse the Church acquireth by "them, to put you in minde and to admonish you "(as opportunities invite vs) both privately and "publicquely. Is it not time, throw ye, to thrust in the sickle, when *the fields looke white vnto the harvest*? Is it not time our *Pulpits* should a little *eccho* of these things, when all the *Countrie* farre and neere ringeth of them?

For my owne part; how ever *others* censure me, I am sure, *my owne heart* telleth me, I could not haue discharged my Conscience; if being called to this place, I should haue balked what either *then* or *now* I haue delivered. My conscience prompting me, all circumstances considered, that these things were *prohic & nunc* necessary to be delivered, rather then any other: if for any *outward inferiour* respect I should haue passed them over with silence; I thinke I should haue much swarved from the *Rule* of my Text, and haue done a great *euill*, that some small *good* might come of it. But many thousand times better were it for me, that all the *world* should *censure* me for speaking what they thinke I should not; then that

that my owne heart should condemn me for not speaking what it telleth mee I should. And thus much of things simply evill.

I should proceed to apply this Rule, *We must not doe evill, that good may come*; vnto evils, not simply, but accidentally such: and that both in the generall, and also in some few specials of greatest vse; namely, vnto evils which become such through Conscience, Scandall, or Comparifon. In my choyce of the Scripture, I aymed at all this: and had gathered much of my provision for it. But the Cases being many and weighty; I foresaw I could not goe onward with my first project, without much wronging one of both: either the things themselves, if I should contract my speech to the scantling of time; or you, if I should lengthen it to the weight of the matter. And therefore I resolved heere to make an end; and to giue place (as fit it is) to the businesse whereabout we meet. The Totall of what I haue said, and should say; is in effect but this: No pretension of a good end, of a good meaning, of a good event, of any good whatsoever; either can sufficiently warrant any sinnefull action to be done, or iustifie it being done: or sufficiently excuse the Omission of any necessary duty, when it is necessary. Consider what I say, and the Lord giue you vnderstanding in all things. Now to God the Father, Son, and holy Spirit, &c.

§. 35.
The conclusion.

M

THE



THE THIRD SERMON.

1. COR. 12. 7.

But the manifestation of the Spirit, is given to every man, to profit withall.



IN the first Verse of this Chapter Saint Paul proposeth to himselfe an Argument, which he prosecuteth the whole Chapter through, and (after a profitable digression into the prayse of Charity in the next Chapter) resumeth againe at the fourteenth Chapter, spending also that whole Chapter therein: and it is concerning spiritual gifts, [** Now concerning spiritual gifts, brethren, I would not have you ignorant, &c.*] These gracious gifts of the holy Spirit of God, bestowed on them for the edification of the Church; the Corinthians, (by making them the ^b fuell either of their pride, in despising those that were inferiour to themselves; or of their envie, in malicing those that excelled them therein,) abused to the maintenance of schisme, and faction, and emulation in the Church. For the remedying of which evils, the Apostle entreth vpon the Argument: discoursing fully of the variety of

M 2

these

At a Visitation
on at Boston
Lincoln. 13.
March 1634.

S. I.

The Occasion.

* Verse 1.

^b καὶ τὸ πνεῦμα
ἡμεῖς ἀντι-
ταίς ἐν ἡμῶν
ἐστὶν ὅτι τὰ μυσ-
τήρια ἔργων,
ἐκ τῆς ἐκείνου
τῆ καὶ ἐκείνου
κακῶς ὄν.
ἐστὶν ὅτι αὐτοὶ
λαλῶντες, καὶ
τοὺς τὰ μυστή-
ρια ἔχοντες ἐν
ἑαυτοῖς. Chrys
in 1 Cor. hom
19.

these *spirituall Gifts*, and who is the *Author* of them, and for what *end* they were given, and in what *manner* they should be employed; omitting nothing that was needfull to be spoken anent this subject.

§. 2.

Coherence.

In this part of the Chapter, entreating both before and after this verse, of the wondrous great, yet sweet and usefull, *variety* of these *spirituall gifts*: he sheweth, that howsoever manifold they are either for *kind*, or *degree*, so as they may differ in the *materiall* and *formall*; yet they doe all agree both in the same *efficient*, and in the same *finall* cause. In the same *efficient cause*, which is God the Lord by his Spirit, verse 4, 6. [*Now there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all.*] And in the same *finall* cause; which is the advancement of Gods *glory*, in the propagation of his *Gospel*, and the edification of his *Church*; in this verse, [*But the manifestation of the Spirit is given to every man to profit withall.*]

§. 3.

*And division
of the Text.*

1.

2.

3.

By occasion of which words, we may enquire into the *nature*, *conveyance*, and *use* of these gifts. First, their *nature* in themselves, and in their *originall*; what they are, and whence: they are the works of Gods Spirit in vs, [*the manifestation of the Spirit.*] Secondly, their *conveyance* vnto vs; how we come to haue them, and to haue property in them: it is by gift; [*Is given to every man.*] Thirdly, their *use* and *end*; why they were given vs, and what we are to doe with them: they must be employed to the good of our Brethren, and of the Church; is given to every man [*to profit withall.*] of these briefly, and in their order; and with speciall reference ever to vs that are of the Clergy.

By

By manifestation of the Spirit heere our Apostile vnderstandeth none other thing, then he doth by the *adjective* word *manifest* in the first, and by the *substantive* word *manifestations* in the last verse of the Chapter. Both which put together, doe signifie those *spirituall gifts* and graces whereby God enableth men (and especially *Church-men*) to the duties of their *particular* Callings for the *generall* good. Such as are those particulars, which are named in the next following verses; ^a the word of *Wisdom*, the word of *Knowledge*, *Faith*, the gifts of *healing*, workings of *miracles*, *prophecy*, discerning of *spirits*, divers kinds of *tongues*, interpretation of *tongues*. All which, and all other of like nature and vse, because they are wrought by that one and selfe-same ^b Spirit, which divideth to every one *seuerally* as he *will*; are therefore called ^c *manifestations*, *spirituall gifts*; and here *manifestations* & *manifest*, the manifestation of the Spirit.

The word [*Spirit*] though in Scripture it haue many other significations, yet in this place I conceiue to be vnderstood directly of the *Holy Ghost*, the *third Person* in the ever-blessed *Trinitie*. For *first*, in verse 3. that which is called the *Spirit of God* in the former part, is in the later part called the *Holy Ghost*: [^a *I giue you to vnderstand, that no man speaking by the Spirit of God, calleth Iesus accursed; and that no man can say, that Iesus is the Lord, but by the Holy Ghost.*] Again, that variety of gifts, which in verse 4. is said to proceed from the ^b *same Spirit*, is said likewise in verse 5. to proceed from the *same Lord*, and in verse 6. to proceed from the *same God*: and therefore such a *Spirit* is meant, as is also *Lord* and *God*; and that is onely the *Holy Ghost*. And again, in those words, in vers. 11. [^c *All these worketh that one and the selfe-same Spirit, dividing*

§. 4.
The explication of the words.

^a Vers. 8—10.

^b Vers. 11.
^c Vers. 1.

§. 5.
By Spirit is meant the Holy Ghost.

1.
^a Vers. 3.

2.
^b Vers. 4—6.

3.
^c Vers. 11.

d Verſ. 18.

§. 6.

not as exclu-
ding the o-
ther Perſons;

* 1am. 1. 17.

b Ephes. 4. -

c Ne gratia et
donum diſtinctum
ſui per perſonas
Patris, & Filii
et Sp. Sancti:
ſed indiſcreta
unitatem & na-
turam trium v-
num opus in-
tellegatur. Am-
broſ. in 1 Cor.
7 cap. 61.

§. 7.

but by way of
appropria-
tion,

to every man ſeverally as he will;] the Apoſtle aſcribeth to this Spirit the collation and diſtribution of ſuch gifts according to the free power of his owne will and pleaſure: which free power belongeth to none but God alone, ^a who hath ſet the members every one in the body, as it hath pleaſed him.

Which yet ought not ſo to bee vnderſtood of the Perſon of the Spirit; as if the Father, and the Sonne, had no part or fellowſhip in this buſineſſe. For all the Actions and operations of the Divine Perſons, (thoſe onely excepted which are of in-*trineſc*all and mutuall relation) are the joynt and vndivided workes of the whole three Perſons: according to the common knowne maxime, conſtantly and vniformely received in the Catholike Church, *Opera Trinitatis ad extra ſunt indiſiſa*. And as to this particular, concerning gifts the Scriptures are cleare. Wherein, as they are aſcribed to God the Holy Ghoſt in this Chapter; ſo they are elſewhere aſcribed to God the Father, [^a Every good gift and every perfect giving is from above, from the Father of Lights: 1am. 1.] and elſewhere to God the Sonne, [^b Vnto every one of vs is given grace, according to the meaſure of the gift of Chriſt: Ephes. 4.] Yea and it may be, that for this very reaſon in the three verſes next before my text, theſe three words are uſed; Spirit, in ver. 4. Lord, in ver. 5. and God, in ver. 6. to giue vs intimation, that theſe ſpiritual gifts proceed equally and vndividedly from the whole three Perſons; from God the Father, and from his Sonne Ieſus Chriſt our Lord, and from the eternall Spirit of them both the Holy Ghoſt, as from one entire, indiſiſible, and coeſſentiall Agent.

But for that we are groſſe of vnderſtanding, and vnable to conceive the diſtinct Trinity of Perſons in the Vnity of the Godhead, otherwiſe then by
appre-

apprehending some distinction of their operations and offices to-vs-ward: it hath pleased the wisdom of God in the holy Scriptures, (which, being written for our sakes, were to be fitted to our capacities) so farre to condescend to our weakenesse and dulnesse, as to attribute some of those great and common workes to one person, and some to another, after a more speciall manner then vnto the rest; although indeed and in truth none of the three persons had more or lesse to doe then other in any of those great and common-workes. This manner of speaking Divines vse to call ^a Appropriation. By which appropriation, as Power is ascribed to the Father, and Wisdom to the Sonne; so is Goodnesse to the Holy-Ghost. And therefore, as the Worke of Creation, wherein is specially seene the mighty power of God, is appropriated to the Father; and the worke of Redemption, wherein is specially seene the wisdom of God, to the Sonne: so the workes of sanctification, and the infusion of habituall graces, whereby the good things of God are communicated vnto vs, is appropriated vnto the Holy Ghost. And for this cause, the gifts thus communicated vnto vs from God, are called *induanes*, spiritual gifts, and variouſ in individual, the manifestation of the Spirit.

We see now, why *spirit*! but then; why *manifestation*? The word, as most other *verbals* of that forme, may be vnderstood either in the *active*, or *passive* signification. And it is not materiall, whether of the two wayes we take it in this place: both being true; and neither improper. For these spiritual gifts are the manifestation of the spirit *Altimely*: because by these, the spirit manifesteth the will of God vnto the Church; these being the instruments and meanes of conueighing the knowledge of saluation vnto the people

* V. Aquin. 1.
qu. 39. 7.

§. 8.
What is
meant by
Manifestation.

^a Act. 10. 45, 46.

^b Idell. 1. 1. 1. 1.

Gratia : *gratia*

donum *gratum*

suum *in* *homi*

ne *prof* *visione*

dictat *de*

conymia *effe*

de *Pictat* *in*

foli *li*.

6. 9.

By *spirituall*

gifts.

^a V. Aquin. 1.

1. qu. 111. 1.

people of God. And they are the *manifestation* of the spirit *Passively* too : because where any of these *gifts*, especially in any eminent sort, appeared in any person, it was a *manifest* evidence, that the Spirit of God wrought in him. As we read in *Act. 10.* that they of the Circumcision were astonished, ^a *When they saw, that on the Gentiles also was poured out the gift of the Holy Ghost.* If it be demanded, But how did that appear? it followeth in the next verse, [*For they heard them speak with tongues, &c.*] The spirituell Gift then is a ^b *manifestation* of the spirit, as every other sensible effect is a *manifestation* of its proper cause.

We are now yet farther to know, that the *Gifts* and *graces* wrought in vs by the ho'y spirit of God, are of two sorts. The Scriptures sometimes distinguish them by the different termes of *graces* and *gifts* : although those words are sometimes againe vsed indifferently and promiscuously, either for other. They are commonly knownen in the *Schooles*, and differenced by the names of ^a *Gratia gratum facientes*, & *Gratia gratis data*. Which termes though they be not very proper, (for the one of them may be affirmed of the other ; whereas the *members* of every good distinction ought to bee opposite :) yet because they haue beene long received, (and *change* of termes, though happely for the better, hath by experience beene found for the most part *unhappy* in the event, in multiplying vnecessary booke-quarrels ;) we may retaine them profitably, and without prejudice. Those former, which they call *Gratum facientes*, are the *Graces* of *sanctification* ; whereby the person that hath them, is enabled to doe acceptable service to God, in the duties of his *generall* Calling : these latter, which they call *Gratis datas*, are the *Graces* of *edification* ;

edification; whereby the person that hath them is enabled, to doe profitable service to the Church of God in the duties of his particular Calling. Those are given *Nobis, & Nobis*; both *to us*, and *for us*; that is chiefly for our owne good: these *Nobis, sed Nostris*; *to us* indeed, but *for others*, that is, chiefly for the good of our brethren. Those are given *vs ad salutem*, for the saving of our owne soules: these *ad lucrum*, for the winning of other mens soules. Those proceed from the *speciall* loue of God to the *Person*; and may therefore be called *Personall*, or *speciall*: these proceed from the *generall* loue of God to his *Church*, (or yet more generall to *humane societies*;) and may therefore be rather called *Ecclesiasticall* or *Generall* Gifts or Graces.

Of that first sort are *Faith, Hope, Charity, Repentance, Patience, Humility*; and all those other holy graces and *fruits of the Spirit*, which accompany salvation: Wrought by the blessed and powerfull operation of the *holy Spirit* of God, after a most *effectuall*, but vnconceivable manner, *regenerating*, and renewing, and seasoning, and sanctifying the hearts of his *Chosen*. But yet these are not the *Gifts* so much spoken of in this Chapter; and namely in my Text: Every branch whereof excludeth them. Of those *graces* of sanctification *first*, wee may haue indeed *probable* inducements, to perswade *vs*, that they are, or are not in this or that man: But *hypocrisie* may make such a *semblance*, that we may thinke we see *spirit* in a man, in whom yet there is nothing but *flesh*; and *infirmities* may cast such a *fogge*, that wee can discern nothing but *flesh* in a man, in whom yet there is *spirit*. But the *gifts* heere spoken of doe inure into the *senses*, and giue *vs* *evident* and infallible assurance of the *spirit* that wrought them: heere is *paripassim*, a

N

mani-

b Duplex est operatio sancti Spiritus: operatur enim in nobis aliud propter nos, aliud propter proximos. Item in parvis Scim. 33 c Gemina operationis experimentum Vnum, quia nos prima enim virtutibus solidat ad salutem: alteram, qua foris quoque munusculum ornatur ad lucrum. Illa nobis, hac nostris accipimus. Bernard in Cant. Scim. 18.

§. 170.

What is here not meant.

* Gal. 5. 22.

1.

2.

b 1 Cor. 7. 7.

c Verse 8.

3.

d Math. 5. 26.

§. 11.

and what is.

manifestation of the spirit. Again, *Secondly*, those *Graces* of sanctification are not communicated by distribution, (*h Alius sic, alius verò sic;*) Faith to one, Charity to another, Repentance to another: but where they are given, they are given all at once and together, as it were strung vpon one thread, and linked into one *chaine*. But the *Gifts* heere spoken of are distributed as it were by *doles*, and divided severally as it pleased God, shared out into severall portions, and given to every man some, to none all; for *c to one is given by the spirit the word of wisdom, to another the word of knowledge, &c.* Thirdly, those *Graces* of sanctification, though they may and ought to be exercised to the benefit of others, who by the *d shining of our lights*, and the *sight of our good workes*, may bee provoked to glorifie God by walking in the same paths: yet that is but *utilitas emergens*, and not *finis proprius*; a good use made of them vpon the *bye*, but not the *maine*, proper and direct end of them, for which they were chiefly given. But the *Gifts* heere spoken of, were given directly for this end, and so intended by the giver, to bee employed for the benefit of others, and for the edifying of the Church; they were given to profit withall.

It then remaineth, to vnderstand this Text and Chapter of that other and later kinde of *spirituall Gifts*: those *Graces* of Edification, (*or Gratia gratia data,*) whereby men are enabled in their severall Callings, according to the quality and measure of the graces they haue received, to be profitable members of the *publique body*, either in Church or Common-wealth. Vnder which appellation, (the very *first* naturall powers and *faculties* of the soule only excepted, which flowing à *principijs specijs*, are in all men the same and alike;) I comprehend all other *secondary endowments*, and abilities whatsoever of the

reaso-

reasonable soule, which are capable of the degrees of more and lesse, and of better and worse; together with all *subsidiary helps* any way conducing to the exercise of any of them. Whether they be first, *supernaturall graces*, given by immediate and extraordinary infusion from God: such as were the gifts of *tongues* and of *miracles*, and of *healings* and of *prophecies* properly so called, and many other like; which were frequent in the infancie of the Church, and when this *Epistle* was written, according as, the necessity of those primitive times considered, God saw it expedient for his Church. Or whether they be *Secondly*, such as Philosophers call *Naturall dispositions*: such as are promptnesse of *Wis*, quicknesse of *Conceits*, fastnesse of *Memory*, clearenesse of *understanding*, soundnesse of *Judgement*, readinesse of *Speech*, and other like; which flow immediately à *Principijs individui*, from the individuall condition, constitution, and temperature of particular persons. Or, whether they bee *Thirdly*, such as Philosophers call *Intellectuall Habits*: which is, when those naturall dispositions are so improved, and perfected by *Education*, *Art*, *Industry*, *Observation*, or *Experience*; that men become thereby skillfull *Linguists*, subtile *Disputers*, copious *Orators*, profound *Divines*, powerfull *Preachers*, expert *Lawyers*, *Physicians*, *Historians*, *Statesmen*, *Commanders*, *Artisans*, or excellent in any Science, Profession, or Faculty whatsoever. To which we may adde in the *fourth* place, all *outward* subservient *helps* whatsoever, which may any way further or facilitate the exercise of any of the former *graces*, *dispositions*, or *habits*: such as are health, strength, beauty, and all those other *Bona Corporis*; as also *Bona fortune*, Honour, Wealth, Nobility, Reputation, and the rest. All of these, even those among them, which

1.

2.

3.

4.

seeme most of all to haue their foundation in *Nature*, or perfection from *Art*, may in some sort be called *instruments*, *spirituall gifts*: in as much as the *Spirit of God* is the first and principall *worker* of them. *Nature*, *Art*, *Industry*, and all other subsidiary furtherances, being but *second Agents* vnder him; and as *meanes* ordained, or as *instruments* vsed by him, for the accomplishing of those ends he hath appointed.

§. 12.
Inferences
hence: The
first:

+

* Exod. 35.
30, &c.

And now haue we found out the just latitude of the *spirituall gifts* spoken of in this Chapter, and of the *manifestation of the Spirit* in my Text. From whence not to passe without some observable *inferences* for our Edification: We may heere first behold, and admire, and magnifie the singular *love*, and *care*, and *providence* of God for and over his *Church*. For the *building* vp whereof, he hath not only furnished it with fit *materials*, men endowed with the faculties of vnderstanding, reason, will, memory, affections; nor only lent them *sooles* out of his owne rich store-house, his holy Word, and sacred Ordinances: but, as sometimes he filled * *Bezaleel* and *Aholiab* with skill and wisdom for the building of the materiall *Tabernacle*; so he hath also from time to time raysted vp serviceable *Men*, and enabled them with a large measure of all needfull *gifts* and *graces*, to set forward the building, and to giue it both strength and beauty. A *Body*, if it had not difference and variety of *members*, were rather a *lumpe*, then a *body*; or if having such members, there were yet no *vital spirits* within to enable them to their proper offices, it were rather a *Corps* then a *Body*: but the *vigor* that is in every *part* to doe its office, is a certaine evidence and *manifestation* of a *spirit* of life within, and that maketh it a *living Organicall body*.

So

So those active *gifts*, and graces, and abilities, which are to be found in the *members* of the mysticall body of Christ, (I know not whether of greater variety, or *use*,) are a strong *manifestation*, that there is a powerfull *Spirit of God* within, that knitteth the whole body together, and worketh *all in all*, and *all in every part* of the body.

Secondly; though we have just cause to lay it to heart, when men of eminent *gifts* and *place* in the Church are taken from vs, and to lament in theirs, our *owne*, and the *Churches* losse: yet we should possesse our soules in *patience*, and sustaine our selues with this comfort; that it is the same *God*, that still hath care over his *Church*; and it is the same *Head Iesus Christ*, that still hath *influence* into his *members*; and it is the same blessed *Spirit of God* and of *Christ*, that still *animateth* and *animateth* this great mysticall *Body*. And therefore we may not doubt, but this *Spirit*, as he hath hitherto done from the beginning, so will still *manifest* himselfe from time to time, vnto the end of the world; in *raising up* instruments for the service of his *Church*, and *furnishing* them with *gifts* in some good measure meete for the same, more or lesse, according as he shall see it expedient for her, in her severall different estates and conditions: giving *some Apostles*, and *some Prophets*, and *some Evangelists*, and *some Pastors and Teachers*; for the *perfecting of the Saints*, for the *workes of the Ministry*, for the *edifying of the body of Christ*, till we all meete in the *unity of the Faith*, and of the *knowledge of the Sonne of God*, vnto a *perfect man*, vnto the *measure of the stature of the fulnesse of Christ*. He hath promised long since, who was never yet touched with breach of promise, that he would *be with his Apostles* (and their *successours*) *alwaies vnto the end of the world*.

6. 13.
The second;

+
• Eph. 4. 11. 13.

• Mat. 28. 20.

s. 14.

The third;

* 1 Cor. 7. 17.

* Mat. 25. 30.

c Mat. 10. 6.

Thirdly, where the Spirit of God hath manifested it selfe to any man by the distribution of *gifts*, it is but reason, that man should manifest the Spirit that is in him, by exercising those *gifts* in some lawfull Calling. And so this manifestation of the Spirit in my Text, imposeth vpon every man the Necessity of a Calling. Our Apostle, in the seventh of this Epistle, joyneth these two together, a *Gift* and a Calling; as things that may not be severed: * *As God hath distributed to every man, as the Lord hath called every one.* Where the end of a thing is the use; there the difference cannot be great, whether we abuse it, or but conceale it. The *unprofitable servant*, that wrapped up his Masters talent in a napkin, could not haue received a much heavier doome, had he mispent it. O then vp and be doing: * *Why stand you all the day idle?* Doe not say, because you heard no voice, that therefore no man hath called you: those very *gifts* you haue received, are a *Reall Call*, pursuing you with continuall restless importunity, till you haue disposed your selues in some honest course of life or other, wherein you may be profitable to humane society, by the exercising of some or other of those *gifts*. All the members of the Body haue their proper and distinct offices, according as they haue their proper and distinct faculties; and from those offices they haue also their proper and distinct names. As then in the Body, that is indeed no member, which cannot call it selfe by any other name, then by the common name of a member: so in the Church, he that cannot stile himselfe by any other name then a Christian, doth indeed but usurp that too. If thou sayest, thou art of the body: I demand then, What is thy office in the body? If thou hast no office in the body: then thou art at the best, but *Tumor prater naturam* (as Physicians call them) a *scab*,

or

or *botch*, or *wenne*, or some other monstrous and vn-naturall *excreſcency* vpon the body; but certainly thou art no true part and *member* of the body. And if thou art no part of the *body*, how dareſt thou make challenge to the *head*, by miſ-calling thy ſelfe *Chriſtian*? If thou haſt a *Gift*, get a *Calling*.

Fourthly, we of the *Clergy*, though we may not ingroſſe the *Spirit* vnto our ſelues, as if none were *ſpirituall persons* but our ſelves: yet the voyce of the World hath long given vs the Name of the *Spiritualtie* after a peculiar ſort; as if we were *ſpiritual persons* in ſome different ſingular reſpect from other men. And that not altogether without ground, both for the *name*, and *thing*. The very *name* ſeemeth to be thus vſed by Saint *Paul* in the 14. Chapter following, where at verſe 37. he maketh a *Prophet* and a *Spiritual man* all one, (and by *propheſying*, in that whole Chapter hee meaneth *Preaching*;) *¶ If any man thinke himſelfe to be a Prophet, either Spiritual, let him acknowledge, &c.* But howſoever it be for the *title*; the *thing* it ſelfe hath very ſufficient ground from that forme of ſpeech, which was vſed by our bleſſed Saviour, when hee conferred the *Minifteriall power* vpon his Diſciples; and is ſtill vſed in our *Church* at the collation of Holy Orders, *¶ Accipite ſpiritum ſanctum, Receiue the holy Ghoſt.* Since then at our admiſſion into *holy Orders* we receiue a *ſpiritual power* by the impoſition of hands, which others haue not; wee may thenceforth be juſtly ſtilled *ſpiritual persons*. The thing for which I note it, is, that we ſhould therefore endeavor our ſelues *¶ ἀναζωοποιεῖς*, ſo to ſtir vp thoſe *ſpiritual gifts* that are in vs; as that by the eminencie thereof aboue that which is in ordinary *temporall men*, we may ſhew our ſelues to be indeed, what we are in name, *Spiritual persons*. If

we

§. 15.

The fourth.

1 Cor. 14. 37.

1 Iohn 20. 22.

2 Tim. 1. 6.

we be of the *Spiritualtie*, there would be in vs another gates *manifestation of the Spirit*, then is ordinarily to be found in the *Temporality*. God forbid I should censure all them for *intruders* into the Ministry, that are not *gifted* for the Pulpit. The severest censurers of *Non-preaching* Ministers, if they had lived in the beginning of the *Reformation*, must haue beene content, as the times then stood, to haue admitted of some thousands of *non-preaching* Ministers, or else haue denied many Parishes and Congregations in England the benefit of so much as bare *reading*. And I take this to be a safe *Rule*: Whatsoever thing the helpe of any circumstances can make lawfull at any time, that thing may not be condemned as vniversally, and *de toto genere* vnlawfull. I judge no mans *conscience* then, or *calling*, who is in the Ministry; be his gifts never so slender: I dare not deny him the benefit of his *Clergie*, if he can but *reade*: if his owne heart condemne him not, neither doe I. But yet this I say; As the Times now are, wherein *learning* aboundeth even vnto *wantonnesse*; and wherein the world is full of *questions*, and controversies, and novelties, and niceties in *Religion*; and wherein most of our *Country*, very *Women* and all (by the advantage of long *Peace*, and the custome of moderne *education*, together with the helpe of a multitude of *English books* and translations) are able to looke through the ignorance of a *Clergy-man*, and censure it, if he be tripping in any poynt of *History*. *Cosmography*, Morall or Naturall *Philosophy*, *Divinity*, or the *Artes*; yea, and to chastice his very *method* and *phrase*, if hee speake loosely, or impertinently, or but improperly, and if every thing bee not *point-vise*: I say as these times are, I would not haue a *Clergie-man* content himselfe with every *mediocrity* of gifts; but

but by his prayers, care, and industry improoue those he hath, so as he may be able vpon good occasion, to ^dimpart a spiritmall gift to the people of God, whereby they may be established, and to speake with such vnderstanding, and sufficiencie, and pertinency (especially when he hath just warning, and a convenient time to prepare himselfe,) in some good measure of proportion to the quickness: and ripenessse of these present times, as that they that loue not his count may yet approoue his labours, and not find any thing therein whereat justly to quarrell: ^eShewing in his doctrine (as our Apostle writeth to Titus) vncorruptnesse, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of him. They that are called spiritmall persons, should strue to answer that name by a more then ordinary manifestation of spirituall gifts. And thus much shall suffice vs to haue spoken concerning the name and nature of these spiritmall gifts, by occasion of the title heere given them, *The manifestation of the Spirit.*

Consider we next, and in the second place, the conveyance of these gifts over vnto vs; how wee come to haue property in them, and by what right we can call them ours. The Conveyance is by deed of gift; the manifestation of the Spirit is given to every man. Vnderstand it not to bee so much intended heere, that every particular man hath the manifestation of the Spirit, (though that may also bee true in some sence;) as that every man, that hath the manifestation of the Spirit, hath it given him, and given him withall to this end, that he may doe good with it. Like as when we say, Every man learneth to reade before hee leame to write; it is no part of our meaning to signifie each particular person so

d Rom. 1. 11.

e Tit. 2. 7, 8.

§. 16.

The convey-
ance of these
spiritmall
graces vnto
vs,

* Iohn 2.10.

ἡ δὲ ἐκείνη
 restringendum
 est ad presens
 hypothesis.
 P. lat. schol. in
 Luc. 20. 28.
 Ioh. 17. Rom.
 5. 18. &c.
 c. Vndeque
 data] i. collige
 Vndeque
 cui datur.
 P. lat. in
 Schol. hic.

5. 17.

is by way of
 gift;

ἡ δὲ ἐκείνη
 διὰ τὴν διάδοσιν
 αὐτῆς ἡμεῖς τὴν
 διδομένην δια-
 δοσὴν αὐτῆς

to doe, (for there be many, that learne neither of both;) but wee onely intend to shew the *received order* of the things to bee such, as that every man that leamech *both*, leamech that *first*. As we conceiue his meaning, who directing vs the way to such or such a place, should tell vs, *Every man* rideth this way; and as wee conceiue of that speech of the Ruler of the Feast in the Gospell, *Every man* at the beginning setteth fourth good Wine, and then after that which is worse; though there be many thousand men in the world that never rode that way, or had occasion to set forth any Wine at all, either better or worse: very so ought we to conceiue the meaning of the vniuersall particle *Every man* both in this, and in many other like speeches in the Scriptures; with ^b due limitations, according to the tenor and purpose of the thing spoken of. It mattereth not then, as to the intent of this present speech (be it true, be it false otherwise,) whether *every man* haue received a spirituall gift, or no: only thus much is dire.ally intended, that ^c every man who hath received such a gift, hath received it by way of gift. All spirituall *graces*, all those *dispositions*, *habits*, and *abilities* of the vnderstanding part, from which the Church of God may receiue edification in any kind, together with all the secondary and inferiour *helpes* that any way conduce thereunto, they are all the good *gifts* of God. [The manifestation of the Spirit is given to every man.]

The *variety*, both of the *gifts* meete for severall offices, and of the *offices* wherein to employ those gifts, is wonderfull: and no lesse wonderfull the *distribution* of both gifts, and offices. But all that ^a *variety* is derived from one and the same fountaine, the holy Spirit of God: and all those *distributions* passe vnto vs by one and the same way, of most free and

liberall

liberall donation. Have all the Word of *Wisdom*? Have all the Word of *Knowledge*? Have all *Faith*? Have a l *Prophecy*? or any other spirituall grace? No; they have not: but ^b to one the Word of *Wisdom*, the Word of *Knowledge* to another, and to others other gifts. There is both variety you see, and distribution of these graces. But yet there is the same Author of them, and the same manner of communicating them: For to one ^c is given by the spirit the Word of *Wisdom*; to another the Word of *Knowledge* by the same Spirit, and to others, other graces; but they are all from the same Spirit, and they are all given. And as the gifts, so the offices too. To that question in verte 29. ^d Are all Apostles? are all Prophets? are all Teachers? Answer may be made, as before, negatively, No; they are not: but some Apostles, and some Prophets, and some Teachers. There is the like variety, and distribution, as before: but withall, the same Doner, and the same donation, as before. For ^e he gave some Apostles, and some Prophets, and some Pastors and Teachers: Ephes. 4. And ^f God hath set some in the Church; first, Apostles; secondarily, Prophets; thirdly, Teachers, &c. beneath at verse 28. Both gifts and offices, as they are ^g à Deo, for the Author; so they are *ex dono*, for the manner: from God, and by way of gift. If we had no other, the very names they carry, like the superscription vpon *Cæsars* penny, were a sufficient prooffe, from whom we first had them. When we call them *gratias*, *Gratias gratis datas*, Gifts, and Graces, and Manifestations of the Spirit; doe we not by the vse of those very names confesse the receipt? For what more free then gift? and what lesse of debt or desert, then grace? Heathen men indeed called the best of their perfections, *Habits*: but Saint James hath taught vs Christians a fitter name for ours, ^h *donis*, gifts,

αὐτῶν πνεύματος ἡ
τοῦ ἀγαθοῦ
ἀποστολῶν. Chrys.
in 1 Cor. hom.
19
b. 1 Cor. 12. 8.
&c.

c ibid.

d V. ult. 29.

e Ephes. 4. 11.

f 1 Cor. 12. 28.

g Iam. 1. 17.

h 1 Cor. 4.7.

§. 18.
not from Nature, or Deserts.

* 1 Cor. 4.7.

b—cum illius
 sit gratia, quod
 creatur ei.

Hieron Epist.

119. Attenda-

mus gratiam

Dei non solum

quod fecit nos—

August. in

Psal. 144.

c Deut. 8. 18.

Ei quod a pa-

tribus tuis, dicitur

non tui sed tui

Apammonia

ad Achilleum

apud Homer.

Iliad. a.

d 1 Cor. 12. 11.

gifts. They saw they had them, and looked no farther : but we must know, as that we have them, so as well how we came by them. And therefore this Apostle about at Chap. 4. joyneth the *having* and the *receipt* together ; as if he would have vs behold them *uno intuitu*, and at once. [^h *Quid habes, quod non accepisti ? what hast thou, that thou hast not received ?*]

Possibly, thou wilt alledge thy excellent *natural parts* ; these were not given thee, but thou *broughtest* them into the world with thee : or thou wilt vouch what thou hast attained to by *Art* and *Industry* ; and these were not given thee, but thou hast *wonne* them *proprio Marte*, and therefore well deservest to *weare* them. Deceive not thy selfe : it is neither so, nor so. Our Apostle in the place now last mentioned, cutteth off all such Challenges. [^a *Quis te discrevit ? who made thee to differ from another ?*] Say there were, (as there is not) such a *difference* in and from *Nature* as thou conceivest ; yet still in the *last resolution* there must bee a *receipt* acknowledged : for even ^b *Nature* it selfe in the last resolution is of *Grace* ; for God gaue thee that. Or, say there were (as there is not) such a *difference* of *desert*, as thou pretendest ; yet still that were to bee acknowledged as a *gift* too : for God gaue thee that ^c *power* whatsoever it was, whereby thou hast *attained* to whatsoever thou hast. But the truth is ; the *difference* that is in men in regard of these *gifts* and abilities, ariseth neither from the *power* of *nature*, nor from the *merit* of *labour* ; otherwise then as God is pleased to use these as *second causes* vnder him : but it commeth meerely from the good *will* and *pl:asure* of that free *spirit*, which bloweth where, and when, and how hee listeth ; ^d *dividing his graces to every man severally*

severally as he will, (at the eleventh) and ^e as it hath pleased him, (at verse 18. of this Chapter.) Nature is a necessary agent, and, if not either hindered by some inferiour impediment, or over-ruled by some higher power, worketh alwaies alike, and produceth the same effects in all individuals of the same kinde: and how is it possible she should make a difference, that knoweth none? And as for Desert; there is indeed no such thing: and therefore it can worke nothing. For can God be a debtor to any man? or hath any man ^f given to him first, that it might bee recompensed him againe? As a lump of ^g Clay lyeth before the Potter; so is all mankind in the hand of God. The Potter at his pleasure, out of that ^h lump frameth vessels of all sorts, of different shape, proportion, strength, finenesse, capacity; as he thinketh good, vnto the severall uses, for which hee intendeth them. So God after the good pleasure of his owne will, out of mankind, as out of an vntoward lump of clay, (all of the same piece, equall in nature and desert,) maketh vp vessels for the vse of his Sanctuary: by sitting severall men with severall gifts, more or lesse, greater or meaner, better or worse, according to the difference of those offices and employments, for which hee intendeth them. It is not the Clay, but the Potter, that maketh the difference there: neither is it any thing in man, but the Spirit of God, that maketh the difference heere. Whatsoever spiritual abilities wee have, wee have them of gift and by grace. The manifestation of the spirit is given to every man.

A poynt of very fruitfull consideration for men of all sorts; whether they bee of greater, or of meaner gifts. And first, all of vs generally may hence take two profitable directions: the one, if we

O 3

have

e Ibid. 18.

f Rom 11 35.

g Esay 64. 8.

h Rom 9. 21.

§. 19.

General Inferences.

1. Of thankfulness for those wee have;

X

a Habac. 1. 16.

b Heb. 12. 9.

c 1 Cor. 13. 41.

d. James 1. 17.

S. 20.

2. Of Prayer
for those we
want:
Iam. 1. 5.

haue any *usefull* gifts, whom to *thanke* for them; the *other*, if we want any *needfull* gifts, where to *seeke* for them. Whatsoever *manifestation of the spirit* thou hast, it is *given* thee: and to whom can thy *thanks* for it bee due, but to the *Giver*? Sacrifice not to thine owne *idols*, either of *Nature*, or *Endeavour*; as if these *Abilities* were the manifestations of thine owne spirit: but enlarge thy heart to magnifie the goodnesse and bounty of him, who is *Pater spirituum*, the Father of the spirits of all flesh, and hath wrought these *graces* in thee by communicating his *spirit* vnto thee. If thou shinest as a *starre* in the firmament of the *Church*, whether of a greater or lesser *magnitude*, (as *one starre* differeth from another in *glory*;) remember thou shinest but by a *borrowed light* from him, who is *Pater luminum*, the Father and fountaine of all lights, as the *Sunne* in the firmament, from whom descendeth every good gift, and every perfect giving. Whatsoever *Grace* thou hast, it is *given* thee: therefore be *thankfull* to the *giver*.

But if thou *wantest* any *grace*, or *measure* of grace, which seemeth *needfull* for thee in that station and calling wherein God hath set thee: heere is a *second* direction for thee, where to *seeke* it. even from his hands, who alone can give it. * If any man lacke *wisdom*e (saith S. James) let him aske of God, that giveth to all men *liberally*; and it shall bee given him. A large, and *liberal* promise; but yet a promise most *certaine*, and full of comfortable assurance, provided, it be vnderstood aright, viz. with these two necessary *Limitations*: if God shall see it *expedient*; and if hee pray for it as hee *ought*. Thou mayest pray with an humble and vp-right affection, and put to thy best endeavours withall; and yet not obtaine the gift thou prayest for:

for: because, being a *common* Grace, and not of absolute necessity for salvation, it may bee in the wisdom of God (who best knoweth *what* is best, and *when*) not *expedient* for thee, or not for his Church, at that time, and in that manner, or measure. Necessary Graces, such as are those of *sanctification*, pray for them *absolutely*, and thou shalt absolutely receive them: there needeth no conditionall clause of *Expediency* in thy prayers for them; because they can never bee *inexpedient*. But these may; and therefore as thou oughtest not to *pray* for them, but with all *subjection* of thy desires to his most *holy* and most *wise* appoyntments; so thou oughtest to take a *deniall* from him, not only *contentedly*, but even *thankfully*, as a gracious fruite of his love vnto thee, and a certaine signe of the *inexpediency* of the thing desired.

But if it bee *expedient*; it will not yet come for asking, vnlesse it bee asked *aright*. ^a *But let him pray in Faith*, saith Saint James. Who so doth not, let not that man *thinke* to receive any thing of the Lord. Now that man only prayeth in Faith, who looketh to receive the thing hee prayeth for, vpon such *termes*, as God hath *promised* to giue it: for Faith ever looketh to the *Promise*. And God hath not made vs any *Promise* of the *End* other then conditionall; *viz.* vpon our conscionable *use* of the appoynted *meanes*. And the *meanes* which hee hath ordained both for the *obtaining*, and the *improving* of spirituall *gifts*, are *study*, and *industry*, and diligent *meditation*. We must not now looke, as in the *infancy* of the Church, to haue the *teats* put into our *mouthes*, and to receive *spirituall graces* by immediate *infusion*: That *Manna*, as ^b one saith, was for the *Wildernesse*. But now the Church is possessed of the Land, and growne to yeares of bet-

§. 21.

iarning ever
thereunto^a Iam. 1. 6 7.^b Hookes
Serm on Luk.
12. 4 5.

ter

ca Theſ. 3. 10.

d Pre. 13. 4.

§. 22.

OUR OWNE
faithfull En-
deavours.

ter strength; we must *plow*, and *sow*, and *eat* of the fruit of the Land, in the *sweate* of our faces: and now he that *will not labour*, he may thanke himselfe if hee haue not to *eat*. Hee prayeth but with an *overly* desire, and not from the *deepe* of his heart, that will not bend his *endeavours* withall to obtaine what hee desireth: or rather indeed hee *prayeth not* at all. You may call it *wishing* and *woulding*, (and we haue Proverbs against *wishers* and *woulders*;) rather then *Praying*. Salomon accounteth the idle mans prayer no better; and it thriveth accordingly with him: *The soule of the sluggard lusteth, and hath nothing*, PROU. 13.

To make all sure then, heere is your course. Wrestle with God by your fervent *prayers*; and wrestle with him too by your faithfull *endeavours*: and hee will not for his *goodnesse* sake, and for his *Promise* sake hee cannot, dismisſe you without a blessing. But omit either; and the other is lost labour. *Prayer* without study, is *Presumption*; and study without Prayer, *Atheisme*: the one *bootlesse*; the other *fruitlesse*. You take your bookes in *vaine* into your hands, if you turne them over, and never looke *higher*: and you take Gods name in *vaine* within your lips, if your cry *De Domine*, and never stirre *farther*. The Ship is then like to bee steered with best certaintie and successe; when there is *Oculus ad cælum*, *manus ad clavum*: when the *Pilot* is carefull of both, to haue his eye vpon the *Compass*, and his hand at the *Sterne*. Remember these abilities you pray or study for, are the *gifts* of God: and as not to bee had ordinarily, without labour, (for God is a God of order, and worketh not ordinarily, but by ordinary meanes;) so not to bee had meerely for the labour, for then should it not be so much a gift, as a *Purchase*. It

was *Simon Magus* his error, to thinke that ^a the gift of God might be purchased with money: anⁱ it hath a spice of his sinne, and so may goe for a kinde of *simony*, for a man to thinke these *spirituall gifts* of God may be purchased with labour. You may rise up early, and goe to bed late, and study hard, and reade much, and deuoure the fat and the marrow of the best Authors; and when you haue all done, vnlesse God giue a blessing vnto your enleuours, be as thin and meagre in regard of true and vsefull learning, as *Pharaohs* ^b leane kine were after they had eaten the fat ones. It is God ^c that both ministrath seed to the sower, and multiplieth the seed sown: the *Principall*, and the *Increase*, are both his. If then we expect any gift, or the increase of any gift from him, neither of which we can haue without him: let vs not be behind, either with our best endeouours to vse the meanes he hath appointed, or with our faithfull prayers to craue his blessing vpon those meanes. These Instructions are general; and concerne vs all, whatsoever our Gifts be.

I must now turne my speech more particularly to you, to whom God hath vouchsafed the manifestation of his Spirit in a larger proportion then vnto many of your brethren: giving vnto you, as vnto his first borne, a ^a double portion of his Spirit, as ^b *Elisha* had of *Elisha's*; or perhaps dealing with you yet more liberally, as *Ioseph* did with *Benjamin*, whose maffe (though he were the youngest) hee appointed to bee ^c five times as much, as any of his brethren. It is needfull that you of all others, should bee eftsouones put in remembrance, that those eminent manifestations of the Spirit you haue, were given you. First, it will bee a good helpe to take downe that ^d swelling, which, as an *Aposseme* in the body through ranc-

P

nesse

a Acts 8.19.

b Gen. 41.17.

c 1 Cor. 9.10.

5 23.

Speciall In-
ferences to
those of more
eminent gifts.

1. Not to bee
proud of the.

a Deut. 21.17.

b 4 Kings 2.9.

c Gen. 43.34.

d *Sciencia in-
flar.* 1 Cor. 13.

* *Magna* &
alta Virtus
profusa est, ut
magnaliter o-
perantem, mag-
num se offci-
as. Bernard in
 Cant. Sermon. 13
 c Phil 4 12.
 f 2 Cor. 12.7.

g Hic versè 12.

h 2 Cor 4.7.

e. 24.
 2. to make
 them Rules
 unto them-
 selves;

nessè of blood, so is apt to ingender in the *soule* through abundance of *Knowledge*; and to let out some of the corruption. It is * a very hard thing *Altum sapere*, and not *altum sapere*; to know much, and not to know it too much; to excell others in *gifts*, and not *perke* aboute them in *self-concept*. Saint Paul, who * *in all other things* was sufficiently instructed, *as well to abound, as to suffer need*, was yet put very hard to it, when he was to try the mastery with this temptation, which arose from the *abundance of revelations*. If you finde an *aptnesse* then in your selues, (and there is in your selues as of your selues such an *aptnesse*, as to no one thing more,) to be *exalted above measure* in your owne conceits; boastingly to *make ostentation* of your owne sufficiencies; with a kinde of vnbecomming compassion to cast *scorne* vpon your meaner brethren; and vpon every light provocation to flye out into those *termes of defiance* [*I have no need of thee; and, I haue no need of thee.*] to dispell this *windy humour* I know not a more soveraigne *remedy*, then to *chew* vpon this meditation; that all the *Abilities* and perfections you haue were *giuen* you, by one who was no way so bound to you, but he might haue giuen them as well to the meanest of your brethren as to you, and that without any wrong to you, if it had so pleased him. You may take the *Receipt* from him, who himselfe had had some experience of the *Infirmity*; even Saint Paul in the fourth of this Epistle. [*What hast thou, that thou hast not receiued? and if thou hast receiued it, why dost thou boast as if thou hadst not receiued it?*]

Secondly; Every wise and conscionable man should aduisedly weigh his owne *Gifts*, and make them his *Rule* to worke by: not thinking hee doth enough, if he doe what *Law* compelleth him to doe, or if he doe as much as other *neighbours* doe. Indeed, where

where Lawes bound vs by Negative Precepts, [*Hitherto thou mayest goe, but farther thou shalt not,*] we must obey, and wee may not exceed those bounds. But where the Lawes doe barely enjoyne vs to doe somewhat, lest having no Law to compell vs, wee should doe just nothing; it can be no transgression of the Law, to doe more. Whosoever therefore of you haue received more or greater Gifts then many others haue; you must know your selues bound to doe so much more good with them, and to stand chargeable with so much the deeper account for them.

^a *Crescunt dona, crescunt rationes.* When you shall come to make vp your accounts, your receipts will be looked into: and if you haue received ten talents, or five, for your meaner brothers one; when but one shall be required from him, you shall be answerable for tenne, or five. For it is an equitable course, that ^b *is* whom much is given, of him much should bee required. And at that great day, if you cannot make your accounts straight with your receipts, you shall certainly finde that most true in this sense, which Salomon spake in another, ^c *Qui apponit scientiam, apponit dolorem*: the more and greater your gifts are, vnlesse your thankfulness for them, and your diligence with them rise to some good like proportion thereunto; the greater shall bee your condemnation, the more your stripes.

But thirdly; though your Graces must bee so to your selues, yet beware you doe not make them Rules to others. A thing I the rather note, because the fault is so frequent in practice, and yet very rarely observed, and more rarely reprehended. God hath endowed a man with good abilities and parts in some kinde or other; I instance but in one gift only for examples sake, viz. an Ability to enlarge himselfe in prayer readily, and with fit expressions vpon any pre-

^a *Gregor.*

^b *Luk. 12.48.*

^c *Eccles. 1.18*

S. 25.

³ *but not mu-
to others.*

sent occasion. Being in the Ministry, or other Calling, he is carefull to exercise his gift by praying with his *family*, praying with the *sicke*, praying with other *company* vpon such other occasions as may fall out: he thinketh, and he thinketh well, that if he should doe otherwise or lesse then he doth, hee should not bee able to discharge himselfe from the guilt of *unfaithfulness*, in not employing the *talent* he hath receiued to the best *advantage*, when the exercise of it might redound to the glory of the Giver. Hitherto he is in the right: so long as he maketh his *Gift* a *Rule* but to *himselfe*. But now if this man shall stretch out this *Rule* vnto all his *brethren* in the same Calling, by *imposing* vpon them a necessity of doing the like; if he shall *expect* or *exalt* from them, that they should also be able to commend vnto God the necessities of their *families*, or the state of a *sicke* person, or the like, by *extemporary Prayer*; but especially if he shall *judge* or *censure* them, that dare not adventure so to doe, of *intrusion* into, or of *unfaithfulness* in their Callings: he committeth a great fault, and well deserving a sharpe reprehension. For what is this else, but to lay heavier *burdens* vpon mens *shoulders*, then they can stand vnder, to make our selues *judges* of other mens consciences, and our abilities *Rules* of their actions, yea, and even to lay an imputation vpon our *Master*, with that *ungracious servant* in the Gospell, as if he were ^a *an hard man reaping where he hath not sown, and gathering where he hath not strowed*, and requiring much where hee hath given little, and like *Pharaohs* taske-masters, exacting the ^b *full tale* of bricke without sufficient allowance of *materials*? Shall he that hath a *thousand* a yeare, count him that hath but an *hundred*; a *Churle* if he doe not *spend* as much in his house weekly, keepe as plentifull a *stable*, and beare as much in every *common charge*, as himselfe?

^a Math. 23. 24

^b Exod. 5. 18.

7

himselfe? No lesse vnreasonable is hee, that would binde his brother of *inferiour Gifts* to the same frequencie and method in *Preaching*, to the same readinesse and copiousnesse in *Praying*, to the same necessity and measure in the performance of other *duties*; whereunto, according to those *gifts* he findeth in himselfe, he findeth himselfe bound. The manifestation of the Spirit is *given* to every man: let no man be so severe to his brother, as to looke he should *manifest* more of the Spirit, then he hath *received*.

Now as for you, to whom God hath dealt these *spirituall gifts*, with a more *sparing* hand; the freedom of Gods distribution may be a fruitfull meditation for you also. *First*, thou hast no reason, whosoever thou art, to *grudge* at the scantnesse of thy *gifts*, or to *repine* at the *giver*. How little soever God hath *given* thee, it is more then he *owed* thee. If the distribution of the Spirit were a matter of *justice*, or of *debt*; God we know is *no acceptor of persons*, and hee would haue given to thee, as to another. But being, as it is, a matter of *gift*, not of *debt*; nor of *justice*, but of *grace*: take that is thine thankfully, and be content withall; *Hee hath done thee no wrong: may he not doe as he will, with his owne?* *Secondly*, since the manifestation of the Spirit is a matter of free gift: thou hast no cause to *envy* thy Brother, whose portion is *greater*. Why should *thy eye* bee therefore *evil* against him, *because* God hath bene so *good* unto him? Shall the *foote* envy the hand, or the *care* the eye; because the *foote* cannot worke, nor the *care* see? If the *whole* body were *hand*, where were the *going*? and if the whole were *eye*, where were the *hearing*? or if the whole were any one *member*, where were the *body*? If the *hand* can *worke*, which the *foote* cannot; yet the *foote* can *goe*, which the hand cannot: and if the *eye*

§. 16.

Speciall inferences to those of meaner gifts.

I.

ἐν τῷ πνεύματι ὁ θεὸς ἐκρίνει τὰς ψυχὰς αὐτῶν, καὶ τὰς ἐντολὰς αὐτοῦ οὐκ ἐκρίνει, ἀλλὰ ὅτι αὐτοὶ ἐκρίθησαν.

Chrys. in 1.

Cor. hom. 39.

1 Act. 10. 34.

1 Mat. 10. 13. 13

2.

d Mat. 10. 15.

e Hic Ver. a.

17—19.

f Hic Verf.
12. 23.

3.

4.

g Rom. 8. 12.

5.

h Eccl. 10. 10.
Maximum me-
dium ingeni-
sublimis dis-
gentia. Sen. in
contou.

can see, which the eare cannot; yet the eare can hear-
ken, which the eye cannot. And, if thy brother haue
some abilities, which thou hast not; thou art not so
bare, but thou hast *other some* againe, which he hath
not. Say, thine be meaner: yet the *meanest* member,
as it hath his *necessary* office, so it is not destitute of
his *proper comeliness* in the Body. *Thirdly*, if thy
gifts be *meaner*, thou hast this comfort withal, that thy
accounts will be so much the *easier*. Merchants, that
haue the *greatest* dealings, are not ever the *safest* men.
And how happy a thing had it been for many men in
the world, if they had had lesse of other mens goods
in their hands! The lesse thou hast *received*, the lesse
thou hast to *answer* for. If God haue given thee but
one single talent, he will not require *fine*: nor if *fine*,
tenne. *Fourthly*, in the meanenesse of thy gifts thou
mayest reade thy selfe a daily lecture of *humility*:
and humility alone, is a thing of more value, then all
the perfections that are in the world besides, with-
out it. This thinke, that God, who disposeth *all*
things for the best to those that are his, would haue
given thee *other* and *greater* gifts, if he had seene it so
expedient for thee. That therefore he hath *holden*
his hand, and *with-holden* those things from thee:
conceiue it done, either for thy former *unworthinesse*,
and that should make thee *humble*; or for thy future
good, and that should make thee also *thankfull*.
Lastly, remember what the Preacher saith in
Eccles. 10. [*If the iron be blunt, then he must put to
the more strength.*] Many men, that are well *left* by
their friends, and full of *money*, because they thinke
they shall never see the bottome of it, take no care
by any employment to *increase* it; but spend on
vpon the *stocke*, without either feare or wit, they
care not *what*, nor *how*, till they be *sunk* to nothing
before they bee aware: whereas on the contrary, in-
dustrious

dustrious men that haue but little to begin withall, yet by their care and providence, and paines-taking, get vp wonderfully. It is almost incredible, what *industry* and *diligence* and *exercise* and holy *emulation* (which our Apostle commendeth in the last verse of this Chapter,) are able to effect, for the *bettering* and *encreasing* of our spirituall gifts: Provided ever we joyne with these, hearty *prayers* vnto, and faithfull *dependance* vpon God, for his blessing thereupon. I know no so *lawfull* *Vsury*, as of these spirituall *talents*; nor doe I know any so *profitable* *Vsury*, or that multiplyeth so fast as this doth: your *use* vpon *use*, that doubleth the principall in seven yeares, is nothing to it. Oh then, ¹ cast in thy talent into the *banke*; make thy *returues* as speedy, and as many as thou canst; loose not a *market*, or a *ride*, if it be possible; ² be instant in *season*, and out of *season*; omit no opportunity to *take in*, and put off all thou canst get: so, though thy beginnings be but small, thy latter end shall wonderfully encrease. By this meanes, thou shalt not onely profit thy *selfe*, in the *encrease* of thy gifts vnto thy selfe: but (which no other *Vsury* doth besides) thou shalt also profit *others*, by *communicating* of thy gifts vnto them. Which is the proper end, for which they were bestowed; and of which wee are next to speake. The manifestation of the Spirit is given to every man to profit withall.

To profit whom? it may be, *Himselfe*. It is true; ¹ If thou art wise, thou shalt be wise for thy *selfe*, said Salomon; and Salomon knew what belonged to wastedome aswell as another. For, ² *Qui sibi noquam, tui bonus?* Hee that is not good to himselfe, it is but a chance that he is good to any body else. When we seeme to pity a man by saying, He is no man for but his *owne*, or he is worst to *himselfe*; wee do indeed but flout him, and in effect call him a foole,

and

1 Cor. 13. 7.
1. hic.

1 Cor. 13. 7.
Matth 25. 27.

1 Luke 19. 23.

1 Tim. 4. 2.

5. 27.
The end of
spirituall
gifts, not only
our owne,
* Prou 9. 12.
* 5. 27. 14. 5.

c 1 Cor. 9.27.

d 1 Tim. 4.16.

§. 28.

but rather
the profits of
others.

* Sunt qui seire
volunt, ut ad-
ficiant, et Cha-
ritas est: sunt
qui seire volūt
ut adificentur,
& prudentia
est. Bein in
Cant term 26.

† Prudentia i
Jo. Ecclesia.
Pisc. in Schol.
hic.

c 1 Cor. 10.33.

and a *prodigall*. Such a foole is every one, that *guiding* the feete of *others* into the way of peace, *himselfe treadeth* the paths that leadeth vnto destruction; and that *preaching* repentance vnto others, *himselfe* becommeth a Castaway. Hee that hath a *gift* then, hee should doe well to looke to *his owne*, as well as to the profit of *others*; and as vnto *doltrine*, so as well and first to *take heed* vnto *himselfe*: that so doing hee may saue *himselfe*, as well as those that heare him.

This then is to be done; but this is not all that is to be done. In *Wisdom* we cannot doe lesse, but in *Charity* we are bound to doe more then thus with our gifts. If our *owne profit* onely had beene intended, *we* would haue serued the turne as well; but the word heere is *we*, which importeth such a kind of *profit* as redoundeth to *community*, such as before in the 10. Chapter he professeth himselfe to haue sought after, [*Not seeking mine owne profit*, (he meaneth, not *only* his owne,) *but the profit of many, that they may be saved.*] We noted it already, as the maine and essentiall difference betweene those Graces of *sanctification*, and these Graces of *edification*: that those, though they would be made profitable vnto others also, yet were principally intended for the *proper good* of the owner; but these, though they would be vsed for the owners good also, yet were principally intended for the *profit of others*. You see then, what a strong obligation lyeth vpon every man that hath received the Spirit, *conferre aliquid in publicum*, to cast his *gift* into the common *treasury* of the Church, to employ his good parts and spiri-
tiall graces so, as they may some way or other be profitable to his brethren and fellow-servants in Church and Common-wealth. It is an old received Canon, *Beneficium propter officium*. No man setteth a *Steward* over his house, onely to re-
ceiue

ciue his *rents*; and then to keepe the *money* in his hand, and make no *provision* out of it for his Hire^s and Servants: but it is the ^d office of a good and wise *Steward* to giue to every one of the *household* his appointed *portion* at the appointed *seasons*. And who so receiveth a spirituall gift, *ipso facto* taketh vpon him the *office*, and is bound to the *duties* of a *Steward*; [^a *As every man hath received the gift, even so minister the same one vnto another, as good stewards of the manifold graces of God, 1 Pet. 4.*] It was not onely for *orders sake*, and for the *beautifying* of his Church, (though that also) that God ^e gave *some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers*: but also, and especially, for more necessary and profitable vses; for the *perfecting* of the *Saints*, for the *works* of the *Ministry*, for the *edifying* of the *body* of *Christ*. Ephes. 4. 11, 12. The *members* of the *body*, are not every one for it selfe, but every one for *other*, and all for the *whole*. The *stomack* eateth, not to fill it selfe, but to nourish the *Body*; the *Eye* seeth, not to please it selfe, but to espie for the *Body*; the *foote* moveth, not to exercise it selfe, but to carry the *Body*; the *Hand* worketh, not to helpe it selfe, but to maintain the *Body*; every ^g joynt *supplyeth* something, according to the *effectuall working* in the measure of every *part*, for the fit *joyning together* and *compacting*, and *encreasing* of the *body* to the *edifying* it selfe in loue. ^h *Now ye are the body of Christ, and members in particular.*

Now this necessity of employing *spirituall gifts* to the good and profit of *others*, ariseth first from the will and intent of the *Giuer*: my Text sheweth plainly what that intent was; The manifestation of the Spirit was therefore given to every man, that he might *profit* withall. Certainly, as ^a *nature* doth not, so much lesse doth the *God* of Nature, make any thing

d Luke 11. 42.

e 1 Pet. 4. 10.

f Eph 4. 11, 12.

g Eph 4. 16.

h His verse 17

§ 29.

an respect

1. Of the

Giuer;

a Dom ex natura nihil facit bene frustra

• 1 Cor. 14. 16.

c In communem
vilitatem col-
latum est. E-
raſim in para-
phr. hic.
d Mat. 25. 28.
Bec Hieron. in
222. 3. 9.

c 1am. 1. 15.

f Mat. 5. 19.

5. 30.
2. of the
Gift;

• Mat. 25. 9.

to no purpose, or barely for *ſhow*; but for *uſe*: and the *uſe*, for which all theſe things were made and given, is *edification*. He that hath an *estate* made over to him *in truſt* and for *uſes*; hath in equity there- in no estate at all, if he turne the *commodities* of the thing ſome other way, and not to thoſe *ſpeciall uſes* for which hee was ſo eſtated in it. So he that employeth not his *Spiritual gift* to the *uſe* for which it was given, to the *profit* of the Church; he hath *de jure* forfeited it to the *giver*. And wee haue ſometimes knowne him *de facto* to take the forfeiture; as from the *unprofitable ſervant* in the Goſpel, [*Take the talent from him.*] We haue ſometimes ſeene the experiment of it. Men of excellent parts, by ſlack- ning their *zeale*, to haue loſt their very *gifts*; and by neglecting the *uſe*, to haue loſt the *Principall*; find- ing a ſenſible decay in thoſe *powers*, which they were ſtockfull to bring into *act*. It is a juſt thing with the *Father of Lights*, when he hath lighted any man a *candle*, by beſtowing *ſpiritual gifts* vpon him; and lent him a *candleſticke* too whereon to ſet it, by pro- uiding him a *ſtay* in the Church: if that man ſhall then *hide his candle vnder a buſhell*, and enuy the *light* and comfort of it to them that are *in the houſe*; either to remooue his *candleſticke*, or to put out his *candle* in obſcurity.

As the *intent* of the Giver, ſo *ſecondly*, the *nature* and quality of the *gift* calleth vpon vs for employ- ment. It is not with theſe ſpiritual gifts, as with moſt other things, which when they are *imparted*, are *impaired*, and leſſened by communicating. Heere is no place for that allegation of the Virgins, *Ne non ſufficiat: Leſt there be not enough for you and for vs*. Theſe *graces* are of the number of thoſe things, that communicate themſelues by *Multiplication*, not *Diuiſion*; and by diſſuſion, without waſte. As the

the *scale* maketh impression in the waxe, and as *Fire* conveigheth heate into Iron, and as one *candle* tin-deth a thousand: all without losse of *figure*, *heate*, or *light*. Had ever any man lesse *knowledge*, or *wis*, or *learning*; by teaching others? had hee not rather more? ^b *The more wise the Preacher was, the more hee taught the People knowledge*, saith Salomon, Eccles. 12. and certainly, the more he taught them knowledge, the more his owne wisdome increased. As the ^c *Widowes oyle* increased, not in the *vessell*, but by powring out; and as the ^d *harley bread* in the Gospell multiplied, not in the whole *loafe*, but by breaking and distributing; and as the ^e *graine* bringeth encrease, not when it lyeth on a *heape* in the garner, but by scattering vpon the land: so are these *spirituall graces* best improoved, not by ^f *keeping* them together, but by *distributing* them abroad. *Tutus in credito, quam in sudario*: the talent gathereth nothing in the *napkin*, vnlesse it be rust and canker; but travelling in the *banke*, besides the good it doth as it passeth to and fro, it ever & returneth home with *increase*.

ē leg. mana.] *q̄d in suum fontem reuertit. In se enim refluit. vbi tam prudentia: q̄d plus tibi fluxerit, cū exercitum sit omne quod remanet.* Ambr. 2 Offic. 15.

Thirdly, our owne *unsufficiency* to all offices, and the *need* we haue of other mens gifts, must enforce vs to lend them the helpe and comfort of ours. God hath so distributed the variety of his *gifts* with singular wisdome, that there is no man so *meane*, but his service may be vsfull to the *greatest*; nor any man so *eminent*, but he may sometimes stand need to the *meaneest* of his brethren: of purpose, that whilest each hath *need* of other, each should *helpe*, none should *despise* other. As in a ^a *building*, the stones helpe one another, every lower stone *supporting* the higher from falling to

^b Eccles. 12. 9.

^c 4 King. 4. 4.

^d Ioh. 4. 11.

^e 2 Cor. 9. 10.

^f *Abscissum ministratur, & communicatio multiplicatur.* Calhod. in Epist.

^g *Q̄d in plures diffunditur, cū reuertens or manet.* (tor-

5. 31.
3. Of the Receiver.

^a *Societas nostra lapidum farnicationis similitudo est: quia casura, nisi invicem ostantur, hoc non sustinetur.* Senec. Epist. 95.

b Ephes 4.16.

c Hic Verf.
24.25.

d Anthol. 1.4.

c Hic Verf. 11.

§. 32.
The first in-
ference;

* Math. 23. 15.

the ground, and every higher stone *saving* the lower from taking wet; and as in the *body*, every member ^b *lendeth some supply* to the rest, and againe *receiveth* supply from them: so in the spirituall *building*, and mysticall *body* of the Church, God hath so *tempered* the parts, each having his *use*, and each his *defects*; ^c *that there should be no schisme in the body, but that the members should have the same care one for another.* Such a *consent* there should be in the parts, as was betwene the ^d *blind* and *lame* man in the Epigram: mutually covenanting, the *Blind* to carry the *Lame*, and the *Lame* to direct the *Blind*; that so the *Blind* might find his way by the others *eyes*, and the *Lame* walke therein vpon the others *legges*. When a man is once come to that *all-sufficiency* in himselfe, as hee may truly say to the rest of his brethren, ^e *I stand no need of you*; let him then keepe his gifts to himselfe: but let him in the meane time remember, hee must employ them to the advantage of his *master*, and to the benefit of his *brother*. [*The manifestation of the Spirit is given to every man to profit withall.*]

Surely then those men, *first* of all, runne a course strangely exorbitant; who in stead of employing them to the *profit*, bend those *gifts* they haue receiued, (whether *spirituall* or *temporall*) to the ruine and destruction of their brethren. In stead of winning *soules* to heaven; with busie and cursed diligence ^a *compassing Sea and Land*, to draw *Profelytes* to the *Diuell*: and in stead of raising vp *seed* to their elder brother *Christ*, seeking to make their brethren (if it were possible) *ten times more the children of hell* then themselves. Abusing their *Power* to oppression, their *wealth* to luxury, their *strength* to drunkenesse, their *wit* to Scoffing, Atheisme, Prophanenesse; their *learning* to the maintenance of Heresie, Idolatry, Schisme, Novelty. If there be a fearefull woe due to those

1 Cor. 12. 7. The third Sermon.

117

those that ^b use not their gifts profitably ; what woes may we thinke shall over-take them , that so vngrateously *abuse* them ?

But to leaue these wretches : be perswaded in the second place, all you, whom God hath made *Stewards* over his household , and blessed your basket and your store, to ^a bring forth of your treasures things both new and old ; manifest the Spirit God hath given you, so as may bee most for the profit of your brethren. The Spirit of God, when he gaue you *Wisedome*, and *Knowledge*, intended not so much the wisedome and the knowledge themselves, as the manifestation of them, or (as it is in the next verse) ^b the Word of *Wisedome*, and the Word of *Knowledge* : as Christ also promised his Apostles, to giue them ^c *Os & sapientiam* ; *A Mouth*, and *Wisedome*. Alas , what is *Wisedome* without a *Mouth* ? but as a pot of *treasure* hid in the ground , which no man is the better for. ^d *Wisedome* that is hid, and a *treasure* that is not seene, what profit is in them both ? O then doe not knit vp your Masters talent in a ^e *Napkin* ; smother not his light vnder a ^f *busshell* ; pinch not his servants of their due ^g *provision* ; pott not vp the ^h *Manna* you haue gathered till it *stinke*, and the *wormes* consume it : but aboue all, *squander* not away your rich portions by riotous liuing. Let not either *slouth*, or *envy*, or *pride*, or pretended *modesty*, or any other thing hinder you, from labouring to discharge faithfully that *trust* and *duty*, which God expecteth, which the necessity of the Church challengeth, which the measure of your gifts promiseth, which the condition of your calling exacteth from you. Remember the manifestation of the Spirit was given you to profit withall.

Thirdly, since the end of all gifts is to profit : aime most at those gifts, that will profit most ; and endeavour so to frame those you haue in the exercise of

Q 3

them,

^b Math. 25. 30.
treasuram
pauca interver-
sari ex pauca
pietate. Aug. in
Psal. 99.

^g. 33.
the second ;
^a Math. 23. 53.

^b Hic: Voc. 8.

^c Luk. 21. 35.

^d Syrac. 10. 30.

^e Luk. 19. 20

^f Mat. 5. 15.

^g Luk. 12. 42,

46.

^h Exod. 16. 20

^g. 34.
the third.

• Hic vers. 3.

• 1 Cor. 14. 1.

c Prophetas in-
terpretat dicit
scripturarum
Ambrosi in 1
Cor. c. 63.
Prophetas &
dum in-
terpretat scrip-
tura Piscat.
schol in 1 Cor.
1. 12. Mysti-
cum sensum ad
sacramentum ex-
planant. Eras. in
Paraphr. ad 1
Cor. 14.

d Tit. 3. 8.

them, as they may be likeliest to bring profit to those that shall partake them. • *Covet earnestly the best gifts*, saith my Apostle at the last verse of this Chap. and you have his Comment vpon that Text in the first verse of the fourteenth Chapter, *Covet spiri-
tually gifts, not that ye covet them, but rather that ye may prophesie*. And by *prophesying*, he meaneth the instruction of the Church, and people of God in the needfull doctrines of Faith towards God, Repentance from dead workes, and new and holy Obedience. It is one *stratageme* of the Arch-enemie of mankind, (and when we know his wiles, we may the better be able to defeat him,) by busying men of great and usefull parts in *by-matters*, and things of lesser consequence; to divert them from following that *unum necessarium*, that which should be the maine of all our endeavours, the beating downe of sinne, the planting of Faith, and the reformation of Manners. *Controversies*, I confesse, are necessary, the *Tongues* necessary, *Histories* necessary, *Philosophy* and the *Arts* necessary, other *Knowledge* of all sorts necessary in the Church: for truth must be maintained, *Scripture-phrases* opened, *Heresie* confuted, the mouthes of *Adversaries* stopped, *Schismes* and *Novelties* suppressed. But when all is done, *Positive* and *Practique Divinity* is it, must bring vs to heaven: that is it, must passe our *judgements*, settle our *consciencs*, direct our *lives*, mortifie our *corruptions*, encrease our *graces*, strengthen our *consorts*, save our *soules*. *Hoc opus, hoc studium*: there is no study to this, none so well worth the labour as this; none that can bring so much profit to others, nor therefore so much glory to God, nor therefore so much *comfote* to our owne hearts, as this. • *This is a faithfull saying, and these things I will that thou asseme constantly* (saith Saint Paul to Titus) *that they which have beleevd in God, might be carefull*

to maintaine good workes: these things are good and profitable vnto men. You cannot doe more good vnto the Church of God, you cannot more profit the people of God, by your gifts; then by pressing effectually these two great poynts, Faith, and Good workes: these are good and profitable vnto men.

I might heere adde other inferences from this poynt, as namely, since the manifestation of the Spirit is given to every one of vs chiefly for this end, that we may profit the people with it, that therefore fourthly, in our preaching we should rather seeke to profit our hearers, though perhaps with sharpe and vnwelcome reproofes, then to please them by flattering them in euill: and that fifthly, we should more desire to bring profit vnto them, then to gaine applause vnto our selues: and sundry other more besides these. But I will neither adde any more, nor prosecute these any farther at this time, but giue place to other businesse. God the Father of Lights, and of Spirits, endow every one of vs in our Places and Callings, with a competent measure of such Graces, as in his wisdom and goodnesse he shall see needefull and expedient for vs: and to direct our hearts, and tongues, and endeavours in the exercise and manifestation thereof, that by his good blessing vpon our labours we may be enabled to advance his glory, propagate his truth, benefit his Church, discharge a good conscience in the meane time, and at the last make our account with comfort at the appearing of our Lord Iesus Christ. To whom, &c.

§. 35.
The Conclusion.

FINIS.

...the ... of the ...
...the ... of the ...
...the ... of the ...

1872
The ...

...the ... of the ...
...the ... of the ...
...the ... of the ...

...the ... of the ...
...the ... of the ...
...the ... of the ...

...the ... of the ...
...the ... of the ...
...the ... of the ...

...the ... of the ...
...the ... of the ...
...the ... of the ...

...the ... of the ...
...the ... of the ...
...the ... of the ...

...the ... of the ...
...the ... of the ...
...the ... of the ...

THE JOURNAL
1872

THREE SERMONS.

Ad Magistratum.

BY

ROBERT SAVNDERSON

Batchellor in Divinity, and some-
times Fellow of *Lincolne* Colledge
in OXFORD.

PSAL. 2. 10.

*Et nunc, Reges, intelligite: erudimini
qui iudicatis terram.*



LONDON,

Printed by AVG. MATH. for ROBERT DAVVLMAN,
and are to be sold by ROBERT ALLET, at the
signe of the *Black-Bear*, in *Pauls*-
Church-yard. 1632.



To the Right Worshipfull my
much honoured Patron, Sir NICHOLAS
LAS SAVNDERSON of Filing-
ham, Linc. Knight and
Baronet.

SIR,



Having first, upon slow delibera-
tion, resolved to publish these
three Sermons: my next resolu-
tion came on more readily, to pre-
sent them to you. For which there
was no need I should deliberate
long: the consideration both of the
Author and Argument prompt-
ing me thereunto. For my selfe first; As you have a-
bundantly witnessed vnto the World your good affec-
tion to me, both by sundry other courtesies, and especially
in being the chiefeſt meanes, (vnder the good Provi-
dence of God) by your free collation of a Benefice vpon
me, of drawing me from the Vniuersitie into these parts,
where I am now settled: so I haue beene ever covetous of
some faire opportunity, to witnesse vnto the World my
thankefull acknowledgement of your kinde favours;
whereof, for want of better meanes, I desire this Dedi-
cation may be some expression. And then for the Argu-
ment; I knew none more fit to Patronage a Theame of
Iustice, then your selfe: whom God hath endowed with
strong abilities many wayes, of Vnderstanding, Affec-
tions,

R 2

ons,

The Epistle Dedicatory.

ons, Courage, Elocution, Industry, together with outward Meanes and Power, in a gracious measure, and about many of your fellowes in the same office; to doe Him, and his Anointed, and their People, good service, in advancing the course of publike Iustice, in the Country where you live. In both which regards, as I presume these my meditations concerning Iustice will not come altogether unwelcome: so I am confident that the manner of handling used therein, in taxing the Abuses with such Freedome, as (it may be) some will not relish, will yet be by so much more acceptable to you, by how much more freely your owne heart, when you reade of them, shall witness your owne freedome from them. In which confidence, with all due respect I commend these Sermons into your hands; and with my faithfullest devotions, your selfe, and your Religious Lady, and whole family into the hands of God: who alone is able both to continue and multiply his blessings upon you in the meane time, and in the end to crowne his owne graces in you with glory.

Yours in the Lord,

Boothby paynell Lic.

1. Mar. 1626.

ROB. SAVNDERSON.



THE FIRST SERMON.

IOB. 29. VERS. 14, 15, 16, 17.

14. *I put on righteousness, and it clothed me: my judgement was as a robe and disdeme.*
15. *I was eyes to the blinde; and feete was I to the lame.*
16. *I was a father to the poore: and the cause which I knew not I searched out.*
17. *And I brake the jawes of the wicked; and plucked the spoyle out of his teeth.*



Here silence against foule and false imputations may be interpreted a ^a *Confession*; there the protestation of a mans owne innocency is ever just, and sometimes ^b *necessary*. When others doe vs open wrong; it is not now *Vanity*, but *Charity*, to doe our selues open right: and whatsoever appea-

riare, quàm de obiectis non confiteri. Cic. pro domo suâ. ^b Mihi de memoris ipsa tam mu- in dicendi necessitas quadam impositio est ab illa. Cic. pro Syll.

R 3

rance

At a publike
Sessions at
Grantham
Lane. 11. Jun.
1623.

S. I.

*The Occa-
sion,*

a *Se, cum mihi
furta, largitis
nos—obscun-
tur, ego respon-
dere soleo miris
—non enim sum
ex istis modis de
rebus gestis gla-*

c *Iob 16.2.*

rance of *folly* or vaine boasting there is in so doing ; they are chargeable with all that *compell vs thereunto*, and not we. (*I am become a foole in glorying ; but ye haue compelled me*, 2. Cor. 12. 11.) It was neither *pride*, nor *passion* in *Iob*, but such a *compulsion* as this, that made him so often in this booke proclaime his owne righteousnesse. Amongst whose many and grievous afflictions, as it is hard to say which was the greatest ; so wee are sure this was not the least, that he was to wrestle with the vnjust and bitter vpbraidings of vnreasonable and incompassionate men. They came to *visit* him as *friends* ; and as friends they should haue comforted him. But *sorry friends* they were, and *c miserable comforters* : indeed not *comforters*, but *tormentors* ; and *Accusers* rather then *Friends*. Seeing Gods hand heavy vpon him ; for want of better or other prooffe, they charge him with *Hypocrisie*. And because they would not seeme to deale all in generalities (for against this generall accusation of *hypocrisie*, it was sufficient for him as generally to pleade the truth and *uprightness* of his heart ;) they therefore goe on more *particularly*. (but as falsly) and as it were by way of *instance*, to charge him with *Oppression*. Thus *Eliphaz* by name taxeth him : Chap. 22. 6, &c. *Thou hast taken a pledge from thy brother for naught ; and hast stripped the naked of their cloathing. Thou hast not given water to the weary to drinke, and thou hast withholden bread from the hungry. But as for the mighty man, he had the earth ; and the honorable man dwelt in it. Thou hast sent widowes away empty, and the armes of the fatherlesse hast thou broken.*

Being thus *shamefully*, indeed *shamelessly*, vpbraided to his face, without any desert of his, by those men, *a* who (if he had deserved it) should least of all

§. 2.

Scope,

a *Espero dignum hac contumeliā, At in indignum qui faceres tamen.*
Terent.

all haue done it, his ^b neighbours and familiar friends : can you blame the good man , if to remooue such false aspersions , he doe with more then ordinary freedome insift vpon his owne integrity in this behalfe ? And that he doth in this Chapter something largely ; wherein he declareth how he demeaned himselfe in the time of his prosperity in the administration of his Magistracy , farre otherwise then was layed to his charge. [*When the eare heard me, then it blessed me ; and when the eye saw me , it gave witnesse to me. Because I delivered the poore that cryed, and the fatherlesse , and him that had none to helpe him. The blessing of him that was ready to perish came vpon me , and I caused the Widowes heart to sing for joy*] in the next immediate verses before these. And then he goeth on in the words of my Text, *I put on righteousness and &c.*

It seemeth Iob was a good man, as well as a great : and being good , he was by so much the better , by how much he was the greater. Nor was he only *Bonus vir , a good man* ; and yet if but so , his friends had done him much wrong to make him an *Hypocrite* : but he was *Bonus Civis* too , a good *Commonwealths-man* ; and therefore his friends did him yet more wrong to make him an *Oppressour*. Indeed he was neither the one , nor the other. But it is not so vfeull for vs to know what manner of man Iob was ; as to learne from him what manner of men we should be. The *grieved spirit* of Iob indeed at first vttered these words for his owne justification : but the *blessed spirit* of God hath since written them for our instruction ; to teach vs from Iobs example how to vse that measure of greatnesse and power which he hath given vs, be it more be it lesse , to his glory and the common good. So that in these words we haue to consider , as layed downe vnto vs vnder the person,

and

b Psal. 55. 22.

—14.

S. 3.
Summe.

and from the example of *Iob*, some of the maine and principall duties which concerne all those that liue in any degree of *Eminency* or *Authority* either in *Church* or *Common-wealth*; and more specially those, that are in the *Magistracy*, or in any office appertaining to *Iustice*.

§. 4.
a. Division
of the Text.

1.

And these *Duties* are *four*. One, and the first, as a more transcendent and fundamentall duty: the other three, as accessory helps thereto, or subordinate parts thereof. That first is, a *Care and Love*, and *Zeale* of *Iustice*. A good Magistrate should so make account of the administration of *Iustice*, as of his chiefest businesse; making it his greatest glory and delight, *Vers. 14.* [*I put on righteousness, and it clothed me: my judgement was a robe and a diadem*]

2.

The second is a forwardnesse vnto the workes of *Mercy*, and *Charity*, and *Compassion*. A good Magistrate should haue compassion of those that stand in need of his helpe, and be helpfull vnto them, *vers. 15.* and part of 16. [*I was eyes to the blinde, and feete was I to the lame, I was a father to the poore.*]

3.

The Third is *Diligence in Examination*. A good Magistrate should not be hasty to credit the first tale, or be carryed away with light informations: but he should heare, and examine, and scanne, and sift matters as narrowly as may be for the finding out of the truth, in the remainder of *vers. 16.* [*And the cause which I knew not I searched out.*]

4.

The Fourth is, *Courage and Resolution in Executing*. A good Magistrate, when he goeth vpon sure grounds, should not feare the faces of men, be they never so mighty or many; but without respect of persons execute that which is equall and right even vpon the greatest offender, *vers. 17.* [*And I brake the iawes of the wicked, and plucked the spoyle out of his teeth.*] Of these *four* in their order: of the first, first;

in

in these words, *I put on righteousness, &c.*

This Metaphore of *cloathing* is much vsed in the Scriptures in this notion; as it is applied to the soule, and things appertaining to the soule. In *Psalm 109.* David vseth this imprecation against his enemies; [^a *Let mine adversaries be cloathed with shame, and let them cover themselves with their owne confusion as with a cloake.*] And the Prophet *Esay*, speaking of Christ and his kingdom; and the righteousness thereof, *Chap. 11.* thus describeth it, [^b *Righteousnesse shall bee the girdle of his loynes, and faithfulness the girdle of his reynes.*] Likewise in the New Testament, *Saint Paul* in one place biddeth vs ^c *put on the Lord Iesus Christ*: in another exhorteth women to ^d *adorne themselves in stead of broydered haire and gold and pearles and costly array, with shamefastnesse and sobriety, and (as becommeth women professing godlinesse) with good workes*: in a third furnisheth the spirituall souldier with ^e *Shoes, Girdle, Breastplate, Helmet, and all necessary accoutrements from top to toe.* In all which and other places, where the like *Metaphore* is vsed; it is ever to be vnderstood with allusion to one of the *three* speciall ends or *uses* of apparell. For we cloath our selues, either *first*, for necessity and common decency, to cover our nakednesse; or *secondly*, for security and defence against enemies; or *thirdly*, for state and solemnity, and for distinction of offices and degrees. Our cloakes, and coates, and ordinary suites, we all weare to cover our nakednesse: and these are *Indumenta*, knowne by no other but by the generall name of *Cloathing* or *Apparell*. Souldiers in the warres weare *Morions*, and *Cuiraces*, and *Targets*, and other habiliments for defence: and these are called *Arma*, *Armes* or *Armour*. Kings and Princes weare *Crownes* and *Diadems*; inferiour Nobles, and Iudges, and Magi-

S

strates,

S. 5.
The opening of

^a *Psalm 109 29.*

^b *Esay 11. 5.*

^c *Rom 13. 14.*
^d *1 Tim 2. 9.*
^e *10.*

^e *Eph. 6. 14, 5 c*

1.

2.

3.

strates, and Officers, their *Robes*, and *Furres*, and *Hoods*, and other ornaments fitting to their severall degrees and offices, for *solemnitie* of state, and as ensignes or markes of those places and stations wherein God hath set them: and these are *Insula*, Ornaments or *Roabes*. It is true; *Iustice*, and *Judgement*, and every other good vertue & grace is all this vnto the soule; serving her both for *covert* and for *protection*, & for *ornament*: & so stand both for the *garments*, & for the *armor*, & for the *robes* of the soule. But here I take it, *Iob* alludeth especially to the third vse. The proprietie of the very words themselves giue it so: for he saith he put righteousnesse and judgement vpon him as a *Robe* and a *Diadem*; and such things as these are worne, not for necessity, but *state*. *Iob* was certainly a *Magistrate*, a *Iudge* at the least; it is evident from the seventh verse: and to me it seemeth not improbable that he was a *King*; though not likely such as the Kings of the earth now are (whose dominions are wider, and power more absolute,) yet possibly such as in those ancient times, and in those Easterne parts of the world were called *Kings*, viz. a kind of petty *Monarch*, and *supreme governor*, within his owne territories, though perhaps but of one single *City* with the *Suburbs*, and some few neighbouring *Villages*. In the first Chapter it is said that he was *the greatest man of all the East*: and in this Chapter he saith of himselfe, that *When he came in presence, the Princes and the Nobles held their tongues*; & that *He sate as chiefe, & dwelt as a King in the Army*; and in this verse he speaketh as one that wore a *Diadem*, an ornament proper to Kings. Now *Kings*, wee knowe, and other *Magistrates* place much of their outward glory and state in their *Diadems*, and *Robes*, and peculiar *Vestments*: these things striking a kind of reverence into the subject

f Non dubito,
quoniam Iob fuerit
Rex Didac.
Sunt in Iob
1. 3.

g Job 1. 3.
h Iob 29. 9.

i Ibi. v. 2. &c.

k Ibi. Iob. 29.
ἐκείνῳ ἡ δόξα
δοξα. Suid. in
Iob.

l Culm. mag.

subject towards their Superiour; and adding in the estimation of the people, both glory and honour, and *Majestie* to the person, and with all pompe and state, and solemnity to the actions of the wearer. By this speech then of putting on *Iustice* and *Judgement* as a *Robe* and a *Diadem*, *Iob* sheweth, that the glory and pride which Kings and Potentates are wont to take in their *Crownes*, and *Scepters*, and royall *Vestments* is not more, then the glory and honour which he placed in doing *iustice* and *judgement*. He thought that was true *honour*, not which reflected from these empty *markes* and *ensignes* of Dignity, but which sprang from those *vertues*, whereof these are but dumbe remembrancers. If we desire yet more light into the *Metaphore*; we may borrow some from *David*, = *Psalme* 109. where speaking of the wicked, he saith *Verf. 17.* that he clothed himselfe with *curfing* like a garment: and by that he meaneth no other then what he had spoken in the next verse before, plainly and without a *Metaphore*, *His delight was in Curfing*. By the Analogie of which place we may not vnjustly vnderstand these words of *Iob* as intimating the great *loue* he had vnto *Iustice*, and the great pleasure and *delight* he tooke therein. Ioyne this to the former; and they giue vs a full meaning. Never ambitious vsurper tooke more *pride* in his new gotten *Crowne* or *Scepter*, never proud Minion tooke more *pleasure* in her new and gorgeous appa-*rell*: then *Iob* did true *glory* and *delight* in doing *iustice* and *judgement*. He put on *righteousnesse*, and it clothed him; and *judgement* was to him, what to others a *Robe* and a *Diademe* is: *honourable* and *delightfull*.

Heere then the Magistrate and every officer of *Iustice* may learne his first and principall, and (if I may so speake) his *Master-duty*, (and let that bee

*nificum addit
luminibus au-
thoritatem.*
Quintil. 8.
Instit. Ex 78
*ne tunc pa-
ne arduus*
arabibus
Edm. Homer.
Odiss. 19.
Hec Priami
gestamen erat,
*cum iura voca-
ta, Mera dala*
populi Virgil.
Aen. 7. 30
Franc. Pollet.
3. hist. fori.
Rom. 6.
m Psal 109.
16. 17.

It is ioy to
the iust to doe
judgement.
Prout. 21. 15.
*O iuris et a-
quitate, qua
vrum princi-
pum eruant,*
studiosissimu
eram. Varabl.
hic.

5. 6.
the Magi-
strates first
dutie: Zeale
to Iustice.

the first observation:) namely, to doe justice and judgement with delight, and zeale, and cheerefulness. I call it his Master-duty; because where this is once rightly and soundly rooted in the conscience, the rest will come on easily, and of themselves. This must be his *primum*, and his *ultimum*; the *formost* of his desires, and the *vimost* of his endeavours, to doe justice and judgement. He must make it his chiefest business; and yet count it his lightfomest recreation: make it the first and lowest step of his care; and yet withall count it the last and highest rise of his honour. The first thing we doe in the morning before we either eate or drinke, or buckle about any worldly business, is to put our clothes about vs: we say, we are not ready, till we haue done that. Even thus should every good Magistrate doe: before his private, he should thinke of the publike affaires; and not count himselfe ready to goe about his owne profits, his shop, his ship, his lands, his reckonings, much lesse about his vaine pleasures, his jades, his curres, his kites, his any thing else, till first with *Iob*, he had put on righteousness as a garment, and clothed himselfe with judgement as with a Robe and a Diademe.

Nor let any man thinke this affection to justice to haue beene singular in *Iob*: much lesse impute it to simplicity in him. For behold another like affectioned; and he a greater, and I may say too a wiser then *Iob*: for God himselfe hath witnessed of him, that for wisdom there was never his like before him, nor should come after him, *Salomon* the King. Who so much manifested his loue and affection to justice and judgement, that when God put him to his choyce to aske what he would, and he should haue it; he asked not long life, or riches, or victory, or any other thing, but onely *Wisedome*; and that in this kind *Prudentiam regitivam*, Wisedome to discern

§. 7.
with some
examples.

^a 3 King 3. 32.

^b 3 King 3.
3-11.
^c Ibid. verse 9.
to Discerne
judgement,
verse 11.

cerne

cerne betweene good and bad, that he might goe in and out before the people with skill, and rule them prudently with all his might in righteoufnesse and equity. And the Text saith, ^d *The speech pleased the Lord, that Salomon had asked this thing.* Magistrates should subscribe to *Salomons* judgement, who is wiser then the wisest of them: and yet for farther conviction, behold *a wiser then Salomon* is heere; even *Iesus Christ* the righteous, the God of *Salomon*, and the Saviour of *Salomon*, ^e in whom are hidden all the treasures of *Wisedome* and knowledge. Of whom *David* having said in *Psal. 45.* that *the scepter of his kingdome is a righteous scepter*, he proceedeth immediately to shew wherein especially consisted the righteoufnesse of the Scepter of his Kingdome: Not so much in *doing* righteoufnesse and *punishing* iniquity, (though that also;) as in *loving* righteoufnes, and *hating* iniquity. [*The Scepter of thy Kingdome is a righteous scepter: Thou hast loved righteoufnes, & hated iniquity; therefore God, &c.*] And you heard already out of the eleventh of *Esay*, that *righteoufnesse* was the girdle of his loynes, and *faithfulnesse* the girdle of his reines. Magistrates from the examples of *Iob*, of *Salomon*, of *Iesus Christ* himselfe, should learne to make justice and judgement their greatest both glory and delight.

To bad things examples will draw vs on fast enough; without, yea, many times against reason: but in good things, it is well if examples and reasons together can any thing at all prevaile with vs. And heere if *reason* may rule vs; surely good reason there is, we should be thus aff:ctioned to justice, as hath beene said: whether we respect the thing it selfe, or *God*, or *our selves*, or *others*. The thing it selfe, *Justice*, both in the common consideration of it, as it is a *vertue*, is, as every other vertue is, *honourable*

d Ibid. ver. 10.

e Col. 2.3.

f 2^d *Sam.* 12. 7.

g *Ecc.* 1. 1.

§. 8.
and reasons thereof.

1.

* *de 3 digno-*
rum autem
non autem de 3
 gr. Aristot.
 Eth Nicom 3.
 ex Picozo.
 b *de 3 digno-*
rum autem
non autem de 3
gr. Aristot.
 Philop. in .
 Prior Arist
 c Math. 23. 23.
 d Prov 24. 16

2.

3.
 e *Quid est sua-*
um, quam be-
nignam gerere
bono publico t
 Plaut. in Capt.
 3. 2.
 f Rom. 12. 7.

vable and lovely, and to be desired for its owne sake : and in the speciall nature of it, as it is *justice*, is a vertue so necessary and profitable to humane sociaty, and withall so *comprehensive* of all other vertues, as that those men who labour to pervert it, doe yet honour it; and even those men^b who themselves will not use it, cannot yet but love it, at leastwise commend it in others. *Judgement*, *Mercy*, and *Faithfulness* our Saviour Christ, reckoneth as the *weightiest matters of the Law*, Matth. 23. And *every man* (saith Salomon, Prov. 24.) *will kisse his lips, that giveth a right answer*: that is; Every man will love and honour him, that loveth and honoureth justice. Ought you to delight in any thing more then *virtue*; or in any vertue more then the *best*? and such is justice. Again, by due administration of justice and judgement *God* is much glorified. Glorified in the encouragement of his *servants*, when for well-doing they are rewarded. glorified in the destruction of the *wicked*, when for offending they are punished: glorified in the increase, and in the peace and prosperity of his *Kingdome*, which heereby is both preserved and enlarged: glorified in the expression and imitation of his infinite perfections, when they who are his *ministers* and deputies for this very thing, for the execution of justice, doe labour to resemble him whose ministers and deputies they are, in this very thing, in being *just*, even as he is *just*. Ought you not to count it *your greatest glory* to seeke *his* and can you doe that more readily and effectually, then by doing justice and judgement? And as for *our selves*; What *comfort* will it be to our soules, when they can witnesse with vs, that we have even *set our selves* to doe good, in those callings wherein God hath *set* vs? Every man that hath a *Calling*, must *waite* thereon, and doe the duties belonging thereto, at his perill:

perill: and it will be much for his ease to be light-
some and chearefull therein. So shall he make of a
necessity a vertue; and doe that with pleasure, which
he must doe howsoever, or answer for the neglect:
whereas otherwise, his Calling will be a continuall
burden and wearinesse vnto him, and make his whole
life no better nor other then a long and lasting affli-
ction. And besides, we much deceiue our selues, if we
thinke our owne private good to be severed from
the publike; and so neglect the publike employments
to follow our owne private affaires. For the private
is not distinguished from the publike; but included in
it: and no man knoweth what mischiefs vnawares
he preparereth for his private estate in the end; whilest
thinking to provide well enough for himselfe, hee
cherisheth in the meane time, or suffereth abuses in
the publike. Ought we not by making justice and
iudgement our glory and delight, to reape the com-
fort of it in our Consciences, to sweeten the miseries
and travailes of our lines and callings, and to secure
our private in the common safety: rather then by, or
not doing justice, or doing it heavily and heartlesly,
wound our owne Consciences, make the afflictions of
this life yet more afflictive, and in the decay of the
publike insensibly promote the ruine of our private
state and prosperity? And lastly, if we respect others;
what can be more glorious for vs, then by our zeale
and forwardnesse first to shame, and then to quicken
vp the backwardnesse of others; that with joynt
hearts and hands they and we together may aime at
the peace and prosperity, and good of the Common-
wealth? It is not easie to say what manifold benefits
redound to the Common-wealth from the due exe-
cution of justice: or from the slackning thereof, what
a world of mischiefs. How honourable are we and
glorious, if by our zeale we haue beene the happy
instruments

q. *Facit ut lo-
beat, quod est
necesse.*
Aulon, in Sent.
Periand.

h. *οὐδ' ἔτι τῷ
πλούτῳ οἱ
ἐν τῷ ἀνθρώπῳ
ἀντιθέτῳ ἐστὶν
ἀντίθετον.* Xenop.
de venatione,
apud Stobaeum

i. *Quapropter
adu. care con-
venit vna Cn.
Marus in Mi-
mam bis, apud
A. Geil 13. 15.*

4.

L. PR. 17. 11.

instruments of those so many, so great *benefits*? How inglorious and vile, if by our *negligence* we haue made our selues guilty of these so many, so great *mischiefs*? If we neglect *Justice*, we countenance *disorders*, which by justice are *repressed*; we disarme *innocency*, which by justice is *protected*; we banish *Peace*, which by justice is *maintained*; wee are traytors to the *King and his Throne*, which by justice are *established*; we pull vpon vs *Gods plagues and judgements*, which by justice are *averted*. Ought we not much rather by our forwardnesse in doing justice to *repress disorders*, *protect innocency*, *maintaine peace*, *secure the King and State*, and *turne away Gods judgements* from our selues and others? See now if we haue not reason to loue justice and judgement, and to make it our delight; to *put righteousness vpon vs*, and to cloath vs with *judgement* as with a *Robe* and a *Diademe*; being a thing in it selfe so excellent; and being from it there redoundeth so much *glory to God*, to *our selues* so much *comfort*, and so much *benefit vnto others*. The *inferences* of vse from this first *Duty*, as also from the rest, I omit for the present; reserving them all to the latter end: partly, because I would handle them all together; partly also, and especially, for that I desire to leaue them fresh in your memory when you depart the Congregation. And therefore without farther adoe I proceede forthwith to the next *Duty*, contained in these words, [*I was eyes to the blind, and feete was I to the lame; I was a father to the poore.*]

§. 9.

The Magistrate's second duty; Compassion to the distressed.

Wherein *Iob* declareth his owne readinesse in his place and calling to be *helpfull* to those that were any way *distressed*, or stood need of him, by affording them such supply to his power as their severall necessities required. And like him should every Magistrate be in this also; which I propose

as

as the *second Duty* of the good Magistrate: hee must be forward to *succour* those that are *distressed* and *oppressed*; and to helpe and relieue them to his power. Mens necessities are many, and of great variety: but most of them spring from one of these two defects, *ignorance*, or want of *skill*; and *impotence*, or want of *power*: heere signified by *Blindnesse*, and *Lamenesse*. The *blinde man* perhaps hath his *limbes*, and strength to walke in the way, if hee could see it: but because hee wanteth his *eyes*, he can neither finde the right way, nor spie the rubbes that are in it; and therefore he must either sit still, or put himselfe vpon the necessity of a double hazard, of *stumbling*, and of *going wrong*. The *lame man* perhaps hath his *eyes* and sight perfect, and knoweth which way he should goe, and seeth it well enough: but because he wanteth his *limbes*, he is not able to stirre a foote forward; and therefore he must haue patience perforce, and be content to sit still, because he cannot doe withall. Both the one, and the other may perish, vnlesse some good body helpe them: and become a *guide* to the *blinde*, a *staffe* to the *lame*; *leading* the one, and *supporting* the other. Abroad in the world there are many, in every Society, Corporation, and Congregation there are some, of both sorts: some *Blinde*, some *Lame*. Some that stand need of Counsell, and Advice, and Direction; as the *Blinde*: others that stand need of Helpe, and Assistance, and Support; as the *Lame*. If there be any other besides these, whose case deserueth pitie, in what kind so ever it be; the word *Poore* comprehendeth him, and maketh him a fit object for the *care* and *compassion* of the Magistrate. To each of these the Magistrate must be a succourer to his power. He must be, as heere *Iob* was, an *eye* to the *blinde*, *ignorantem dirigendo*; by

• יֵדָאֵן בְּאַרְ-
בְּיַד תִּהְיֶה
בְּיָמָיו תִּהְיֶה
אַרְבָּן. Sophol

• Lyra hic.

T

giving

c See Syrac. 4.
10.

giving sound and honest counsell the best he can to them that are *simple*, or might without his helpe be easily *overseene*. And he must be, as heere *Iob* was, *feete* to the *Lame*, *impotentem adiuvando*; by giving countenance and assistance in just and honest causes the best he can to them that are of *meaner* ability, or might without his helpe be easily *overborne*. If there be either of these, or any other *defect*, which standeth need of a *supply* in any other man, he must be, as heere *Iob* was, a *father* to the *poore*, *indigentem sublevando*; by giving convenient safety and protection the best he can to them that are destitute of helpe, and flye vnto him as to a sanctuary for shelter and for refuge in any misery, grievance, or distress. Vpon these he must both *haue* compassion inwardly; and hee must *shew* it too outwardly: *Affectu*, and *Effectu*; pitying them in his heart, and helping them with his hand. It is not enough for him to see the *Blinde*, and the *Lame*, and the *Poore*; and to be sorry for them: but his compassion must be reall. He must lend his *eyes* to the *Blinde*, to direct them; and he must lend his *feete* to the *Lame*, to support them; and he must pity the *Poore* as a *father* doth his children, so pity them, that he doe something for them.

§. 10.
with the
Reasons
• Non misisisset
populo, &c. A.
drum. Imp.
—Huiusmodi
autem est uolunt
et in eis de op-

porum rationibus. Arist. in Epist. ad Alex. • Ita magna vires plura, de quibus
sunt, si illis salubrem potentia est Nam pestifera vis est, Valere ad nocendum. Se-
nec. 1. de Clem. 3.

God

God hath endued them with that *Power* which others want; that they might by their power helpe them to right, who haue not power to right themselves. [*⁊ Hoc reges habent Magnificum, ⁊ ingens &c. Prodesse miseris, supplices fidolare Protegere, &c.*] This is the very thing, wherein the preeminence of Princes, and Magistrates, and great ones *aboue* the ordinary sort singularly consisteth, and wherein specially they haue the *advantage*, and whereby they hold the title of *⁊ Gods*, that they are *able* to doe good, and to helpe the distressed, more then others are. For which *ability* how they haue *used* it, they stand accountable to him from whom they haue *received* it: and woe vnto them, if the accounts they bring in, be not in some reasonable proportion answerable to the receipts, *⁊ Potentes Potenter*: into whose hands *⁊ much* hath beene given, from their hands *much will be required*; and the *mighty ones*, if they have not done a *mighty deale* of good withall, shall be *mightily* tormented. And as they haue received *power* from God; so they doe receiue honours, and services, and *tributes* from their *people* for the maintenance of that *power*: and these as *wages* by Gods righteous ordinance for their care and paines for the peoples good. God hath imprinted in the naturall conscience of every man *notions* of feare, and honour, and reverence, and obedience, and subjection, and contribution, and other duties to bee performed towards Kings, and Magistrates, and other superiours, *⁊ not only for wrath, but also for conscience sake*: and all this for the maintenance of that *power* in them, by the right vse whereof themselves are againe maintained. Now *the same Conscience* which bindeth vs who are vnder authority, to the *performance*; bindeth you who are in authority to

⁊ Senec. in Medea 2.1.

*⁊ Plin. 8.16.
⁊ Cic. de Off. com
munis Deu,
quod vtriusq;
caput supplic-
bus vestris for-
re soletis opam.
Cicil 2. de
Ponto 1,
⁊ W. 16. 6
⁊ Luk 12.48.*

2.

g Rom 13.5.

the *requital*, of these duties. I say, *the same Conscience*; though not the same *wrath*: for heere is the difference. Both *Wrath* and *Conscience* binde vs to our duties; so that if we withdraw our subjection, we both wound our owne *Consciences*, and incurre your just *wrath*: but only *Conscience* bindeth you to yours, and not *Wrath*; so that if ye withdraw your helpe, we may not vse *wrath*, but must suffer it with patience, and permit all to the judgement of your owne consciences, and of God the judge of all mens *Consciences*. But yet still in *Conscience* the obligation lyeth equally vpon you and vs: As we are bound to giue you *honour*, so are you to giue vs *safety*; as we to *fear* you, so you to *helpe* vs; as we to *fight* for you, so you to *care* for vs; as we to *pay* you tribute, so you to *doe* vs right. For, ^h For this cause pay we tribute and other duties, vnto you who are Gods ministers; even because you ought to be attending continually vpon this very thing, to approoue your selues as ⁱ the ministers of God to vs for good. Oh that we could all, *superiours* and *inferiours*, both one and other, remember what we owed each to other; and by mutually st. i. uing to pay it to the vtmost, so endeavour our selues to ^k fulfill the Law of God! But in the meane time, we are still injurious, if either we wick law our subjection, or you your helpe; if either we cast off the duty of children, or you the care of Fathers. Time was, when Iudges, and Nobles, and Princes delighted to be called by the name of *Fathers*. The Philistims called their Kings by a peculiar appellation, ^l *Abimelech*; as who say, *the King my Father*. In Rome the Senatours were of old time called *Patres*, *Fathers*: and it was afterwards accounted among the Romans the greatest title of honour that could be bestowed vpon their *Consuls*, *Generalls*, *Emperours*, or whosoever had deserved

h Rom. 13. 6

i Rom. 13. 4.

C^{ap} 13. 1. 2.u⁶ 1. 2.

k Rom. 13. 8.

l Gen 20. 2. &

26. 1. & Psal.

34. 1. *titulo*.

deserved best of the Common-wealth, to haue this addition to the rest of his stile *m Pater patria*, a Father to his Country. *Naamans* servants in 4 King. 5. call him Father, *m My Father* if the Prophet had commanded thee, &c. And on the other side *David* the King speaketh vnto his Subjects, as a father to his children in *Psalme 34.* *o Come ye Children*, &c. and *Salamon* in the Proverbs every where, *My sonne*: even as *Iob* heere accounteth himselfe a father to the Poore. Certainly to shew that some of these had, and that all good Kings and Governours should haue a fatherly care over, and beare a fatherly affection vnto those that are vnder them.

poffit illis potest, Senec. 1. de Clem. 14. n 4 King. 5. 17. o *Psal. 14. 11.* p *Ne eis quasi filiis cerneret per amorem, quibus pater prestat per protectionem* Gl. fl. interlin. hic *pater* vno gen. *ambrosius* p. *Sanctus*, *de* *interlin. m. d. u.*, *12.*, &c. Philo de creat. Principi.

m—sed Roma parentem, Roma: patrem patria Cicero liber. dicit. Iuven. Satyr. 8. —patrem patria appell. vident, ut sciret datam suis potestatem patrem, qua est, temperatissima, liberum con-sulens, suique

All which yet, seeing it is intended to be done in *bonum universitatis*, must be so vnderstood as that it may stand *cum bono universitatis*, stand with equity and justice, and with the common good. For *a Mercy* and *Iustice* must goe together, and helpe to temper the one the other. The Magistrate and Governour must be a father to the Poore: to protect him from injuries, and to relieve his necessities; but not to *maintaine* him in idleness. All that the Father oweth to the child is not *love* and *maintenance*: he oweth him too *Education*; and he oweth him *correction*. A Father may *love* his child too fondly, and make him a *wanton*; he may *maintaine* him too highly, and make him a *Prodigall*: But he must giue him *Nurture* too, as well as *Maintenance*, lest he be better fed then taught; and *correct* him too, as well as *love* him, lest he bring him most griefe when he should reape most comfort from

9. 11.

and extent thereof.

p. Prov. 13. Math. 23. 17. Non auferat vocem misericordiam, ne misericordia impedit veritatem. August. senec. 1. ad apud Presperum.

T 3

him.

him. Such a *fatherly care* ought the civill Magistrate to have over the poore. He must carefully defend them from wrongs and *oppressions*; he must providently take order for their convenient reliefe and *maintenance*: But that is not all, he must as well make *provision* to set them on worke, and see that they follow it; and he must giue them sharpe *correction*, when they grow idle, stubborne, dissolute, or any way out of order. This he should doe, and not leaue the other vndone. There is not any speech more frequent in the mouthes of *beggars* and *wanderers*, wherewith the Countrey now swarmeth, then that men would *bee good to the poore*: and yet scarce any thing so much mistaken as that speech in *both* the *termes* of it: most men neither vnderstanding aright who are the *poore*, nor yet what it is to *bee good to them*. Not he only is good to the poore, that *delivereth* him when he is oppressed; nor is he onely *good to the poore*, that *relieveth* him when he is distressed: but he also is *good to the poore*, that *punisheth* him when he is idle. He is *good to the poore* that *helpeth* him, when he *wanteth*: and he is no lesse *good to the poore*, that *whippeth* him, when he *deserveth*. This is indeed to *bee good to the poore*; to giue him that *almes first*, which he *wanteth most*: if he be *hungry*, it is almes to *feed* him; but if he be *idle* and *vntoward*, it is *almes to whip* him. This is to *bee good to the poore*: But who then are the *poore*, we should be good too, as they interpret goodnesse? Saint *Paul* would haue *Widowes honoured*; but yet those that are *widowes indeed*: so it is meete the poore should be relieved, but yet those that are *poore indeede*. Not every one that *begges* is poore; not every one that *wanteth* is poore, not every one that is poore, is *poore indeede*. They are the *poore*, whom we private

b Non solum
qui dat esuri-
enti cibum. siti-
enti potum—
verum etiam et
qui emendat
verbera in quō
potestas datur,
vel coercet ali-
quā disciplinā-
in eo quod cor-
ripit, et aliquā
emendatōis
puna plectit, e-
leemosynam
dat, quia mis-
ericordiam pra-
stat. Aug. in
Enchirid. c. 71.
c 1 Tim. 5. 3.

private men in *Charity*, and you that are Magistrates in *Iustice* stand bound to relieue, who are old, or impotent, and *unable* to worke; or in these hard and depopulating times are *willing*, but cannot be set on worke; or haue a greater *charge* vpon them then can be maintained by their worke. These, and such as these, are the poore indeede: let vs all *bee good* to such as these. Be we that are private men as *Brethren* to these poore ones, and shew them *Mercy*: be you that are Magistrates as *Fathers* to these poore ones, and doe them *Iustice*. But as for those idle stubborne professed *wanderers*, that can and may and will not worke, and vnder the name and habit of poverty rob the poore indeed of our almes and their maintenance: let vs harden our *hearts* against them, and not *giue* them; doe you execute the severity of the *Law* vpon them, and not *spare* them. It is Saint *Pauls* Order, say it is the Ordinance of the *Holy Ghost*, and we should all put to our helping hands to see it kept, *He that will not labour, let him not eat*. These vlcers and *drönes* of the Common-wealth are ill worthy of any honest mans *almes*, of any good Magistrates *protection*. Hicherto of the Magistrates second *Duty*, with the Reasons and extent thereof, *I was eyes to the blinde, and feete was I to the lame: I was a Father to the poore*. Followeth next the third Duty, in these words, *The cause which I knew not I searched out*.

Of which words some frame the *Coherence* with the former, as if *Iob* had meant to cleare his *Mercy* to the poore from suspicion of *Partiality* and injustice: and as if he had said; I was a father indeed to the poore; pitifull and mercifull to him; and ready to shew him any lawfull favour: but yet not so, as ^a in pitty to him, to forget or pervert *Iustice*. I was ever carefull before I would either speake or doe

21 Theff. 3. 10.

§. 12.

The opening of

I.

a Ne credere
tur quid late-
ret cu nūm in
brauietū in-
stia (subleue-
[et causam.]
gran hic

b Ne forte mou-
to pietati a-
dferre conde-
scenderem ei in
præiudicium
iustitie. Ly-
ran, hic.

c Exod 23. 3.

§. 15.
The Magi-
strate's third
Duty; Vi-
ligence to
search out
the truth.

doe for him, to be first assured his *cause* was right and good: and for that purpose, if it were doubt-
full, ^b *I searched it out*, and examined it, before I
would countenance either him or it. Certainly
thus to doe is agreeable to the rule of *Justice*; yea
and of *Mercy* too: for it is one Rule in shewing
Mercy, that it be ever done *salvis pietate & iustitia*,
without prejudice done to piety and justice. And
as to this particular, the Commandement of God is
expresse for it in *Exod 23*. ^c *Thou shalt not counte-
nance no not a poore man in his cause*. Now if we
should thus vnderstand the coherence of the words;
the speciall duty which Magistrates should hence
learne, would be *Indifferency*: in the administration
of Justice not to make difference of *rich* or *poore*, *far*
or *neere*, *friend* or *foe*, one or other; but to consider
only and barely the equity and right of the *cause*,
without any respect of *persons*, or partiall inclination
this way or that way.

This is a very *necessary* duty indeed in a Magi-
strate of justice; and I deny not but it may be ga-
thered without any violence from these very
words of my Text: though to my apprehension
not so much by way of immediate *observation*
from the necessity of any such coherence; as by
way of *consequence* from the words themselves o-
therwise. For what need all that care and paynes
and diligence in *searching* out the cause, if the con-
dition of the person might *overrule* the cause after
all that search, and were not the judgement to be
given meereley according to the goodnesse or bad-
nesse of the *cause*, without respect had to the *per-
son*? But the speciall duty, which these words seeme
most naturally and immediately to impose vpon the
Magistrate, (and let that be the *third observation*)
is *diligence*, and *patience*, and *care to heare*, and *exa-*

mining.

c Deut. 19. 17,
&c.

d Iudg. 19. 30.

e 3 King 3. 16
—18.

f Dan. 13. 61.

g Si iudicet,
cognosce Sen.
in Med. 1.

h Prov. 18. 12.
See Syrac 11.
7 8

case of false witness, ^c Both the men between whom the controversy is, shall stand before the Judges, and the Judges shall make diligent inquisition, &c. And in Iudg. 19. in the wronged Levites case, whose Concubine was abused vnto death at Gibeah; the Tribes of Israel stirred vp one another to doe justice vpon the Inhabitants thereof; and the method they proposed was this, first to ^d consider and consult of it, and then to *giue their opinions*. But the most famous example in this kind is that of King Salomon in 3. King. 3. in the difficult case of the ^e two Mothers. Either of them *challenged* the living child with a like *eagernes*; either of them *accused* other of the same *wrong*, and with the same *allegations*; neither was there *witnesse* or other *evidence* on either part to giue light into the matter: yet Salomon by that wisdom which he had obtained from God found a meanes to *search* out the truth in this difficulty, by making as if he would cut the child into halves, and giue either of them one halfe; at the mentioning whereof the *compassion* of the right mother betrayed the *falsehood* of her clamorous competitor. And we read in the Apocryphall Story of *Susanna*, how *Daniel* by ^f examining the two Elders severally and apart, found them to *differ* in one circumstance of their relation, and thereby discovered the whole accusation to be false. Judges for this reason were anciently called *Cognitores*, and in approoved Authors ^g *Cognoscere* is as much as to doe the office of a Iudge: to teach Iudges, that one chiefe poynt of their care should be to *know* the truth. For if of *private men*, and in *things* of ordinary discourse, that of Salomon be true, ^h *He that answereth a matter before he heareth it, it is folly and shame vnto him*; certainly much more is it true of publike *Magistrates*, and in *matters* of justice and judgement: by how much the

men are of better note, and the *things* of greater moment. But in difficult and intricate bu- nesses, covered with darkenesse and obscurity, and perplexed with many windings and turnings, and cunning and crafty conveiances, to find a faire *issue* out, and to spie *light* at a narrow hole, and by wisdom and diligence to *rip up* a foule matter, and *search* a cause to the bottome, and make a *discovery* of all: is a thing worthy the *labour*, and a thing that will adde to the *honour*. I say not onely of inferiour Governours, but even of the supreme Magistrate, the King. ¹ *It is the glory of God to conceale a thing: but the honour of Kings is to search out a matter.*

To vnderstand the necessity of this duty; consider. *First*, that as sometimes *Democritus* said, the truth lyeth ² *in profundo*, and *in abdito*, darke and deepe as in the bottome of a pit; and it will aske some time, yea and cunning too, to find it out and bring it to light. *Secondly*, that through *favour*, *faction*, *envy*, *greedinesse*, *ambition*, and otherwise, innocency it selfe is often liden with false accusations. You may obserue in the Scriptures how ^b *Naboth*, ^c *Jeremy*, ^d *Saint Paul*, and others; and you may see by too much experience in these wretched times, how many men of faire and honest conuersation haue bene accused and troubled without cause: which if the Magistrate by diligent inquisition doe not either prevent or helpe to the utmost of his endeavour, he may soone vnawares wrap himselfe in the guilt of innocent blood. *Thirdly*, that *informations* are for the most part *partiall*, every man making the best of his owne tale: and he cannot but often ^e erre in judgement, that is easily carryed away with the *first tale*, and doth not suspend till hee haue heard both parties alike. Heerein ^f *David* failed, when vpon *Ziba's* false information

V 2

he

i Prov. 25. 2.

§. 15.
and reasons thereof.

I.
^a Cic. 1. Acad. quest. in fine. l. v. l. vi. l. vii. l. viii. in alto latet Sen. 7. de benefic. 1.

2.
^b 2 King. 21. 13.
^c Jer. 37. 33.
^d Act. 24. 3. & 25. 7.

3.
^e Osee 12. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

f 2 Sam. 16. 3. 4.

g IROU. 13. 17.

4

h Take heed
what you doe
i Chron. 12. 5.
i Senec. lib. 2.
de ira cap. 23.

§. 16.

The opening
of

* Qui note plus,
virescit pesce
sape minus
Magni comest,
ut aves emicat
accipiter. Var-
ro in Margo-
p. — fallis
prada maiora
minor. Sen. in
Hip. ol. act. 1.

he passed a hasty and injurious decree against *Mephibosheth*. *Salomon* saith, § *He that is first in his owne tale seemeth righteous; but then his neighbour cometh, and searcheth him out.* *Pron.* 18. as we say commonly, One tale is good, till another bee told. *Fourthly*, that if in all other things *hastin^{ss}* and precipitancy be hurtfull, then especially matters of justice would not be huddled up hand overhead, but handled with *mature^h* deliberation, and just and diligent disquisition. *Ciculus indicantem decet; imo oportet*, saith *Seneca*: he that is to judge, it is fit he should, nay it is *necessary* he should proceed with convenient leisure. Who judgeth otherwise, and without this due search, hee doth not judge, but ghesse. The good Magistrate had need of *patience* to heare, and of *diligence* to search, and of *prudence* to search out whattsoever may make for the discovery of the truth in an intricate and difficult cause. *The cause which I knew not I searched out.* That is the Magistrates *third Duty*. There yet remaineth a *fourth* in these words, *I brake the jawes of the wicked, and plucked the spoyle out of his teeth.*

Wherein *Iob* alludeth to ravenous and salvadge beasts; *beasts of prey*, that lye in waite for the smaller Cattell, and when they once catch them in their *pawes*, fasten their *teeth* vpon them, and teare them in pieces and devoure them. Such *Lions*, and *Wolfs*, and *Beares*, and *Tygers*, are the greeley *great ones* of this world, who are ever ravening after the estates and the livelihoods of their meaner neighbours, *snatching*, and *biting*, and *devouring*, and at length eating them vp and consuming them. *Iob* here speaketh of *Dentes* and *Molares*; *Teeth* and *Lawes*: and hee meaneth the same thing by both, *Power abused to oppression*. But if any will bee so curiously subtle, as to distinguish them, thus he may doe

doe it. *Dentes*, they are the long ^a sharpe teeth, the foreteeth; ^b *Dentes eorum arma & sagitta*, saith David. Their teeth are speares and arrowes: *Molares*, à *molendo*, so called from grinding; they are the great double teeth, the jaw-teeth. Those are the *Biter*s; these the *Grinder*s: these and those together, *Oppressors* of all sorts. *Vsurers*, and prouling officers, and sly Merchants, and arrant Informers, and such kinde of extortioners as sell time and trucke for expedition, and snatch and catch at petty advantages; these vse their teeth most, these are *Biter*s. The first, and I know not whether or no the worst sort of them, in the holy Hebrew tongue hath his name from biting. נֹשֶׁךְ *Naschek*, that is to bite; and נֶשֶׁךְ *Neschek*, that is *Vsury*. Besides these *Biter*s, there are *Grinders* too; men whose teeth are *Lapides Molares*, as the over and the nether mill-stone: *Depopulators*, and racking Landlords, and such great ones, as by heavy prestires and burdens and sore bargaines breake the backes of those they deale withall. These first by little and little ^c grinde the faces of the poore, as small as dust and powder; and when they have done, at length ^d eate them up one after another, as it were bread: as the Holy Ghost hath painted them out vnder those very phrases. Now how the Magistrate should deale with these grinders and biters, *Iob* here teacheth him: he should breake their jawes, and plucke the spoyle out of their teeth; that is, quell and crush the mighty Oppressour, and ^e deliver the Oppressed from his injuries. For to breake the jaw, or the cheek-bone, or the teeth, is in Scripture phrase as much as to abate the pride, and suppress the power, and curbe the insolency of those, that vse their might to overbeare right. So David saith in the third *Psalme*, that God had saved him by ^f smi-

^a נֹשֶׁךְ

^b נֶשֶׁךְ

^c Psal. 37. 40

^c Eccl. 7. 12.

^d Psal. 14. 4

^e *Expositio* mas
ex laqueo co
ram, quoniam
rudelitas
Craff. apud.
Cra. 1. de Ora
tore.

^f Psal. 17.

g Psal. 58. 6.
See also Prov.
30. 14. &
Ioc. 1. 6.

9. 17.
*The Magi-
strats fourth
Duty; Cou-
rage in exe-
cuting Ju-
stice.*

* See Syrac. 4. 9

b Exod. 18. 11.

c 3 Kin. 10. 20.

d 1 Sam. 17.
34, &c.

e Esay 44. 28.
ἀγαμέμνων
ποιῶν ἀλάωτ,
*saep. apud Ho-
mer.*

ting his enemies vpon the cheek bone, and breaking the teeth of the vngodly. And in Psalme 58. he desireth God to ~~break~~ ^{breake} the teeth of the wicked in their monthes, and to breake out the great teeth of those young Lyons. In which place it is observable, that, as Job heere, he speaketh both of *Dentes* and *Molares*, teeth and great teeth: and those wicked great ones, according as Job also here alludeth, he expressly compareth vnto young Lyons; lusty and strong, and greedy after the prey.

Now to the doing of this, to the breaking of the jawes of the wicked, and plucking the spoyle out of his teeth; there is required a stout heart, and an vndaunted ^a *Courage*, not fearing the faces of men, should their faces be as the faces of Lyons, and their visages never so terrible. And this is the good Magistrates last Duty in my Text; without feare to execute justice boldly vpon the stoutest offender, and so to curbe the power of great and wicked men, that the poore may liue in peace and keepe their owne by them. It was one part of Iethro's Character of a good Magistrate in Exod. 18. that he should be ^b *a man of courage*. And it was not for nothing that every ^c step vp Salomons Throne for judgement was supported with Lyons: to teach Kings and all Magistrates, that a *Lyon-like courage* and resolution is necessary for all those sit vpon the Throne or Bench for justice and for judgement. When ^d David kept his Fathers sheepe, and there came a Lyon, and a Beare, and tooke a Lambe out of the flocke; he went out after the Lyon and smote him, and tooke the Lambe out of his Mouth, and when the Lyon rose against him he tooke him by the beard, and smote him againe, and slew him: and so he did with the Beare also. Every Magistrate is a kinde of ^e *shepherd*: and the people they are

are his *flocke*. He must doe that then in the behalfe of his flocke, that *David* did. Those that begin to make a spoyle though but of the poorest *Lambe* of the flocke, be they as terrible as the *Lyon* and the *Beare*, he must after them, and smite them, and plucke the spoyle out of their teeth: and though they shew their spleene, and turne againe at it, yet he must not shrinke for that; but rather take fresh courage, and to them againe, and take them by the beard, and shake them, and never leaue them till he haue brought them vnder, and broken their *jawes*, and in spite of their *teeth* made them past biting or grinding againe in hast. He is a base *hireling*, and not worthy the name of a *shepherd*, who when he seeth the *Wolfe* comming thrusteth his head in a bush, and lea-
ueth the poore *Cattell* to the spoyle. The good *Magistrate* must put on this resolution: to goe on in his course, and without feare of one or other to do *injustice*, vpon whosoever dareth do *injustice*, and to suppress oppression even in the greatest.

A resolution necessary; whether we consider the *Law*, the *Magistrate*, or the offender. Necessary, First, in respect of the *Lawes*: which, as all experience sheweth, are farre better *vnmade*, then *vnkept*.^a *Quid vana sine moribus Leges proficiunt?* The life of the *Law* is the *Execution*; without which the *Law* is but a dead letter: of lesse vse and regard then *scarcrowes* are in the corne fields; whereof the birds are a little afraid at the first, but anon after a little vse they grow so bold with them, as to sit vpon their heads and defile them. We see the experience here-
of but too much, in the too much suffered insolencie of two sorts of people, (then against whom never were *Lawes* either better made, or worse executed) *Rogues*, and *Recusants*. Now we know the *Lawes* are generall in their intents, and include as well the
great

f Iohn 10. 11.

§. 18.
with reasons
thereof, 1. in
respect of the
Lawes;
^a Horat. 3.
Od 24.

⁊ *linguæ* 3. p.
⁊ *super*. Arist 3.
Ethic 7.

c Anacharsis,
and Plutarch.
in Solone: non
nulli Zaleuco
tribuent.
⁊ inde Lara le-
get, ne fortius
omnia possit
Ovid. 3. Iat.

§. 19.
2. of the
Magistrate
himself;

great as the small. The Magistrate therefore who is *Lex loquens*, and whose duty it is to see the Lawes executed, must proceed as *generally*, and punish transgressors of the Lawes; the great as well as the small. It is an old complaint, yet groweth out of date but slowly; that *Lawes* are like *Cobwebbes*, wherein the smaller flies are caught, but great ones breake through. Surely Lawes should not be such, good Lawes are not such, *of themselves*; they doe or should intend an *universal* reformation: it is the abuse of bad men, together with the *baseness* or cowardise of *sordide* or *sluggish* Magistrates, that maketh them such. And I verily perswade my selfe, there is no one thing, that maketh good lawes so much contemned, even by *meane ones* too at the last; as the not executing them vpon the *great ones* in the meane time. Let a *Magistrate* but take to himselfe that *courage* which he should doe, and now and then make a *great man* an example of iustice: he shall finde that a few such examples will breathe more *life* into the Lawes, and strike more *awe* into the people, then the punishment of an hundred vnderlings and inferiour persons.

Again, *in respect of the Magistrate himselfe* this courage and resolution is necessary; for the maintenance of that *dignity* and *respect* which is due to him in his place and calling. Which hee cannot more shamefully betray, than by *fearing the faces* of men. Imagine you saw a *godly tall fellow*, tri-k't vp with feathers and ribands, and a glittering sword in his hand, enter the lists like a *Champion*, and challenge all commers: by and by steppeth in another man perhaps much of his owne size, but without either sword or staffe, and doth but shew his *teeth* and stare vpon him; whereat my gay *Champion* first trembleth, and anon for very feare letteth his sword fall,

fall, and shrinketh himselfe into the croud. Thinke what a ridiculous sight this would be: and just such another thing as this, is a *fearefull Magistrate*. He is adorned with ^a *robes*, the markes and enignes of his power. God hath armed him with a ^b *sword*; indeed as well to put *courage* into his heart, as *awe* into the peoples. And thus adorned and armed, he standeth in the eye of the world, and as it were vpon the *stage*; and rayseth an *expectation* of himselfe as if sure this man would doe something: his very appearance threateneth destruction to whosoever dareth come within his reach. Now if after all this braving, hee should bee outdared with the *bigge-looks* and *bug-words* of those that could doe him no harme: how justly should he draw vpon himselfe scorn and contempt, ^c *Parturient montes!*
^d *Wherefore is there a price*, saith *Salomon* of the sluggard, *in the hands of a foole to buy wisdom, and hee hath no heart?* So, wherefore is there a *sword*, may we say of the fearefull Magistrate, in the hands of a *Coward* to doe justice; and he hath no heart? You that are Magistrates, remember the *promise* God hath made you, and the *Title* he hath given you. You haue an honourable *Promise*; [^e *God will bee with you in the cause and in the judgement.* 2. Chron. 19.] If God be with you, what need you feare, who shall bee against you? You haue an honourable *Title* too [^f *I haue said yee are Gods.* Psalm. 82.] If you be Gods, why should you feare the faces of men? This is Gods fashion: he ^g *giveth grace to the humble*, but hee *resisteth the proud*; hee ^h *exalteth the meeke and lowly*, but hee *putteth the mighty out of their seats*. If you will deale answerably to that high name he hath put vpon you, and be indeed as *Gods*; follow the example of God: *lift up* the poore oppressed

* *Considera
qualia de te
prodes quantu
ca authoritate
suisque,*
Castrol.
Epist. 15.
^b Rom 13. 1.

^c *Horat. de art.
Poet.*
^d Prov. 17. 16.

^e 1 Chro 19. 6.

^f Psalm. 82. 6.

^g 1 Pet 5. 5.
^h Luke 14. 11.

i Psal. 5.14.

5. 20.
3. of the Of-
fenders.* Esay 58.4.
* Rom. 13.4.

out of the mire, and *tumble downe* the confidence of the mighty and proud oppressour; when you *receiue the Congregation, iudge uprightly*, and feare not to *say to the wicked*, be they never so great, *Lift not up your borne*. So shall you vindicate your selues from contempt: so shall you preferue your *persons* and *places* from being *baffelled* and *blurred* by every lewd companion.

Courage in the Magistrate, against these great ones especially, is *thirdly* necessary *in respect of the offendours*. These wicked ones of whom *Iob* speaketh, the longer *teeth* they haue, the deeper they bite; and the stronger *jawes* they haue, the sorer they grinde; and the greater *power* they haue, the more mischief they doe. And therefore these great ones of all other would be well hampered; and haue their *teeth* filed, their *jawes* broken, their *power* curbed. I say not the poore and the small should be spared when they offend: good reason they should bee punished with severity. But you must remember I now speake of *Courage*; and a little courage will serue to bring vnder those that are vnderalready. So that, if meane men scape unpunished when they transgresse, it is oftener for want of *care* or *conscience* in the Magistrate, then of *Courage*. But heere is the true triall of your *Courage*, when you are to deale with these *great ones*; men not much *inferiour* to your selues, perhaps your *equals*, yea, and it may bee too, your Magistracy set aside, men much *greater* then your selues: men great in *place*, great in *wealth*, in great *favour*, that haue great *friends*; but withall that doe great *harme*. Let it be your honour, that you dare be *just*, when these dare be *vnjust*, and when they dare finite others ** with the fist of violence*, that you dare finite them *with ^b the sword of justice*; and

and that you dare use your power, when they dare abuse theirs. All transgressours should be looked vnto; but more, the greater, and the greatest most: as a shepheard should watch his sheepe even from *Flyes and Mankes*; but much more from *Foxes*, most of all from *Wolues*. Sure, he is a *sorry shepheard*, that is busie to kill *Flyes and Mankes* in his sheepe, but letteth the *Wolfe* worry at pleasure: Why, one *Wolfe* will doe more mischief in a night, then a thousand of them in a twelue-moneth. And as sure, he is a *sorry Magistrate*, that stocketh, and whippeth, and hangeth poore snakes when they offend (though that is to be done too) but letteth the great theeues doe what they list, and dareth not meddle with them: like *Saul*, who, when God commanded him to destroy all the *Amalekites* both man and beast, slew indeed the rascality of both, but spared the greatest of the men, and the fattest of the cattell, and slew them not. The good Magistrate should rather, with *Iob* heere, *break the jawes of the wicked*, and in spight of his heart, *plucke the spoyle out of his teeth*.

Thus haue you heard the foure duties or properties of a good Magistrate conteyned in this Scripture, with the grounds and reasons of most of them, opened. They are 1. a loue and zeale to iustice; 2. Compassion to the poore and distressed; 3. Paines and Patience in examination of causes; 4. Stoutnesse and Courage in execution of iustice. The uses and inferences of all these yet remaine to be handled now in the last place; and together. All which for order and breuities sake, we will reduce vnto three heads: accordingly as from each of the foure mentioned Duties, or Properties, or Rules (call them which you will) there arise Inferences of three sorts. First, of Direction; for the choyce and appoyntment of

c 1 Sam 15.
3—9.

S. 21.
The Inferences of all.

2.

3.

Magistrates according to these foure *properties*. Secondly, of *Reprooffe*, for a just rebuke of such Magistrates as faile in any of these foure *Duties*. Thirdly, of *Exhortation*; to those that are, or shall be Magistrates, to carry themselves therin according to these foure *rules*. Wherein what I shall speake of *Magistrates*, ought also to be extended and applyed (the due proportion ever observed) to all kindes of *Officers* whatsoever, any way appertaining vnto justice. And first for *Direction*.

§. 22.

The first; of
Direction
for the choyce
of Magi-
strates.

* Rom 13.1.

* 1 Pet. 2.13.

S. Paul saith, *The powers that are, are ordained of God*: and yet Saint Peter calleth the Magistracy an *humane ordinance*. Certainly the holy Spirit of God, which speaketh in these two great Apostles, is not contrary to it selfe. The truth is; the substance of the power of every Magistrate is the ordinance of God; and that is S. Pauls meaning: but the *Specifications* of the *Circumstances* thereto belonging, as in regard of places, persons, titles, continuance, jurisdiction, subordination, and the rest, is (as Saint Peter teacheth it) an *humane ordinance*, introduced by *Custom*, or positive *Law*. And therefore some kindes of Magistracy are higher, some lower; some annuall or for a set time, some during life; some after one manner, some after another: according to the severall *Laws* or *Customes* whereon they are grounded. As in other circumstances, so in this concerning the deputation of the Magistrates person, there is great difference: some having their Power by *Succession*, others by *Nomination*, and other some by *Election*. As amongst vs, the supreme Magistrate, the King, hath his Power by *succession*; some inferiour Magistrates theirs, by *Nomination*, or speciall appoyntment, either immediately, or mediately from the King; as most of our *Judges*, and *Iustices*: some againe by the *elections* and voyces of

of the multitude; as most *Officers* and *Governours* in our *Cities*, *Corporations*, or *Colledges*. The Directions which I would inferre from my Text, cannot reach *the first kinde*; because such *Magistrates* are *borne* to vs, not *chosen* by vs. They doe concerne in some sort, *the second*; but most neerely *the third kinde*, viz. those that are chosen by suffrages and voyces: and therefore vnto this third kinde only I will apply them. We may not thinke, because our *voyses* are our owne, that therefore wee may bestow them as we list: neither must we suffer our selues in a matter of this nature to be carried by *favour*, *faction*, *spight*, *hope*, *fear*, *importunity*, or any other corrupt and partiall respect, from those Rules, which ought to leuell our choyce. But wee must conferre our *voyses*, and our best *furtherance* otherwise, vpon those, whom, all things duly considered, we conceiue to be the *fittest*: and the greater the place is, and the more the power is wee giue vnto them and from our selues; the greater ought our care in voycing to bee. It is true indeed, when we haue vsed all our best *care*, and proceeded with the greatest *caution* we can; we may be deceived, and make an vnworthy choyce. For we cannot judge of mens finesse by any *demonstrative* certainty: all we can doe is to goe vpon probabilities, which can yeeld at the most but a *conjecturall* certainty, full of vn-certainty. Men *ambitious* and in appetite, till they haue obtained their desires, vse to *dissemble* those vices which might make a stop in their preferments; which, having once gotten what they fished for, they *beuray* with greater freedom: and they vse likewise to make a *show* of that zeale and forwardnesse in them to doe good, which afterwards commeth to iust nothing. *Abalon* to

X 3

scale

c—frēmxi-
ma partem
hunc homines
habent: quod
sile voluit
Dum id impo-
trāt, hunc sunt;
sed id ubi iam
penes se ha-
bent, Ex huius
possumus et frau-
dulentis sunt
sunt Plaut.
in Capt. 2. 1.
Omnes candi-
dator, bonos vi-
ros dicimus.
Senec. Epist. 3.

things goe, backward or forward, so he may sit still, and not be troubled; one that would divide *honorem ab onere*, be proud of the *honour* and *title*, and yet loath to vndergoe the *envy* and *burthen* that attendeth them? set him aside. Never thinke that mans robes will doe well vpon him. A *Injustice*, or other office would sit vpon such a mans backe as handfomely as ^b *Sauls* armour did vpon *Dauids*: vnweildy, and sagging about his shoulders; so as he could not tell how to stirre and turne himselfe vnder it. He is a fit man to make a Magistrate of; that will put on righteousnesse as a garment, and cloath himselfe with iudgement as with a Robe and a Diadem. The second Property is Compassion on the poore. Seest thou a man destitute of counsell and vnderstanding; a man of forlorne hopes or estate, and in whom there is no helpe; or one that having either counsell or helpe in him, is yet a *churle* of either; but especially one that is *fore* in his bargaines, *cruell* in his dealings, *hard* to his Tenants, or an *Oppressour* in any kinde? Take none of him. Sooner commit a flocke of sheepe to a ^c *Wolfe*; then a Magistracie or office of justice to an ^d *Oppressour*. Such a man is more likely to put out the eyes of him that seeth, then to be eyes to the blinde; and to breake the bones of the strong, then to be legges to the lame; and to turne the fatherlesse a begging, then to be a father to the poore. The third Property is Diligence to search out the truth. Seest thou a man hasty, and rash, and heady in his owne businesses; a man impatient of delay or paines; one that cannot ^e *conceale* what is meet, till it be seasonable to vtter it, but poureth out all his heart at once, and before the time; one that is easily possesse with what is first told him, or being once possesse will not with any reason bee perswa-

b 1 Sam 17 35

2.

c O proclaram
custodem, o vi-
um, ut atunt,
lupis? custome
vbi, an direp-
tor et venator
esset Antonin.
Cic. Philipp. 2.
d Quisquis omni-
bus, inu-
mip dnu as
miquar, n-
mip dnu a-
m. Lamblich.
apud Stob.
Serm 41.

3.

e Psou 19.11.

4.
f—degeneret
animus timor
appet. Virgil.
4.Æcid.

g Iam. 1. 8.

perswaied to the contrary; one that lendeth care so much to some particular friend or follower, as to belieue any information from him, not any but from him; one that, to be counted a man of *dispatch*, loveth to make an end of a businesse before it be ripe? suspect him. Hee will scarce haue the *Conscience*: or if that, yet not the *wit*, or not the *patience*, to *search out the cause which hee knoweth not*. The last *Property* is, *Courage to execute*. Seest thou a man *first*; of a timorous nature, and cowardly disposition? or *secondly*, of a wavering and fickle minde: as we say of children; *wonne with an apple, and lost with a nut*? or *thirdly*, that is apt to bee wrought vpon, or moulded into any forme, with faire words, friendly invitations, or complementall gloses? or *fourthly*; that dependeth vpon some great man, whose vassall or creature he is? or *fifthly*; a taker, and one that may be dealt withall? (for that is now the *periphrasis* of bribery) or *sixthly*; guilty of the same transgressions he should punish, or of other as foule? Never a man of these is for the time: not one of these will venture to *breake the jawes* or tuskes of an oppressing Tygar or Boare, and to *plucke the spoyle out of his teeth*. The *timorous man* is off aid of every shadow, and if he doe but heare of *teeth*, he thinketh it is good sleeping in a whole skinne, and so keepeth aloofe off for feare of biting. & The *double minded man* as Saint James saith, *is unstable in all his wayes*: he beginneth to doe something in a sudden heate, when the fit taketh him; but before one *jawe* can be halfe broken, he is not the man he was, he is sorry for what is done, and instead of breaking the rest, falleth a binding vp that which he hath broken, and so seeketh to saue vp the matter as well as he can, and no hurt done. The *vaine man*, that will be flattered, so he get faire words him-

himselfe, he careth not who getteth soule blowes; and so the *beast* will but now and then giue him a lick with the *tongue*; he letteth him vse his *teeth* vpon others at his pleasure. The *depending creature* is charmed with a letter or a message from his Lord, or his honourable friend; which to him is as good as a *Supersedeas*, or *Prohibition*. The *taker* hath his fingers so oyled, that his hand slippeth off when hee should plucke away the spoyle, and so hee leaueth it vndone. The *guilty man* by no meanes liketh this breaking of jawes: he thinketh it may be his owne case another day.

You see, when you are to *choose Magistrates*, heere is refuse enough, to be cast by. But by that all these be discarded, and throwne out of the bunch; possibly the whole hump will be neere spent, and there will be little or no choyse left. Indeed if we should looke for absolute perfection, there would be absolutely no choyse at all: ** There is none that doth good, no not one.* We must not be so dainty in our choyse then, as to finde one in every respect such as hath bin characterized. We liue not ^b in *Republika Platonis*, but in *face saculi*; and it is well, if we can finde one in some good mediocrity so qualified. Amid the common corruptions of mankinde, he is to be accounted a tolerably good man, that is not intolerably bad: and among so many infirmitie and defects, as I haue now reckoned, we may well voyce him for a Magistrate; not that is free from them all, but that hath the ** fewest and least*. And we make a happy choyse, if from among those we haue to chuse of, we take such a one as is likely to prooue in some reasonable mediocrity *zealous* of justice, *sensible* of the wrongs of poore men, *carefull* to search out the truth of causes, and *resolute* to execute what he knoweth is just.

Y

That

q. 24.
in some me-
diocrity.

* Plat. 143.

b—*duci enim
imaginem in
Platonis poli-
teia, non tan-
quam in Romula
face, sententia
de Catone Cic.
2 ad Attic. 1.*

c—*virtus nemo,
sine nascitur:
optimus ille est,
qui minimis
vegetur. Hor. 1
serm. Sat. 3.*

§. 25.
The second
Inference of
Reproofe.

1.

a Psalm. 58.1

b Acts 12.17.

That for *Direction*, I am next to inferre from the foure Duties in my Text, a just *reproofe*, and withall a *complaint* of the common iniquity of these times; wherein men in the Magistracie and in offices of Iustice are generally so faulty and delinquent in some, or all of these dueties. And *first*, as for *zeale to justice*: alas that there were not too much cause to complaine. It is grieffe to speake it (and yet we all see it and know it) there is growne among vs of this land, within the space of not manie yeares, a generall and sensible declination in our Zeal: both to *Religion* and *Iustice*; the two maine pillars and suppo ters of *Church* and *State*. And it seemeth to be with vs in these regards, as with decaying *Merchants* almost become desperate, who when Creditours call fast vpon them, being hopelesse of paying all, grow carelesse of all and pay none: so abuses and disorders encrease so fast among vs; that hopelesse to reforme all, our *Magistrates* begin to neglect all, and in a manner reforme nothing. How few are there of them that sit in the seate of justice, whose consciences can prompt them a comfortable answer to that Question of *David*, Psalm. 58. * *Are your mindes set vpon righteousnes, o ye congregation?* Rather are they not almost all of *Gallio's* temper, *Act. 18.* who, though there were a foule outrage committed even vnder his nose, and in the sight of the Bench, yet the Text saith *he cared for none of those things?* as if they had their names given them by an *Antiphrasis*: like *Diogenes* his man; *Mones à mandando*, because he would: now and then running away; so these *Iustices à iustitia*, because they neither doe nor care to doe justice. Pe-adventure heere and there one or two in a whole file of a countrey to be found, that make a conscience of their duty more then the rest,

rest, and are forward to doe the best good they can : Gods bleissing rest vpon their heads for it. But what commeth of it? The rest, g^d of their *forwardnesse*, make onely this vse of it to themselves; even to slip their owne neckes out of the yooke, and leaue all the burden vpon them : and so at length even tyre out them too, by making common *packhorses* of them. A little it may be is done by the rest, for *fashion*, but to little purpose; sometimes more to shew their *Iusticeship*, then to doe *justice* : and a little more it may be is wrung from them by *importunity*; as the poore^d wilow in the parable by her clamorousnesse wrung a piece of justice with much adoe from the Iudge that *neither feared God nor regarded man*. Alas, Beloved, if all were right within, if there were generally that *zeale* that should be in Magistrates: good Lawes would not thus languish as they doe for want of execution; there would not be that insolency of *Papish Recusants*, that licence of *Rogues* and *wanderers*, that prouling of *Officers*, that enhaunsing of *fees*, that delay of *suits*, that countenancing of *abuses*, those carcafes of *depopulated townes*, infinite other mischiefes; which are (*the sinnes* shall I say or *the plagues*? it is hard to say whether more, they are indeed both,) *the sinnes* and *the plagues* of this land. And as for *Compassion to the distressed*; is there not now just cause, if ever, to complaine? If in these hard times, wherein nothing aboundeth but *poverty* and *sinne*; when the great ones of the earth should most of all enlarge their *bowels*, and reach out the *hand* to relieve the extreme necessity of thousands that are ready to ste ue : if (I say) in these times *great men* yea and *men of Iustice*, are as throng as ever in pulling downe *houses*, and setting up *hedges*; in *unpeopling townes*, and creating beg-

d Luk. 12. 45.

2.

d Ezech. 8. 6.
13. 15.

e Amos 5. 12.
13.
fortia peccata
vulg. ibi.

3.

f Pindar. O-
lymp. 1.

gears; in racking the *backes* and grinding the *faces* of the poore; how dwelleth the loue of God, how dwelleth the spirit of compassion in these men? Are these *eyes* to the *blinde*, *feet* to the *lame*, and *fathers* to the *poore*, as *Iob* was? I know your hearts cannot but rise in detestation of these things, at the very mentioning of them. But what would you say, if as it was said to *Ezechiel*, so I should bid you ^d *turne againe*, and behold yet greater and yet greater *abominations*; of the lamentable oppressions of the poore by them and their instruments, who stand bound in all conscience, and in regard of their places, to protect them from the injuries and oppressions of others? But I forbear to doe that; and chuse rather out of one passage in the Prophet *Amos*, to giue you some short intimation both of the faults, and of the reason of my forbearance. It is in *Amos* 5. 12, 13. *I know your manifold transgressions, and your mightie sinnes: they afflict the iust, they take a bribe, and they turne aside the poore in the gate from their right: Therefore the prudent shall keepe silence in that time; for it is an euill time. And as for searching out the truth in mens causes, which is the third Duty: First, those Sycophants defense a rebuke, who by false accusations and cunningly devised tales* (ἡ δὲ δόξα τοῦ ἀνθρώπου οὐκ ἐστὶν ἀληθὴς) of purpose *involue* the truth of things to set a faire colour vpon a bad matter, or to take away the righteousness of the innocent from him. And yet how many are there such as these in most of our *Courts* of justice? *Informing*, and *promoting*, and *pettifoggings* make-bates. Now it were a lamentable thing if these men should be knowne, and yet *suffered*: but what if *countenanced*, and encouraged, and vnderhand maintained by the *Magistrates* of those Courts, of purpose to bring *Moultier* to their owne *Mills*? Secondly,

condly, since Magistrates must be content (for they are but men, and cannot be every where at once) in many things to see with other mens eyes, and to heare with other mens eares, and to proceed vpon information: those men deserue a rebuke, who being by their ofice to ripen causes for judgement, and to facilitate the Magistrates care and paines for inquisition; doe yet either for feare, or favour, or negligence, or a fee, *keepe backe* true and necessary informations, or else for spight or gaine *clogge* the Courts with false or trifling ones. But most of all the Magistrates themselves deserue a rebuke, if eyther they be hasty to acquite a man vpon his owne bare deniall or protestation (for *si inficiari sufficiet, equis erit nocens?* as the Oratour pleaded before *Julian* the Emperour; if a deniall may serue the turne, none shall be guilty,) or if hasty to condemne a man vpon anothers bare accusation (for *si accusasse sufficiet, equis erit innocens?* as the Emperour excellently replied vpon that Oratour; if an accusation may serue the turne, none shall be innocent,) or if they suffer themselves to bee possessed with prejudice, and not keepe one eare open (as they write of *Alexander the Great*) for the contrary party, that they may stand indifferent till the truth be thoroughly canvassed; or if to keepe causes long in their hands, they eyther delay to search the truth out, that they may know it, or to decide the cause according to the truth, when they have found it. And as for *Courage to execute justice*, which is the last Duty: what need we trouble our selues to seeke out the causes, when we see the effect so dayly and plainly before our eyes? whether it be through his owne cowardise or inconstancy, that he *keepeth* off; or that a faire word *whistleth* him off; or that a great mans letter *flaveth* him off; or

g. *Delphidium*
Orator contra
Numerium;
apud Ammian.
Marcell. l. 18.

4

h Psal. 94. 16.

i Eccl. 4. 1.

§. 26.

The third in-
ference, for
Exhortation

1.

that his owne guilty conscience *doggeth* him off; or that his hands are *manacled* with a bribe, that he cannot fasten; or whatsoever other matter there is in it: sure we are, the Magistrate too often letteth the wicked carry away the spoyle, without *breaking a Jaw* of him, or so much as offering to *pick his teeth*. It was not well in *David's* time, (and yet *David* a *Godly King*); when complayningly he asked the Question, *h Who will stand up with me against the evill doers?* I: was not well in *Solomons* time, (and yet *Salomon* a *peaceable King*) when *i considering the Oppressions that were done under the Sunne, he saw that on the side of the oppressours there was power; but as for the oppressed, they had no comforter.* We liue vnder the happy government of a *godly and peaceable King*, Gods holy Name be blessed for it: and yet God knoweth, and we all know, it is not much better now; nay God grant, it be not generally even much worse!

Receiue now in the last place, and as the *third* and last *inference*, a word of *Exhortation*; and it shall be but a word. You whom God hath called to any honour or office appertaining to justice; as you tender the glory of *God* and the good of the *Commonwealth*, as you tender the honour of the *King* and the prosperity of the *Kingdome*, as you tender the peace and tranquillity of *your selues* and *neighbours*, as you tender the comfort of your owne *consciences*, and the saluation of your owne *soules*: set your selues thoroughly and cheerefully and constantly and conscientiously, to discharge with faithfulness all those duties which belong vnto you in your severall stations and callings, and to advance to the utmost of your power the due administration and execution of Justice. Doe not decline those *burdens*, which cleave to the *honours* you sustaine. Doe not *push off* those *businesses*

businesses from your selues to others, which you should rather doe then they, or at least may as well doe as they. Stand vp with the Zeale of *Phinees*, and by executing judgement, helpe to turne away those heavy *plagues*, which God hath already begunne to bring vpon vs; and to prevent those yet heavier ones, which having so rightly deserved, we haue all iust cause to feare. Breathe fresh life into the languishing lawes, by mature, and severe, and discrete execution. Put on right conscience as a garment; and cloathe your selues with judgement as with a robe and diademe. Among so many Oppressions, as in these euill dayes are done vnder the Sunne; to whom should the fatherlesse and the widow, and the wronged complayne but to you, whence seeke for reliefe but from you? Be not you wanting to their necessities. Let your eyes be open vnto their miseries, and your eares open vnto their cries, and your hands open vnto their wants. Giue friendly Counsell to those that stand need of your Direction: afford convenient helpe to those, that stand need of your Assistance: carry a fatherly affection to all those that stand need of any comfort, protection, or reliefe from you. Be eyes to the blinde, and feete to the lame: and be you instead of fathers to the poore. But yet doe not countenance, no nor ^b a poore man, in his cause; farther then he hath equity on his side. Remember one poynt of *Wisdomes*, not to be too credulous of every suggestion and information. But doe your best to spie out the chinkes, and starting holes, and secret conveyances and packings of cunning and crafty companions: and when you haue found them out, bring them to light, and doe exemplary justice vpon them. Sell not your eares to your seruants: nor tye your selues to the informations of some one, or a few, or of him that commeth first; but

a Psal. 66.30.

2.

3.

b Exod. 23.2
c ubi non est
dicitur. Non
est sapientia,
non creditur
re. dictum Ep-
charmus, apud
Cic. 1. ad Att-
ic. 16. ubi
not. N. am-
p. in i. v. d. d.
gentium. est
Cecilius. Eup-
in Heum. The
simple belieue
every word.
Prou. 14.15.

d ὁ ἀδικῶν.
vor, dīgīst
dōr, īgarōs
Aīzōr d' īmōt.
Aīst. a. Elench.
10.

4

e Qui induit
personam in-
dicis, exuit a-
micos. Ci. eto.

f Reiecit alto
dona nocentium
vultu. Horat.
4 Od. 9.

but let every party have a *faire* and an *equall* hearing. Examine proofes : consider circumstances : bee content to heare simple men ^d tell their tales in such language as they haue : thinke no paines, no patience too much to sift out the truth. Neither by inconsiderate haste *preiudice* any mans right : nor *weary* him out of it by torturing delays. *The Cause which you know not*, vse all diligence, and convenient both care and speede, *to search it out*. But ever withall remember your standing is slippery ; and you shall haue many and fore *assaults*, and very shrewd *temptations* : so that vnlesse you arme your selues with invincible resolution, you are gone. The wicked ones of this world will conjure you by your old *friendshippe* and *acquaintance*, and by all the bonds of neighbourhood and kindenesse : bribe your *Wives* and *Children* and *Servants* to corrupt you ; procure great mens *letters* or *favourites* as engines to mooue you ; convey a *bribe* into your owne bosomes, but vnder a handsomer name, and in some other shape, so cunningly and secretly sometimes, that your selues shall not know it to be a bribe when you receiue it. Harden your faces, and strengthen your resolutions with a *holy obstinacy*, against these and all other like temptations. Count him an *enemy*, that will alledge *friendship* to pervert justice. When you sit in the place of Iustice, thinke you are not now *husbands*, or *parents*, or *neighbours* ; but *Judges*. Contemne the *frownes*, and the *favourites*, and the *letters* of great ones : in comparison of that trust, which greater ones then they, the *King & State*, and a yet greater then they, the great *God* of Heaven and earth, hath reposed in you, and expecteth from you. Chastise him with severe *indignation*, if he begin : and if he continue, spit defiance in his face, who ere he be, that shall thinke you so *base* as to sell

sell your ^sfreedome for a bribe. Gird your sword vpon your thigh; and (keeping your selues ever within the compasse of your *Commissions* and *Callings*, as the *Sunne* in the *Zodiacke*) goe thorough stich right on in the course of *Iustice*, as the *Sunne* in the *firmament* with vnresisted violence; and as a gyant that rejoyceth to runne his race, and who can stop him? Beare not the ^hsword in vaine: but let your right hand teach you terrible things. *Defend* the poore, and fatherlesse, and *deliver* the oppressed from them that are mightier then he: *Smite* through the loynes of those that rise vp to doe wrong, that they rise not againe: *Breake* the *jawes* of the wicked, and *plucke* the *spoyle* out of his teeth. Thus if you doe, the wicked shall feare you, the good shall blesse you, the poore shall pray for you, posterity shall praise you, your owne hearts shall cheare you, and the great God of Heaven shall reward you. This that you may doe in some good measure, the same God of heaven enable you: and giue you and every of vs grace in our severall places and callings to seeke his glory, and to endeavour the discharge of a good conscience. To which God blessed for ever; Father, Sonne, and

Holy Ghost, three Persons and one eternall invisible and onely wise God,
be ascribed all the Kingdome,
Power, and Glory, for
ever and ever.

Amen.

Z THE

g. Libertati arguendi amittit, qui ab eo accipit, qui ideo dat ne interrogetur. Ambrosius, in 1 Cor. 12. 19.

h. Rom 13. 4.



THE SECOND SERMON.

EXOD. 23. VERS. 1.—3.

1. *Thou shalt not raise a false report: put not thine hand with the wicked to bee an unrighteous witnesse.*
2. *Thou shalt not follow a multitude to doe evil: neither shalt thou speake in a cause, so decline after many to wrest judgement.*
3. *Neither shalt thou countenance a poore man in his cause.*



Here is no one thing, Religion ever excepted, that more securereth and adorneth the State, then *Iustice* doth. It is both *Columna*, and *Corona Rei publ.* as a *Prop*, to make it subsist firme in it selfe; and as a *Crowne*, to render it glorious in the eyes of others. As the *Cement* in a building, that ^a holdeth all together, so is *Iustice* to the publique Body: as whereunto it oweth a great part both of its strength, (for by it ^b the throne is established, in the 16th.) and of its height too; for it ^c exalteth a Nation, in the

Z 2

At the Assises
it *inculc*ed,
7 Mar. 1624.

§. I.

*The necessity
of this Ar-
gument,*

^a *Ius est qui-
tas vincula ci-
vilitatis.* Cic.
Parad. 4.

^b *Provi. 15, 12.*
^c *Provi. 14 34.*

14th.

d Ventrif pa-
rietes, Pet
blefent Epi. 9.
e dñs d' v' Geli-
Cen, sp' q' d' a
Bela mu pa-
glu, Toulieu
vbi d' tñd
pñs v' d' d' p
pñs v' d' d' p
d' pñs v' d' d' p
pñs v' d' d' p

Supn. in Alace. *Ni non est pader, Nec cura iuri, cau Bitai, Pietas,*
Fatis, instabile regnum est. Sen in Enych. 12. 2.

§. 2.

both in re-
spect of the
Magistrate,

a Rom. 13. 4.

b Frequenter
culpa popularis
dandus in prin-
cipem, quasi de
maiorum ne-
gigentia bre-
uiant errorum
minorum Pet.
Eblefent. p. 55.

14th. of the Proverbs. As then in a *Building*, when for want of good looking to, the Morter getting wet dissolvethe, and the walls ^d belly out; the house cannot but fettle apace, and without speedy repaires fall to the ground: so there is not a more certaine *symptom* of a declining, and decaying, and tottering State, then is the gen^lall ^e dissolution of manners for want of the due execution and administration of Justice.

The more cause haue we, that are *Gods Ministers*, by frequent exhortations, admonitions, obsecrations, expostulations, even *out of season* sometimes, but especially vpon such seasonable opportunities as this, to be instant with all them that haue any thing to doe in matter of Justice, but especially with you, who are ^a *Gods Ministers* too (though in another kinde) you who are in Commission to sit vpon the bench of Iudicature, either for *Sentence* or *Assistance*: to doe your God and King service, to doe your Countrey and Calling honour, to doe your selues and others right, by advancing to the vtmost of your powers the due course of Justice. Wherein as I verily thinke none dare but the guilty, so I am well assured none can iustly, mislike in vs the choyce either of our *Argument*. that we beat vpon these things; or of our *Method*, that we begin first with you. For as we cannot bee perswaded on the one side, but that we are bound for the discharge of our duties, to put you in mind of yours: so we cannot be perswaded on the other side, but that if there were generally in the ^b *greater ones* that care and conscience and zeale there ought to be of the common good, a thousand corruptions rise among *inferiours* would be, if not wholly reformed,

at

* ipse Iustitia-
rit, quod vul-
gariter Erran-
tes, vel Itine-
rantes dicimus,
dum errata hu-

minum diligenter explorant frequenter errare contingit. Excessum namque homi-
num absconduntur, &c. Pet. Bles. l. Epist. 25.

§. 4.
The Fitness,

Out of which consideration, I the rather desired for this *Assise-Assembly*, to choose a Text as neere as I could of equall iarituale with the *Assise-Business*. For which purpose I could not readily thinke of any other portion of Scripture, so proper and full to meet with all sorts of *persons* and all sorts of *abuses*; as these three verses are. Is there either *Calumny* in the *Accuser*, or *Perjury* in the *Witnesse*, or *Supinity* in the *Jurer*, or *Sophistry* in the *Pleader*, or *Partisality* in any *Officer*; or any close corruption any where lurking amid those many passages and conveyances that belong to a iudiciall proceeding? my Text searcheth it out, and endireth the offender at the tribunall of that vnpartiall Judge that keepeth a privy Sessions in each mans brest.

§. 5.
Division,

1.

The words are so laid downe distinctly in five *Rules*, or *Precepts*, or rather (being all negative) in so many *Prohibitions*, that I may spare the labour of making other division of them. All that I shall need to doe about them, will be to set out the severall portions in such sort, as that every man who hath any part or fellowship in this business may haue his due share in them. Art thou first an *Accuser* in any kind: either as a party in a *iudiciall* controversie; or bound over to prosecute for the King in a *criminall* cause, or as a voluntary informer vpon some *penall* Statute? heere is something for thee,

thee, *Thou shalt not raise a false report.* Art thou secondly a *Witness*: either fetched in by *Processe* to give publique testimony vpon oath; or come of good or ill will, privately to speake a good word for, or to cast out a shrewd word against any person? heere is something for thee too; *Put not thine hand with the wicked to be an unrighteous Witness.* Art thou thirdly returned to serue as a *sworne man*, in a matter of ground or petty inquest? here is something for thee too; *Thou shalt not follow a multitude to doe euill.* Comest thou hither fourthly to *advocate* the cause of thy Clyent, who flyeth to thy learning, experience, and authority for succour against his adversary, and commendeth his state and estate to thy care and trust? heere is something for thee too; *Neither shalt thou speake in a cause to decline after many to wrest judgement.* Art thou lastly in any *Office* of trust, or place of *service* in or about the Courts, so as it may sometimes fall within thy power or opportunity to doe a suiter a favour, or a spite? heere is something for thee too; *Thou shalt not countenance (no not) a poore man in his cause.* The two first in the *first*, the two next in the *second*, this last in the *third* verse.

In which distribution of the offices of Iustice in my Text, let none imagine, because I haue shared out all among them, that are below the bench, that therefore there is nothing left for them, that sit vpon it. Rather, as in dividing the land of Canaan, *Levi*, who had ^a no distinct *plot* by himselfe, having yet (by reason of the ^b vniuersall vse of his office) in *every Tribe* something, had in the whole, all things considered, a ^c farre greater proportion, then any other Tribe had: So in this Scripture, the *Iudge* hath by so much a larger portion then any of the rest, by how much it is more diffused;

Not

2.

3.

4.

5.

§. 6.
and extent
of the Text.

^a Num. 12.
10. 21.
Deut 18 1. &c.
^b Deut 17. 10.
^c See Numb.
35. 1—3, and
Ios 21. 1. &c.

^d raising it, as the *Author*, nor by spreading it, as the *Reporter*, nor by receiving as an *Approver*. But the first fault is in the *Raiser*: and therefore our translations haue done well to retaine that rather in the *Text*; yet allowing the *Receiver* a place in the *Margent*. Now false reports may be raised of our brethren, by vnjust slanders, detractions, backbitings, whisperings, as well out of the course of judgement, as in it. And the Equity of this Rule reacheth even to those *extrajudiciall Calumnies* also. But, for that I am not now to speake of extrajudiciall Calumny so much, as of that *que versatur in foro & in iudicijs*, those false suggestions and informations which are given into the Courts, as more proper both to the scope of my Text, and the occasion of this present meeting: Conceiue the words for the present as spoken especially, or at leastwise as not improperly applyable to the *Accuser*. But the Accuser taken ^e at large, for any person that impleadeth another *in iure publico vel privato*, in causes either civil or criminall, and these againe either *capital* or *penall*. No not the *Accused* or *Defendant* excepted: who although hee cannot bee called in strict propriety of speech an *Accuser*; yet if when he is justly accused, he seeke to defend himselfe by false, vnjust, or impertinent allegations, he is in our present intendment to be taken as an *Accuser*, and as the *Raiser* or *Taker* up of a false Report.

But when is a *Report false*? or what is it to *raye* such a report? and how is it done? As we may conceiue of *Falshood* in a threefold notion; namely, as it is opposed, not onely vnto *Truth* first, but secondly also vnto *Ingeniuit*, and thirdly vnto *Equity* also: accordingly false reports may be rayed three wayes. The *first* and grossest way is, when we ^f faine and devise something of our owne heads to lay

A a

against

d *Consuetudo vel loquendi.*
Gloss interlin.
hic. *No falsi rumoris auctor,* vel adiutor esse Iuu in Annot.

e *Accusatorem pro omni actione & petitione appellat* Cic. in in partit Orati.

f. 8.
which may be done 1. by Fiction.

2. — *Struunt de proprio calumniarum innocentia* Bern lib. 1. de Confid. prope finem.

^b Psal. 35. 21.

^c Nehem. 6. 2.

^d Cic. act. 2. in
Verr. lib. 3.

^e 3 Reg. 21. 10.

^f 2 Sam. 16. 3.

5. 9.

2. by Aggra-
nation;

^a New Year
isla accusa-
ria consuetu-
dine, &c. Cic.
Act. 2. in Verr.
lib. 5.

^b —qua quoni-
am accusatorio
more et sure
sunt (illa, re-
prehendere non
possumus Cic.
pro Flacco.

^c 2 Sam. 11. 30.

^d Thy dayly
wrest my words
Psal. 55. 5.

—Nihil est,
Quin male
narrandi posset
depravare.

Terent. in
Phormi

^e 2 Sam. 10. 1.

^f Neh. 6. 6. 7.
& Est. 4. 18.

against our brother, without any foundation at all, or ground of truth: creating (as it were) a tale *ex nihilo*. As it is in the *Psalm*, ^b *They layd to my charge things that I never did:* and as *Nehemiah* sent word to *Sanballat*, ^c *There are no such things as thou sayest, but thou saigest them of thine owne heart.* ^d *Crimen domesticum & vernaculum*; a meere device: such as was that of *Iezabels* instruments against ^e *Naboth*, which cost him his life; and that of *Zibah* against ^f *Mephibosheth*, which had almost cost him all he had. This first kinde of *Report* is *false*; as *devoid of Truth*.

The *second way*, (which was so frequently vsed among the *Romane Accusers*, that ^a *custome* had made it not only *excusable*, but ^b *allowable*; and is at this day of two frequent vses both in *private* and *publike* calumniation) is, when vpon some small ground of truth, we raine descant at pleasure in our informations, *interweaving* many *vntruths* among; or *perverting* the speeches and actions of our aduersaries, to make their matters ill, when they are not; or otherwise *aggravating* them, to make them seeme worse then they are. As tidings came to *David*, when *Amnon* only was slayne, that ^c *Abshalon* had killed *all the Kings sonnes*. It is an easie, and a common thing, by *misconstruction* to ^d *deprave* whatsoever is most innocently done or spoken. The *Ammonitish* Courtiers dealt so with *David*: when he sent ^e *Ambassadors* to *Hannun* in kinnesse, they informed the King as if he had indeed sent *Spyes* to discover the strength of the City and Land. And the ^f *Iewes* enemies dealt so with those that of devotion repayed the Temple and the wall of *Ierusalem*: advertising the State, as if their purpose had beene to fortifie themselves for a *Rebellion*. Yea and the malicious *Iewes* dealt so with *Christ* himselfe;

himself; taking hold of some words of his, about the destroying and building of the *Temple*, which he understood of the *Temple of his body*, and so ^h wresting them to the fabrick of the *Materiall Temple*, as to make them serve to give colour to one of the strongest accusations they had against him. This second kind of *Report* is *false*, as devoid of *Ingeniuty*.

The third way is, when taking advantage of the *Law*, we prosecute the *extremity* thereof against our brother, who perhaps hath done something contrary to the *letter of the Law*, but not violated the *intent of the Lawgiver*, or offended either against *common Equity*, which ought to be the ^a measure of just *Laws*, or against the *common good*, which is in some sort the ^b measure of *Equity*. In that multitude of *Laws*, which for the repressing of disorders, and for the maintenance of peace and tranquillity among men, must needs be in every well governed Commonwealth, it cannot be avoyded, but that honest men, especially if they have much dealings in the world, may have sometimes just and necessary cause to doe that, which in regard of *the thing done* may bring them within the compasse of some *Statute* or branch of a statute; yet such as, circumstances duly considered, no wise and indifferent man, but would well approve of. Now, if in such cases alwayes rigour should be vsed; *Laws* intended for the *benefit*, should by such hard construction become the *bane* of humane society. As *Salomon* saith, *c Quis torquet nasum, elicit sanguinem*; He that wringeth the nose too hard, forceth blood. Guilty this way are not onely those contentious spirits, whereof there are too many in the world; with whom there is no more adoe, but a *Word* and an *Action*, a *Trespasse* and a *Processe*: But most of our common In-

A a 2

formers

g Joh 3. 16-21.
h Math 26. 63.

§. 10.

3. by pressing
the Letter of
the Law with
rigour.

^a *rigoris ad hunc
extremum, ut dique-
rentur E. i. d. c.*
apud Stob. ser.
^b *ut, nos legem
humanae & meli-
us nulla alia nisi
naturae, si nor-
ma dividere
possumus Cic.
lib 1 de legib.
Quod sit inu-
ste, non iure fi-
ri potest. Non
enim intra di-
cenda sunt, vel
contemnenda, qui-
qua hominum
constituta Aug.
l. 9. de Civit. d. c.
^c *Atque ipsa
velitas prope
satis mater, ex
equi. Horat. l.
serm. 3 — ex a-
qua & bene iu-
c-ffat, quod ad
veritatem &
velitatem
communem vi-
detur pertinere
Cic. d. He-
rena lib. 2.
c Prov. 30. 33.**

d *Canes venatici*. C. c. in
Vertinis sapē

e Luk 19. 8.
*Si quid eius per
calumniam e-
ripui. apud
Teit 4 cont.
Matc. 37.*

§. 11.
*A Cavill
removed.*

2 1 Sam. 21. 7.

b 1 Sam. 22. 9.
&c.

formers withall, *Sycophants* you may call them (for that was their old name) like *Verres* his ^b *blood-hounds* in *Tully*, that lye in the wind for game, and if they can but trip any man vpon any breach of a penall *Statute*, there they fasten their teeth, and tugge him into the Courts without helpe; vnlesse he will dare off *am Cerbero*, (for that is it they looke for) gine them a sop, and then they are charmed for that time. *Zacheus*, besides that he was a *Publicane*, was it seemeth such a kind of *Informer*, ^c *simonizator*, is the word *Luke* 19. if I haue played the *sycophant* with any man, if I haue wronged any man by *forged cavillation*, or wrung any thing from him by *false accusation*. A report of this third kind is *false* as devoid of *equity*.

But it may be thought I injure these men, in making them *raisers of false reports*; and am my selfe a *false accuser* of them, whilest I seeke to make them *false accusers* of others: when as they dare appeale to the world, they report not any thing but what is most true, and what they shall bee well able to *prooue* so to be. At once to answer them, and cleare my selfe; know that in Gods estimation, and to common intendment in the language of Scripture, it is all one to speake an *vntruth*, and to speake a *truth* in vndue time, and place, and manner, and with vndue circumstances. One instance shall make all this most cleere. *Doeg* the Edomite, one of the ^a servants of the house of *Saul*, saw when *David* went into the house of *Abimelech* the Priest, and how *Abimelech* there entertained him, and what kindnesse he did for him: of all which he ^b afterwards gaue *Saul* particular information, in every poynt according to what he had seene. Wherein, though he spake no more then what was *true*, and what he had *seene* with his owne eyes: yet because he

he did it with an intent to bring mischief vpon *Ahimolech*, who had done nothing but what well became an honest man to doe, *David* chargeth him with telling of *lies*, and telleth him he had a *false tongue* of his owne for it, *Psal.* 52. [*Thy tongue imagineth wickednesse, and with lies thou cuttest like a sharpe rasour: Thou hast loved vnrightheousnesse more then goodnesse, and to talke of lies more then righteousnesse: thou hast loved all words that may doe hurt; O thou false tongue.*] Conclude hence; he that telleth the truth where it may doe hurt, but especially if he tell it with that purpose and to that end that it may doe hurt, he hath a *false tongue*, and he telleth a *false lie*, and he must pardon vs if we take him for no better then the *raiser* of a *false report*.

We see what it is to rayse a false report: let vs now see what a fault it is. The first Accuser that ever was in the world, was a false Accuser: and that was the *Diuell*. Who as he beganne *betimes*, for he was a *liar from the beginning*: so he beganne *alof*; for the first false report he raysed, was of the *most Highest*. Vnjustly accusing God himselfe vnto our mother *Eve* in a few words of no fewer then three great crimes at once, *Falshood, Tyranny, and Envy*. He was then a *slanderous accuser* of his *Maker*; and he hath continued ever since a *malicious accuser* of his *Brethren: Sathan, the Calfe, &c.* hee hath his name from it in most languages. *Slanderers*, and *Backbiters*, and *false Accusers* may heere hence learne to take knowledge of the rocke whence they were hewen: heere they may behold the top of their *pedegree*. We may not deny them the ancientie of their descent; though they haue small cause to boast of it; *semens serpentis*, the spawne of the old Serpent; *children of their father the Diuell*. And they doe not shame the store they come of; for the *workes of their*

c *Psal.* 52. 2. -- 4

5. 12.
Reasons of the Prohibition; taken
a *Iohn* 8. 44.

b *Gen.* 3. 14. 5.

c *Apoc.* 19. 9,
10.

Iohn 8. 44.

c Ier. 18. 18.

§. 13.

1. from the Sinne;

a Wisd. 1. 11.

b Apoc. 12. 15.

c Apoc. 21. 8.

d Psal. 25. 1. 3.

c Psal. 50. 19.

--21.

§. 14.

2. from the Wrong;

Father they readily doe. That Hellish *Aphorisme* they so faithfully practise, is one of his *Principles*: it was he first instilled it into them, *Calumniare fortiter aliquid adhaerebit.* ^c *Smite with the tongue*, and be sure to smite home; and then be sure, eyther the *griefe*, or the *blemish* of the stroke, will sticke by it.

A *Dwellish* practice, hatefull both to God and Man. And that most justly; whether we consider the *sinne*, or the *injury*, or the *mischief* of it: the Sinne in the *Doer*, the Injury to the *Sufferer*, the Mischief to the *Common-wealth*. Every false report raised in judgement, besides that it is a *lye*; and every *lye* is a sinne against the *truth*, ^a slaying the *soule* of him that maketh it, and ^b excluding him from heaven, and binding him over unto ^c the *second death*: it is also a *pernicious ly*, and that is the worst sort of lyes; and so a sinne both against *Charity* and *Iustice*. Which who so committeth, let him never looke to ^d dwell in the Tabernacle of God, or to rest vpon his holy Mountaine: God having threatned, *Psal. 50.* to take speciall knowledge of this sinne; and though he seeme for a time to dissemble it, yet at last to reprocue the bold offender to his face. [^e *Thou satest and spakest against thy brother: yea and hast slandered thine owne mothers sonne. These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I was even such a one as thy selfe; but I will reprocue thee, and set before thee the things that thou hast done.*]

And as for the *Injury* done heereby to the grieved party, it is incomparable. If a man haue his house broken, or his purse taken from him by the high way, or sustaine any wrong or losse in his person, goods, or state otherwise, by *fraud*, or *violence*, or *casualty*: he may possibly either by *good fortune* heare of his owne againe and recover it, or he may haue

haue *restitution* and satisfaction made him by those that wronged him, or by his good *industry* and *providence* he may liue to see that losse repaired, and be in as good state as before. But he that hath his *Name*, and *Credite*, and *Reputation* causlessly called into question, susttaineth a losse by so much greater then any theft, by how much *a good name is better then great riches*. A man may out-weare other injuries, or out-liue them: but a defamed person no acquittall from the *Iudge*, no satisfaction from the *Accuser*, no following *endeuours* in himselfe can so restore in *integrum*, but that when the wound is healed, he shall yet carry the markes and the *scarres* of it to his dying day.

Great also are the *mischiefs* that hence redound to the *Common-wealth*. When no innocency can protect an honest quiet man, but every busie base fellow that oweth him a spite shall be able to *fetch* him into the Courts, *draw* him from the necessary charge of his family and duties of his calling, to an vnneccessary expence of money and time, *torture* him with endlesse delayes, and *expose* him to the pillage of every hungry officer. It is one of the *grievances* God had against Ierusalem, and as he calleth them *abominations*, for which he threatneth to judge her *Ecc. 22. Viri detractores in te. a In thee are men that carry tales to shedde blood.*

Beware then all you whose businesse or lot it is at this Assises, or hereafter may be, to be *Plaintiffs*, *Accusers*, *Informers*, or any way *Parties* in any Court of Justice, this or other, *Civill* or *Ecclesiastical*: that you suffer not the guilt of this prohibition to cleaue vnto your consciences. If you shall hereafter be *raisers of false reports*, the words you haue heard this day shall make you inexcusable another. You are, by what hath beene presently spoken,

a Prov. 22. 1.

§. 15.

3. from the mischiefs;

a Ezek. 22. 9.

§. 16.

An exhortation to avoid the faults;

spoken, disabled everlastingly from pleading any Ignorance eyther *Facti* or *Iuris*; as having beene instructed both *what it is*, and how great a *fault it is*, to raise a false report. Resolue therefore, if you be free, never to enter into any action or suite, wherein you cannot proceede with comfort, nor come off without injustice: or if already engaged, to make as good and speedy an end as you can of a bad matter, and to desist from farther prosecution. Let that *golden rule*, (commended by the wisest *Heathens* as a fundamentall *Principle* of morall and civill *Iustice*; yea and proposed by our blessed Saviour himselfe as a full abridgement of the *Law and Prophets*,) be ever in your eye, and ever before your thoughts, to measure out all your actions, and accusations, and proceedings thereby: even to *doe so to other men*, and no otherwise, then as you could be content, or in right reason should be content, *they should doe to you* and yours, if their case were yours. Could any of you take it well at your neighbours hand, should he seeke your life or luelyhood by *suggesting* against you things which you never had so much as the thought to doe? or bring you into a pecke of troubles, by *wresting* your wordes and actions wherein you meant nothing but well, to a dangerous construction? or *follow the Law* vpon you, as if he would not leaue you worth a groate, for every petty trespassse, scarce worth halfe the money? or fetch you over the hippe vpon a branch of some blinde, vncouth, and *pretermitted Statute*? Hee that should deale thus with you and yours, I know *what* would be said and thought: *Griper, Knaue, Villaine, Divell incarnate*; all this and much more would be too little for him. Well, I say no more but this, *Quod tibi fieri non vis, &c.* Doe as you would be done too. There is your *generall Rule*.

But

* a' m' p' l' e
 v' s' i' r' i' q' u' o' r' i' g' i' n' e' m' i' s' d' i' c' t' i' o' n' i' s' a' g' r' a' d' i' s' t' i' b' i' t' u' s' t' o' b' t' e' r' m' i' n' a' t' i' o' n' e' m' p' r' o' c' e' d' e' n' t' e' m' c' u' m' a' l' i' q' u' e' m' c' o' m' e' n' d' a' r' e' t' d' i' c' t' i' o' n' e' m' b' e' a' t' Q' u' o' d' t' i' b' i' f' i' e' r' i' n' o' n' v' i' s' a' l' t' e' r' i' n' e' f' e' c' e' r' i' t' Q' u' a' m' s' e' n' t' e' n' t' i' a' m' v' i' s' q' u' e' a' d' e' o' d' e' l' e' a' s' t' u' t' E' n' i' m' P' a' l' a' t' i' o' n' e' i' n' p' u' b' l' i' c' i' u' s' o' p' e' r' i' b' u' s' p' r' a' s' e' r' i' b' i' i' n' t' e' r' e' t' d' e' A' l' e' x' S' e' v' e' r' o' L' a' m' p' r' i' d' i' n' A' l' e' x'.

* Mat. 7.12.

But for more *particular direction*, if any man desire it; since in every *evill* one good step to soundnesse is, to haue discovered the right *cause* thereof: I know not what better course to prescribe for the preventing of this sinne of *hypocrisie* and false accusation, then for every man carefully to avoyd the *inducing causes* thereof, and the *occasions* of those causes. There are God knoweth in this present wicked world, to every kinde of evill, *inducements* but too too many. To this of false accusation therefore it is not vnlikely, but there may be more: yet we may obserue that there are *four* things, which are the most ordinary and frequent causes thereof; viz. *Malice, Obsequiousnesse, Coverture, and Covetousnesse*.

The first is *Malice*. Which in some men (if I may be allowed to call them *men*, being indeede rather *Monsters*) is vniverfall. They loue no body: glad when they can doe any man any mischief in any matter: never at so good quiet, as when they are most vnquiet. It seemeth *David* met with some such; men that were *enemies to peace*: when hee spake to them of peace; they made themselves ready to battell. Take one of these men, it is meate and drinke to him, which to a well-minded Christian is as gall and wormewood, to be in continuall suirs. ^b *Et si non aliquā nocuisset, mortuus esset*: he could not haue kept himselfe in breath, but by keeping *Termes*; nor haue lived to this houre, if he had not bene in *Law*. Such cankered dispositions as these, without the more then ordinary mercy of God, there is little hope to reclaim: vnlesse very *wane*, when they haue spent and vndone themselves with wrangling (for that is commonly their end, and the reward of all their toyle) make them hold off, and giue over. But there are besides these others

§. 17.
and the Causes thereof:

§. 18.
which are, 1.
Malice;

a Psal. 110. 6, 7

b Virg. Eclog 3.

c *Quare silent
inimici mentis
ut potenti-
am cuiusque
minuant de
quo mentia-
tur.* Aug. in
Psal. 65.
d Dan. 6.34.

e Heb. 12.15.

§. 19.
2. *Obsequi-
ousnesse;*

also; in whom although this *malice* reigneth not so vniverſally, yet are they ſo farre carried with private *ſpleene* and *hatred* againſt ſome particular men for ſome perſonall reſpect or other, as to ſeek their vndoing by all meanes they can. Out of which hatred and envy they raiſe falſe reports of them: that being in their judgements, as it is indeed, the moſt *ſpeedy*, and the moſt *ſpeeding* way, to *doe miſchiefe* with ſafety. This made the Presidents and Princes of Perſia to *ſeek an accuſation againſt Daniel*; whom they envied becauſe the King had preferred him above them. And in all ages of the world wicked and prophane men haue beene buſie to ſuggeſt the worſt they could, againſt thoſe that haue beene faithfull in their callings; eſpecially in the callings of the *Magiſtracy* or *Miniſtery*: that very faithfulneſſe of theirs being to the other a ſufficient ground of malice. To remedy this, take the Apoſtles rule, Heb. 12. *Looke diligently leſt any roote of bitterneſſe ſpringing up trouble you, and thereby many be deſiled.* Submit your ſelues to the word and will of God in the *Miniſtery*; ſubmit your ſelues to the power and ordinance of God in the *Magiſtracy*; ſubmit your ſelues to the good pleaſure and providence of God in diſpoſing of yours and other mens eſtates: and you ſhall haue no cauſe by the grace of God, out of *malice* or *envy* to any of your brethren, to raiſe falſe reports of them.

The ſecond Inducement is *Obſequiouſneſſe*. When either out of a baſe feare of diſpleaſing ſome that haue power to doe vs a diſpleaſure, or out of a baſer *Ambition* to ſerue our ſelues into the ſervice or favour of thoſe that may advance vs; we are content, though we owe them no private grudge otherwiſe, yet to become officious accuſers of thoſe they hate, but would not be ſeene ſo to doe: ſo making our ſelues

c Prov. 18, 17.

c. 21.

4 Covetousnesse

a 1 Tim 6 10.

—scelerū ma-

trem. Claud. 2.

de laud. Stillic.

Inde fere scelerum causa—

Iuven. Sat. 11.

b Maximiū par-

tem ad iniuriā

faciendam ag-

grediuntur nō

nulli ut adipe-

cantur ea quæ

cōcupiverunt :

in quo vitio La-

tissimū patet a-

varitia. Cicli.

1. de offic.

Sic vitio homi-

num est, ut ad

maleficiū ne-

mus conetur sine

sua atq; ex oīu

mēto accedere

Cic. pro Sex

Roscio.—par-

tissimū rerū,

Civitem mi-

nistū opes. Lu-

can. lib. 1. et suū

tū dāstū lū,

ū dē sic pōnēt

lū, Diphilus

apud Stob.

serm. 8.

c Pro. 1. 12. 13

(as Solomon saith) *c* Hee that is first in his owne tale seemeth righteous. To remedy this; Doe nothing but what is just, and justifiable: be sure your matters be good and right: they will then beare out themselves well enough, without standing need to such damned shifts for support.

But the fourth thing is that, which causeth more mischief in this kinde, then all the rest. That which the Apostle calleth *a* the roote of all evill; and which were it not, there would not be the hundredth part of those suites and troubles and wrongs, which now there are, done vnder the Sunne: Even the greedy worme of *Covetousnesse*, and the thirst after filthy lucre. For though men be wicked enough, and prone to mischief of themselves but too much: yet are there even in corrupt nature such impressions of the common principles of justice and equity, that men would not often doe great wrongs *b* gratis, and for nothing. If Zibah slander his Master falsely and treacherously; it is in a hope of getting the living from him. And it was Naboths Vineyard, not blasphemy, that made him guilty. Those sinners that conspired against the innocent, *Prov. 1.* [*c* Come let vs lay waite for blood, let vs lurke privily for the innocent without a cause: Let vs swallow them up, &c.] they had their end in it: and what that was, the next following words discover, *We shall finde all precious substance, we shall fill our houses with spoyle.* And most of our prouling Informers, like those old Sycophants in Athens, or the *Quadruplatores* in Rome; doe they ayme thinke you so much at the execution of good Lawes, the punishment of offenders, and the reformation of abuses, as at the prey, and the booty, and to get a piece of money to themselves? For let the offence be what it will, deale but with them: and then no more speech of

Lawes

Lawes or *Abuses*, but all is hush't vp in a calme silence, and no harme done. To remedy this; as *Iohn Baptist* said to the souldiers in *Luke 3.* ^d *Accuse no man falsely* (*κατακαλέω*, is the word there too) and be content with your wages: so if you would be sure not to accuse your neighbour falsly, content your selfies with your owne estates, and covet not ^e *his* *axe* or *his* *asse*, his land or his money, or *any thing* that is *his*. Reckon nothing your owne, that is not yours by faire and just meanes: nor thinke that can prosper with you and yours, that was wrung from another by *Calvill* or *Calumny*.

I have now done with you that are *Accusers*: whose care must be, according to the *Text-reading*, not to *raise* a false report. But the *Margent* remembers me, there are others whom this prohibition concerneth *besides* you, or rather *aboue* you; whose care it must be not to *receive* a false report. A thing so weighty, and withall so pertinent to the generall argument of this Scripture; that some ^a *Translations* have passed it in the *Text*. And the Originall word comprehendeth it. For albeit the *Raiser* indeed be the first *taker up*; yet the *Receiver* taketh it vp too, at the second hand. As it is commonly said of stolne goods, There would be *no thieves*, if there were no *receivers*; and therefore some Lawes have made the ^b *Receiver* equall theefe with the *Stealer*, *αὐτὸς ὁ κλέψας ὡς ὁ ληστής*: so certainly there would be fewer false reports raised in judgement, if they were more sparingly received. And therefore in this case also the *Receiver* must goe *pari passu* with the *Raiser*: who, if he giue way or countenance to a false report when he may refuse or hinder it, by being an *Accessory* maketh himselfe a *Party*; and becommeth ^c *guilty* of the same *sinnes*, the same *wrongs*, the same *mischiefes*

d Luk. 3. 14.

e Exod. 20. 17.

S. 22.

The Iudges duty; Not to receive a false Report.

^a *Septuag.* Non suscipies vocem mendacis. Vulg. edit.

Thou shalt not receive a false report. Genuc

—hunc sensum sequitur Chal-dam, Vatabl.

^b *Amazonicis* *καὶ ὁ κλέψας ὡς ὁ ληστής* *ἔστιν ὁ κλέψας*. Phoc.

^c *Non solum ille qui est, qui falsū de aliquo profert; sed et ille, qui cū a-rem criminibus prabet* 163. lib. 3. de summo bono.

tri de pug
4. 2. 1. 1.
longu. 1. 1.
339.

d P^{al}. 52.
c 1 Sam. 24. 9.

ἡ δὲ βολὰς ἦν
ἀγὰρ οὐκ
ἀλλή, ὅτι ἀ-
κρίτως ἀποδὶ
χόος. Thucyd.
apud Stob.
seim 40.

5-23.

Whereunto a
threefold
care is requi-
site. 1. in
receiving in-
formations;

* Prov. 18 17.
Est vitium ca-
tum site immu-
nē sentē, inter
omnes quos no-
vi, ex his qui
Cathedras as-
cendunt, sede-
bū uno iudice
solitarius. — Pa-
cilitas credula-
tatis hoc est: cuius callidissima vulpescula Magnorum neminem compersū satū ca-
vissū versutius Bern 2. de confid. in fine. * — inde cū ipso pro nihilo ira multat
imae innocentium frequens additio, inde praeiudicia in absteres. Bern. lib. c Lyr hic

with the first offender, the *false Accuser*. David, as he inveigheth against *Doeg* in the 4th Psalm for *tel-ling*: so he^c elsewhere expostulateth with *Saul* for *bearing* vnjust reports of him. The *Raiser* and *Re-ceiver* are both possessed with the same evill spirit; they haue the same^c *Diuell*, the same *Familiar*: Only heere is the difference, The *Raiser* hath this *Familiar* in his *tongue*, the *Receiver* in his *care*. Whosoever then sitteth in the place of Magistracie and publike Iudicature *in foro externo*, or is by vertue of his calling otherwise invested with any iurisdiction or power to heare and examine the accusations of others: I know not how he shall be able to discharge himselfe *in foro interno* from a kinde of *Champery* (if my ignorance make me not abuse the word) or at leastwise from *misprision of Calumnie* and vnjust accusations; if he be not reasonably carefull of three things.

First, let him beware how he taketh *private infor-mations*. Men are *partiall*; and will not tell their owne tales but with *favour*, and vnto *advantage*. And it is so with most men; the^a *first tale* possesseth them so, as they heare the next with *prejudice*: then which there is not a^b *forer enemy* to right and in-different judgement. A poynt so materiall, that some Expositors make it the thing principally inten-ded in this first branch of my Text, *¶ Vt non audiat ur una pars sine aliā*, sayth *Lyr*. Suiters will be impu-dent, to *forestall* the publicke hearing by private in-formations: even to the *Judge* himselfe, if the accessē be easie; or at leastwise (which indōed maketh lesse noyfe, but is nothing lesse pernicious) to his *servant* or *favourite* that hath his care, if he haue any such

noted

noted servant or favourite. He therefore that would resolve not to receive a *false* report, and be sure to hold his resolution, let him resolve (so farre as he can avoyd it) to receive no report in *private*; (for a thousand to one that is a *false* one) or, where he cannot well avoyd it, to be ready to receive the information of the adverse part withall; eyther ^d both or *neither*, but indeed rather *neither*: to keepe himselfe by all meanes *equall* and *entire* for a publicke hearing. Thus much he may assure himselfe; there is no man offereth to possesse him with a cause *beforehand*, be it right, be it wrong; who doth not eyther *thinke* him vnjust, or *would* haue him so.

Secondly, let him haue the *conscience* first, and then the *patience* too (and yet if he haue the ^a conscience, certainly he will haue the *patience*) to make *search* into the truth of things: and not be dainty of his paines heerein, though matters be intricate, and the labour like to be long and irkesome, to finde out if it be possible the *bottom* of a businesse, and where indeed the fault lyeth *first* or *most*. It was a great oversight in a good King, for ^b David to giue away *Mephibosheth* living from him to his Accuser, and that vpon the bare credite of his accusation. It had bene more for his honour, to haue done as ^c Job did before him, to haue *searched out the cause* he *knew not*; and as his sonne ^d Salomon did after him in the cause of the two Mothers. Salomon well knew, what he hath also taught vs, *Prov. 25.* that it was ^e the honour of Kings to *search out a matter*. God as he hath vouchsafed Princes and Magistrates his owne ^f name: so he hath vouchsafed them his owne *example* in this poynt. An *example* in the story of the *Law. Gene. 18.* where he did not presently giue judgement against ^g *Sodome* vpon the cry of their sinnes, that was come vp before him: but he would

d *ni iualve*
a *uauoir d'expo-*
u *ser, Demour.*
de cor.

e. 24.

2. in *exami-*
ning causes;
The righteous
considereth
the cause of the
poore: but the
wicked regard-
eth not to
know it. *Prov.*
29. 7.

b 2 Sam. 16. 4.

c Job 29. 16.

d 3 King 2. 23.

e *Prov* 25. 2.

f *Psal* 82. 6.

g *Gen* 18. 10.

21. *que exem-*
pla moniti, ne
ad proferenda
sententia--ant
tema: e indil-
genti; indif-
cussa quoque
quoque modo
iudicamus: sed
exempla Domi-
ni descendamus,
videamus, et
in ista examina
criminosos di-
ligenter perfer-
temur. Concil.
Trib. c. 12.

h Luke 16. 1.

got downe first and see whether they had done altogether according to that cry; and if not, that he might know it. An Example also in the Gospell-story, Luke 16. vnder the parable of the rich man: whose first worke, when his Steward was accused to him for embezzeling his goods, was not to turne him out of doores, but to ^hexamine his accounts. What through *Malice, Obsequiousnesse, Coverture, and Covetousnesse*, counterfeit reports are dayly raysed: and there is much cunning vsed by those that rayse them, much odde *stuffing* and *padding* and *combining* to giue them the colour and face of perfect truth. As then a playne Country man, that would not willingly be censured in his pay, to take a *slip* for a *currant piece*, or *brasse* for *silver*, leysurely turneth over every piece he receiveth; and if he suspect any one more then the rest, *vieweth* it, and *ringeth* it, and *smelleth* to it, and *bendeth* it, and *rubbeth* it, so making vp of all his senses as it were one *naturall touchstone*, whereby to try it: such *jealousie* should the Magistrate vse, and such *industry*, especially where there appeareth cause of suspicion, by all meanes to *sift* and to *boulte* out the *truth*, if he would not be cheated with a *false report* in stead of a true.

S. 25.

3. in representing
contentious persons
and suites.

* Accusatores
multos esse in
civitate utile

est, ut metum contineatur audacia: verumtamen hoc ita est utile, ut non plene indulamur ab accusatoribus. Ibid.

Thirdly, let him take heed hee doe not giue countenance or encouragement, more then right and reason requireth, to contentious persons, knowne *Sycophants*, and common *Informers*. If there should be no *Accusers* to make complaints: *Offenders* would bee no *offenders*, for want of due *Correlltion*; and *Lawes*, would be no *Lawes*, for want of due *execution*. *Informers* then are a necessary in a Common-wealth as *Dogs* are about your houses and yarden. If any man mis-

like

like the comparison, let him know it is ^b *Cicero's* simily, and not mine. It is not amisse, faith that great and wise Oratour, there should be some store of *Dogs* about the house, where many goods are layed vp to be safe kept, and many false *knaves* haunt to doe mischief; to *guard those*, and to *watch those* the better. But if those *Dogs* should make at the throate of every man that commeth neere the house, at honest mens houres, and vpon honest mens businesse: it is but needfull they of the house should sometimes *raze* them off, and if that will not serue the turne, vvellfavouredly *beate* them off, yea, and (if after all that they kill continue mankeen) *knocke* out their *teeth*, or *break* their *legges*, to prevent a worse mischief. *Magistrates* are *petty Gods*, God hath lent them his name, ^d *Dixi Dy, I have said ye are Gods*, *Psal. 82.* and false *Accusers* are *petty Divells*; the Divell hath borrowed their name, ^e *Sathan dia Coelos the accuser of his brethren*. For a Ruler then or *Magistrate* to countenance a *Sycophant*, vvhat is it else, but as it vvere to pervert the course of nature, and to make God take the *Divells* part? And then besides, vvhere such things are done; vvhat is the *common cry*? People, as they are suspicious, vvill be talking pariously and after their manner: Sure, say they, the *Magistrates* are *swores* vvith these fellows in the adventure; these are but their *seeters*, to bring them in gaine, their instruments and *Emissaries* to toll gift to their milles for the increasing of their moulter. He then that in the place of Magistracie would decline both the *fault* and *suspicion* of such unworthy *Collusion*: it standeth him vpon with all his best endeavours by *chaining* and *muzzling* these beasts to prevent them from biting where they should not; and, if they have fastened already, then by delivering the oppressed (with *Iob*) *To plucke the prey from*

^b *Nihil male est, canes ibi quam plurimos esse, ubi per multis obferuandis, multosq; servanda sunt.*
Cic. pro Sca. Ro/cio.
^c *Canes aluntur in capitulis, ut significet, si fures venerint—Quid si luce quoy; canes latret, cum Deus alutatur aliqui venerint: opinor in crura suffragantur, &c. lb.*
^d *Psal. 82. 6.*
^e *Apoc. 12. 9. 10. de ipso etiam nomine Diaboli de latorem Tertul. de animal c 33.*

(*Iob 29. 17. b*)

betweene their teeth, and by exercising just severity vpon them to breake their jawes for doing farther harme.

§. 26.

*Wherunto
some likely
good helpes
are*

I am not able to prescribe (nor is it meete I should to my betters) by what meanes all this might best be done. For I know not how farre the subordinate Magistrates power, which must be bounded by his Commission and by the Lawes, may extend this way. Yet some few things there are, which I cannot but propose, as likely good helpes in all reason and in themselves, for the discountenancing of false Accusers, and the lessening both of their number and insolvency. Let every good Magistrate take it into his proper consideration; whether his Commission and the Lawes giue him power to vse them all, or no, and how farre.

§. 27.

*I. to reject
informations
tendred with
out Oath;*

• Cael. ad Cic. 8. l. 1. E. pist. 8. vnde l. 7 & l. 12 § qui dñi ff. de dñ. no infect. In omnibus causis, fac—sancimus non aliter— Nisi prius qui eas exposcunt, iuramentum de calumnia praestiterint, quod non §. c. 1. Vnic. Cod. de iureiurando propter calum. b. Nam si iuramentum non contulerit sa litiganti non instantia compescitur. Ibidem dñs de accusat. §. de iudicat. c. 1. & 2. karice Sophocl.

An! First; for the avoyding of malicious suites, and that men should not be brought into trouble vpon slight informations: I finde that among the ^a Romans the Accuser in most cases might not be admitted to put in his libell, vntill he had first taken his corporall oath before the Tector, that he was free from all malicious and Calumnious intent. Certaine it is, as dayly experience sheweth, that many men who make no conscience of a Lye, doe yet take some bogge at an Oath. And it cannot but open a wide gap to the raising and receiving of false reports, and to many other abuses of very noysome consequence in the Common-weale; if the Magistrate when he may helpe it, to enrich himselfe or his officers, or for any other indirekt end, shall suffer men to be impleaded, and brought into trouble vpon Bills and Presentments tendred without oath.

Secondly,

Secondly, since Lawes cannot be so conceived, but that through the infinite variety of humane occurrences, they may sometimes fall heavy vpon particular men; and yet for the preventing of more general inconveniences it is necessary there should be Lawes (for better a mischief sometimes, then alwayes an Inconvenience:) there hath beene left, for any thing I finde to the contrary, in all well governed policies, a kinde of latitude more or lesse, and power in the Magistrates, even in those Courts, that were strictissimi juris, vpon fit occasion to qualifie and to^a mitigate something the rigour of the Lawes by the Rules of Equity. For I know not any extremity of^b Wrong beyond the extremity of Right: when lawes intended for Fences are made Snares, and are calumniously wrested to oppresse that innocency which they should protect. And this is most properly^c Calumny in the prime notion of the word, for a man vpon a meere trick or quillet from the^d letters and syllables of the Law, or other writing, or evidence, pressed with advantage, to bring his action or lay his accusation against another man; who yet bonâ fide, and in Equity and Conscience, hath done nothing worthy to bring him into such trouble. Now if the Magistrate of Iustice shall vse his full power, by interpreting the Law in rigour where he should not, to second the boldesse of a calumnious Accuser: or if he shall not vse his full power, by affording his lawfull fauour in due time and place, to succour the innocency of the so accused: he shall thereby but giue encouragement to the Rascals, and he must looke to answer for it one day, as the Receiver of a false Report.

Thirdly, since that Iustice which especially supporteth the Common-weale, consisteth in nothing more, then in the right distribution of rewards

Cc 2

and

5. 28.

2. to temper Iustice with Equitie;

solus audire in potestate esse iudicis malice sententiam, et mitius vindicare quam iubent leges.

Auz. Epist. 158

in summum ius, summam iustitiam.

Id. in 3. a. p. 700, quod est tu dignus et 3. 70

dignus, et tu 170

Ant. 1. Eth. 10.

c. Existunt etiam

sape in iura calumnia quoddam, et nimis calida,

sed malitiosa interpretatio.

Cic. l. 1. de Offi.

Secutus sequi, alumnatoris esse, boni iudicis, voluntatem

creatoris, authoritatemque defendere. Id

pro A. Cecinna.

d. Accusatio verborum, et literarum tendit.

la Cic. pro A. Cecinna.

5. 29.

3. to punish partiality

*And Colluſi-
on in the In-
former;*

a *Quarum ac-
cuſatorum ſe-
cundum neceſ-
ſitudinem legiſ*
Tacit. lib 4.
Annal.

b *Quadrupla-
tores, accuſato-
res ſeu delato-
res criminum
Publicorum, ſub
pena quadrup-
li ſive quod dupli-
on damnatorum
boni quos accu-
ſaverant, quar-
tam partem
conſequuntur.*
Alcon. in Ver.
See Feſt. in
Quadruplato-
re, Turneb. 1.
Aduerſ. 9 Lipſ.
in lib 4. Ana.
Taciti. Biſciol.
14. ſubſel. 13.

c *Quadrupla-
tor, ut breuiter
deſcribam, ca-
pitulum eſt. Eſt
enim improbus
et peſſimer civis*
Cic. lib. 1. ad
Herenn.
d 1 Cor. 9. 7.
e *aquitar in*

*paribus cauſis paria iura deſiderat. Cic. in Top. Qui hoc ſtatuit, quod aequum ſit
in Quintium, id iniquum eſſe in Nevium t Id pro Quin.*

and *puniſhments* : many Law-givers haue beene care-
full, by propoſing *rewards*, to encourage men to giue
in *true* and *needfull* informations; and on the contrary
to ſuppreſſe thoſe that are *false* or *idle* by propoſing
puniſhments. For the *Informers* office, though it be
(as we heard) a *neceſſary*, yet it is in truth a very
thankleſſe office : and men would be loath, without
ſpeciall grievance, to vndergoe the *hated* and *envy*,
which commonly attendeth ſuch as are officious that
way ; vnleſſe there were ſome *proſit* mixt withall to
ſweeten that *hated*, and to countervale that *envy*.
For which cauſe in moſt *Penall Statutes*, a *moſty*, or a
third, or a *fourth* (which was the vſuall proportion
in *Rome*, whence the name of *quadruplatores* came)
or ſome other greater or leſſer part of the *fine*, *penal-
ty*, or *forfeiture* expreſſed in the Law, is by the ſaid
Law allowed to the *Informer*, by way of recom-
pence for the ſervice he hath done the State by his
information. And if he be faithfull and conſcionable
in his office, good reaſon he ſhould haue it. For he
that hath an *Office* in any *Lawfull calling* (and the *In-
formers calling* is ſuch ; howſoever through the ini-
quity of thoſe that haue vſually exerciſed it, it hath
long laboured of an *ill* name :) but he that hath
ſuch an office ; as it is meet he ſhould *attend* it, ſo it
is meet it ſhould *maintaine* him : for *Who goeth to
warrefare at any time of his owne coſt* ? But if ſuch an
Informer ſhall *endiſe* one man for an offence, preten-
ding it to be done to the great hurt of the *Com-
mon-weale*, and yet for favour, feare, or a fee *halke*
e another man whom he knoweth to haue commit-
ted the ſame offence, or a greater ; or if having en-
tered his complaint in the *open Court*, he ſhall after-
wards let the ſuite fall, and take vp the matter in a

private

private Chamber: this is *Collusion*; and so farre forth a *false report*, as every thing may be called *false*, when it is *particall*, and should be entire. And the *Magistrate*, if he haue power to chastice such an Informer, some semblance whereof there was in that *Indicium Prævaricationis* in Rome, he shall doe the Common-wealth good service, and himselfe much honour, now and then to vse it.

Prævaricationis est accusatorum corruptela ab reo. Cic. in partitorat.—Prævaricatorum enim esse offendimus, qui colludit cum reo, et translatitio munera accu-

sandi defungitur Mar in lib. 1 ff ad Senatusc. Turpil. g V. Plin. 3. Epist 9. lib. 1 ff ad Senatusc. Turpil Rosin 9. Antiqu Rom. 25.

Fourthly, since nothing is so powerfull to repress *audacious Accusers*, as severe *Punishment* is; it is observable what care and caution was vsed among the *Romanes* whilst that State flourished, to deterre men from vnjust Calumniation. In *private and civill Controversies*, for triall of right betweene party and party, they had their *sponsiones*: which was a summe of money in some proportionable rate to the value of the thing in Question; which the *Plaintiffe* entred bound to pay to the *Defendant* in case he should not be able to prooue his *Action*; the *Defendant* also making the like *sponson* and entring the like bond, in case he should be cast. But in *publicke and criminall matters*, whether *Capitall* or *Penall*, if for want of due prooffe on the *Accusers* part, the party *accused* were quit in judgement; there went a triall vpon the *Accuser*, at the suite of the *Accused*, which they called *Indicium Calumnie*: wherein they examined the originall ground and foundation of the Accusation. Which if it appeared to haue proceeded from some just error or mistake *bona fide*, it excused him: but if it should appeare the accusation to haue proceeded from some left-handed respect, as *Malice*, *Envy*, *Guine*, &c. he was then condemned of *Calumny*. And his ordinary punish-

§. 30.
4. to allow
the wronged
party large
satisfaction;

• V. Alcon. in
Vertin. 3.

• v. l. 1 § 2. &c.
ff ad Senatusc.
Turpil, Rosin.
9. Antiqu.
Rom. 25.

d Prov. 29. 12.

c *Nemo unquam rem, tam nocentem adducitur, qui ista defensione non possit uti.* Cic. 2 in Verr. 2.
 f *autem eum queri solere nonnunquam, /a miserum, quod non suis sed suorum committunt peccatis & criminibus prematur.* Cic. Ibid.

g *in tanta felicitate nemo potest esse in magna familia, qui nomen neque servum neque liberum improbum habeat.* Cic. pro. Sex. Roscio.
 h *Dedimus illi domum sanctissimam.* Iuvenal. Satyr. 10.

i Nehem. 5. 15.

with both armes. We have learned from ^d *Salomon*, *Prov. 29.* that if a *Ruler* hearken to *lies*, then all his *servants* are wicked: They durst not be so openly wicked, if they were not first sure of him. It was but a ^e *sory* oae, when it was at best, but is now withall growne a *state* excuse; for *great* ones to impute their owne wilfull oversights to the fault or negligence of their *servants*. *Cajus Verres*, (whom I cannot but now and then mention, because there is scarce to be found such another complete *Exemplar* of a wicked Magistrate;) would vitiually ^f *complayne*, that he was vnjustly oppressed, not with *his* owne, but with the crimes of his *followers*. But why then did he keepe such a *kennell* of *sharps* about him? why did he not either speedily *reforme* them or vtterly discard them? It were indeed an vnrighteous thing to condemne the *Master* for the *servants* fault; and an vncharitable inference, because the servant is taught, to conclude straight the Master is little better. For a *just* Master may haue an *unconscionable* servant; and if he haue a *numerous* Family, and keepe *many*, it is a rare thing if he haue not *some* bad: as in a great herd there will be some *rascall* *Deere*. But then it is but *one* or a *few*; and they play their *prises* *closely*, without their Masters *privity*; and they are not a little solicitous to carry matters so faïrely outward, that their Master shall be the ^h *last* man shall heare of their false dealing, and when he heareth of it, shall scarce beleuee it for the good opinion he hath of them. But when in the *generality* they are such, when they are openly and *impudently* such, when every body seeth and sayth the *Master* cannot chuse but know they are such: it cannot be thought, but the Master is well enough content they should be such. ⁱ *Even* their *servants* have rule over the people, saith good *Nehemiah*.

miah of the Governours that were before him: *but so did not I, because of the feare of God. Nehem. 5.* What? did not Nehemiah beare rule over the people? Yes that he did: there is nothing firer. His meaning then must be, (*so did not I; that is,*) I did not suffer my servants so to doe as they did theirs: implying, that, when the *servants* of the former governours *oppressed* the people, it was their Masters *doing*, at leastwise their Masters *suffering*; [*Even their servants bare rule over the People: but so did not I, because of the feare of God.*] The Magistrate therefore that would speedily smooke away these *gnats* that swarme about the *Courts* of Iustice, and wilbe offering at his *ears*, to *buzze* false reports thereinto: he shall doe well to begin his reformation at home; and if he haue a *servant* that heareth not well deservedly, to packe him away out of hand, and to get an honestier in his roome. Say he be of never to serviceable qualities, and vsfull abilities otherwise, so as the Master might almost as well spare his *right eye*, or his *right hand*, as forgoe his service: yet in this case he must not spare him. Our Saviours speech is peremptory ^k *Erue, Abscinde, Projice*; if either *eye* or *hand* cause or tempt thee to offend, *pull out* that *eye*, *cutt off* that *hand*, *cast them* both from thee with indignation: rather *want* both, then *suffer* corruption in either. *Dauids* resolution was excellent in *Psa.* 101. and worthy thy imitation. ^l *Who so privily slandereth his neighbour, him will I destroy: who so hath a proud looke, and high stomacke, I will not suffer him. Mine eyes looke so such as be faithfull in the Land, that they may dwell with me: who so leadeth a godly life he shall be my servant. There shall no deceitfull person dwell in my house: he that telleth lyes shall not carry in my sight.* He that will thus resolute, and thus doe, it may be presumed he will not knowingly

k Mat. 5. 29, 30

l Psalm. 101.
5, &c.

D d

gine

§. 32.
The summe
and Conclusion
of all.

giue either way to a *false report*, or countenance to the *reporter*. And so much for our *first Rule*; *Thou shalt not raise a false Report*.

My first purpose I confesse to haue spoken also to the *Witnesse*, and to the *Inrer*, and to the *Pleader*, and to the *Officer* from the other *four* Rules in my Text, as punctually and particularly as to the *Accuser* from this *first*; for I therefore made choyce of a Text that taketh them all in, that I might speake to them all alike. But if I should enlarge my selfe vpon the rest, as I haue done in this; my meditations would swell to the porportion rather of a *Treatise*, then a *Sermon*: and what patience were able to sit them out? Therefore I must not doe it. And indeed, if what I haue spoken to this first poynt were duly considered, and conscionably practised; I should the lesse need to doe it. For it is the *Accuser* that layeth the *first stone*: the rest doe but build vpon his *foundation*. And if there were no *false reports raised or received*: there would be the lesse vse of, and the lesse worke for, false and suborned *Witnesse*s; ignorant, or packt *Inries*; crafty and fly *Pleaders*; cogging and extorting *Officers*. But vnto these I haue no more to say at this time; but only to desire each of them to lay that portion of my Text to their hearts, which in the first diuision was allotted them as their proper share: and withall to make application (*mutatis mutandis*) vnto themselves, of whatsoever hath beene presently spoken to the *Accuser*, and to the *Magistrate* from this first rule. Whereof, (for the better furtherance of their *Application*, and reliefe of all our *Memories*) the summe in briebe, is thus. *First* concerning the *Accuser*, (and that is every party in a cause or triall,) he must take heed he doe not *raise a false report*: which

which is done, *first*, by forging a meere vntruth; and *secondly*, by perverting or aggravating a truth; and *thirdly*, by taking advantage of strict Law against Equity. Any of which who ever doth; he *first* commiteth a haynous sinne himselfe, and *secondly* grievously wrongeth his neighbour, and *thirdly* bringeth a great deale of mischief to the Commonweale. All which evils are best avoyded: *first*, by considering how we would others should deale with vs, and resolving so to deale with them; and *secondly* by avoyding, as all other inducements and occasions, so especially those *four* things, which ordinarily engage men in vnjust quarrels; *Malice, Obsequiousnesse, Coverture, and Greedinesse*. Next, concerning the *Judge, or Magistrate*; he must take heed he doe not receive a *false report*. Which he shall hardly avoyde, vnlesse he beware, *first*, of taking private informations; *secondly*, of passing over causes slightly without mature disquisition; and *thirdly* of countenancing Accusers more then is meet. For whose discountenancing and deterring, he may consider, whether or no these *five* may not be good helpe: so farre as it lyeth in his power, and the Lawes will permit, *first*, to reject informations tendered without Oath; *secondly*, to giue such interpretations; as may stand with Equity as well as Law; *thirdly*, to chastise Informers that vse partiality or collusion; *fourthly*, to allow the wronged party a liberall satisfaction from his adversary; *fifthly*, to carry a sharpe eye, and a strait hand, over his owne servants, followers, and officers. Now what remaineth, but that the severall premises earnestly recommended to the godly *consideration*, and conscionable *practice* of every one of you whom they may concerne; and all your *personall* and *affaires* both in the present waighy businesse,

and ever heereafter, to the good guidance and providence of Almighty God: we should humbly beseech him of his gracious goodnesse to giue a blessing to that which hath been spoken agreeably to his word, that it may bring forth in vs the fruites of *Godliness, Charity, and Iustice*; to the *glory* of his grace, the good of our brethren, and the comfort of our owne soules; even for his blessed Sonnes sake, our blessed Saviour Iesus Christ. To whom
with, &c.

THE



THE THIRD SERMON.

PSALME. 106. 30.

*Then stood up Phinehes, and executed judgement:
and the plague was stayed.*



He abridgement is short, which some haue made of the whole booke of *Psalmes*, but into two words, * *Hosannah* and *Hallelujah*: most of the *Psalmes* spending themselves, as in their proper arguments, either in *Supplication*, praying vnto God for his blessings, and that is *Hosannah*; or in *Thanks-giving*, blessing God for his goodnesse, and that is *Hallelujah*. This *Psalm* is of the later sort. The word *Hallelujah*, both prefixed in the *title*, and repeated in the *close* of it, sufficiently giueth it to be a *Psalm* of *Thanks-giving*: as are also the three next before it, and the next after it. All which *five Psalmes* together, as they agree in the same *generall argument*, the magnifying of Gods holy name: so they differ every one from other in the choyce of those *speciall* and *topickall arguments*, whereby the prayes of God are set forth therein.

Dd 3

At the Assises
at *Lincolne*.
4. Aug. 1615.

S. T.
The Argument.

* *Boys* Expof.
of proper
Psalmes in
init, out of
Guevara.

§. 2.
and matter
of this
Psalme.

therein. In the rest, the Psalmist draweth his argument from other considerations: in this, from the consideration of Gods mercifull removal of those judgements, he had in his just wrath brought vpon his owne people Israel for their *sinnes*, vpon their *repentance*.

For this purpose there are sundry instances given in the *Psalme*, taken out of the Histories of former times: out of which there is framed as it were a Catalogue, though not of all, yet of sundry the most famous rebellions of that people against their God, and of Gods both *justice* and *mercy* abundantly manifested in his proceedings with them thereupon. In all which we may obserue the passages betwixt God and them, in the ordinary course of things, ever to haue stood in this order. First, *he prevents* them with vnderferved favours: *they vnmindefull* of his benefits, *provoke* him by their rebellions: *hee* in his just wrath *chastiseth* them with heavy plagues: *they* humbled vnder the rod, *seeke* to him for ease: *hee* vpon their *submission* *withdraweth* his judgements from them. The Psalmist hath wrapped all these five together in Verse 43. 44. *Many times did he deliver them: but they provoked him with their counsells, and were brought low for their iniquity: the three first. Nevertheless he regarded their affliction, when he heard their cry: the other two.*

§. 3.
The Cohe-
rence Scope,

1.

2.

The particular rebellions of the people in this *Psalme* instanced in, are many; some before, and some after the verse of my Text. For brevity sake, those that are in the following verses I wholly omit; and but name the rest. Which are, their wretched *infidelity* and *cowardise* vpon the first approach of danger at the Red sea, *verse 7.* Their *tempting of God* in the desert, when loathing Manna they

they lusted for flesh, *verse 13.* Their *seditions conspiracy* vnder *Corah* and his confederates against *Moses*, *verse 16.* Their *grosse Idolatry* at *Horeb* in making and worshipping the golden Calf, *verse 19.* Their *distrustful murmuring* at their portion, in thinking scorne of the promised pleasant land. *verse 24.* Their *fornicating* both *bodily* with the daughters, and *spiritually* with the Idols of *Moab* and of *Midian*, *verse 28.* To the prosecution of which last mentioned story, the words of my Text do appertaine. The origine story it selfe, whereto this part of the Psalm referreth, is written at full by *Moses* in *Numb. 25.* and heere by *David* but briefly touched, as the present purpose and occasion led him. Yet so, as that the most observable passages of the History are heere remembered: in three verses three speciall things, The *Sinne*, the *Plague*, the *Deliverance*. The *Sinne*, with the *Aggravation* thereof, *ver. 28.* [They joyued themselves also vnto *Baal-Peor*, and ate the sacrifices of the dead.] The *Plague*, with the *Efficient* cause thereof, both *Impulsive* and *Principal*, *verse 29.* [Thus they provoked him to anger with their inventions, and the *Plague* brake in vpon them.] The *Deliverance*, with the speciall meanes and *Instrument* thereof, is this 30. verse. [Then stood up *Phinches*, and executed iudgements, and the plague was stayed.]

In which words are three things especially considerable. The *Person*; the *Action* of that Person; and the *Success* of that Action. The Person, *Phinches*. His Action twofold: the one preparatory, *hee stood up*; the other compleatory, *hee executed judgement*. The Success and issue of both; *the Plague was stayed*. The person *holy*, the action *zealous*, the success *happy*. Of each of these I shall endeavour to speake something; appliably to the present

3.

4.

5.

6.

* Reuiter totum distiguia non hoc nescimus docet, sed commemorat sententia Augustini. hic.

S. 4.
and Division of the Text.

Present condition of these heavy times, and the present occasion of this frequent assembly. But because the argument of the whole verse is a *Deliverance*, and that Deliverance supposeth a *Plague*, and every Plague supposeth a *Sinne*: I must take leaue before I enter vpon the *Particulars* now proposed from the Text, first a little to vnfold the *originall story*; thatso we may haue some more distinct knowledge both what Israels sinne was, and how they were *plagued*, and vpon what occasion and by what meanes *Phinehes* wrought their *deliverance*.

When Israel, travelling from the *land of Bondage* to the *land of Promise* through the *Wildernesse*, were now come as farre as ^a the plaines of *Moab*, and there encamped: *Balac* the then King of *Moab*, not ^b daring to encounter with that people, before whom ^c two of his greatest neighbour Princes had lately fallen; ^d consulted with the *Midianites*, his neighbours and allies, and after some advice resolved vpon this conclusion, to hire ^e *Balaam*, a famous Sorcerer in those times and quarters, to lend them his assistance: plotting with all their might, and his art, by all possible meanes to withdraw Gods protection from them; wherein they thought (and they thought right) the strength and safety of that people lay. But there is no *Counsell* against the Lord; nor *enchantment* against his people. Where he will *blesse*, (and he will *blesse* where he is faithfully obeyed and depended vpon;) neither *power* nor *policy* can preuaile for a *Curse*. *Balaam* the wicked wretch, though he *loved the wayes of unrighteousnesse* with his heart; yet, God not suffering him, he could not pronounce a *Curse* with his lips against Israel, but in stead of cursing them, ^h *blesst them altogether*.

But angry at *Israel*, whom, when faine he would, he could not curse; yea and angry at God himselfe, who

§. 5.

Balacs plot;

a Num. 22. 1.

b *Ibid* 7. 3.

c *Sehon* K of the *Amorites*, and *Og* K of *Basan*.

Numb 27.

d *Astetos* *seniores* *Midiani*, *qui proximi regno eius erant, et amici, consuluit, quod facto opus esset.*

Hist. Scholast.

in Num c 32.

e Num. 22.

5—7.

f Num. 23. 23.

g 2 Pet. 2. 15.

h Num. 23. 11.

& 24. 10.

§. 6.

and *Balaams* *pollicie*, against *Israel*;

who by restraining his tongue had voided his hopes, and ^a withheld him from *pay* and *honour*: the wretched covetous Hypocrite, as if he would at once be avenged both of him and them, imagineth a mischievous device against them, full of cursed villany. He giveth the *Moabites* and the *Midianites* ^b counsell to smother their hatred with pretensions of peace, and by sending the fairest of their daughters among them, to enveigle them with their beauty, and to entice them first to *corporall*, and after, by that, to *spirituall* whoredome: That so Israel, shrinking from the Love and Feare and Obedience of their God, might forfeit the interest they had in his Protection; and by sinne bring themselves vnder that wrath and curse of God, which neither those great *Princes* by their *Power*, nor their wisest *Counsellors* by their *Policy*, nor *Balaam* himselfe by his *Sorcery*, could bring vpon them.

This damned counsell was followed but too scone, and prospered but too well. The daughters of *Moab* come into the Tents of *Israel*; and by their blandishments put out the *eyes*, and stale away the *hearts* of Gods people: whom, besotted once with *lust*, it was then no hard matter to leade whither they listed, and by wanton insinuations to draw them to sit with them in the *Temples*, and to accompany them at the ^a *feasts*, and to eat with them of the *sacrifices*, yea and to bow the knees with them to the *honour* of their *Idols*. Insomuch as *Israel* ^b joyed themselves to *Baal-peor*, and ate the *sacrifices* of that dead & *abominable* Idol at the least (for all Idols are such) if not, as most haue thought, a ^c *beastly* and *obscene* Idoll withall. That was their sinne.

And now may *Balak* saue his money, and *Balaam* spare his paynes: there is no need of hiring, or being hired to curse *Whoremongers* and *Idolaters*.

E c

These

^a Num 24 11.

^b Num. 31. 16.
Revel. 2. 14.
See also Ioseph.
4. Antiquit.
Iud 5.

G. 7.
with the success thereof;
both in their sinne,

^a Num. 25. 2.
^b Psal. 106 27.
c *quem Gratia*
Presapum dicit.
Hist. Scolaſt in
Num. c. 34 &
also *ſecus*
Hieronym. in c.
9 Osee, & 1.
cont. 10. 12.
See Vatabl in
Num. 25. 3.
Seid. in Syn.
1. de v. 15 Syn. c.
5. Lat. Nifrel. 3
her. subceſ. 20.

G. 8.
and Punishment.

a Exod. 10. 5.

b Eccl. 42. 8.

c Deut. 7. 6.

d Ezek. 16. 3.

e Ibid. 38.

f Psal. 106. 29.

g Num. 25. 1, 5.

h 1 Cor. 10. 8.

i the other thou

said Num. 25.

j as some

were those that

were hanged

up by Moses,

and slain by

the rulers.

§. 9.

Zimri's pro-

vocation;

a Num. 25. 6.

b Ibid. 11.

c Ibid. 6.

d Compare Nu.

25. 15. with

Num. 31. 8.

These are two *plaguy* finnes: and such as will bring a *curse* vpon a people without the helpe of a *Conjurer*. When that God, who is a *jealousie* God, and jealous of nothing more then his *honour*, shall see that people, whom he had made *choyse* of from among all the nations of the earth to be his owne *peculiar* people, and betrothed to himselfe by an everlasting *Covenant*, to *breake* the Covenant of *Wedlocke* with him, and to strumpet it with the daughters and *Idols* of *Moab*: what can be expected other, then that his *jealousie* should be turned into *fury*; and that his fierce wrath should *breake-in* vpon them as a deluge, and overwhelm them with a sudden destruction? His patience so farre tempted, and with such an vnworthy provocation, can suffer no longer: But at his command *Moses* striketh the *Rulers*; and at *Moses* his command, the *under-Rulers* must strike each in their severall regiments, those that had offended; and he himselfe also striketh with his owne hand, by a *plague* destroying of them in one day *three and twenty thousand*.

If that plague had lasted many dayes, *Israel* had not lasted many dayes. But the people by their *plague* made sensible of their *sinne*, humbled themselves (as it should seeme, the very first day of the plague) in a solemn and *generall* assembly, *weeping* and mourning both for *Sinne* and *Plague*, *Before* the *doore* of the *Tabernacle* of the *Congregation*. And they were now in the heat of their holy sorrow and devotions, when loe *Zimri*, a *Prince* of a *chiefe* *house* in one of their Tribes, in the heate of his *pride* and *lust*, commeth openly in the *face* of *Moses* and all the *Congregation*, and bringeth his *Minion* with him, *Cosbi* the daughter of one of the *five* *Kings* of *Midian* into his Tent, there to commit filthinesse with her.

Doubleste

Doubtlesse *Moses* the Captaine, and *Eleazar* the Priest, and all *Israel* that saw this shamelesse prank of that leud couple, saw it with griefe enough. But *Phinehes* enraged with a pious indignation to see such foule affront given to *God*, and the *Magistrate*, and the *Congregation*, at such a heavy time, and in such open manner, and for that very sinne for which they then lay vnder Gods hand; thought there was something more to be done then bare weeping: and therefore his blood warmed with an holy zeale, he ^a starteth vp forthwith, maketh to the Tent where these two great personages were, and as they were in the act of their filthinesse, speedeth them both at once; and ^b nayleth them to the place with his iaveline. And the next thing we heare, is; God well pleased with the ^b zeale of his servant, and the execution of those malefactors, is appeased towards his people, and withdraweth his hand and his plague from them. And of that deliverance my Text speaketh; [*Then stood up Phinehes, and executed judgement, and so the Plague was stayed.*]

The *Person*, the instrument to worke this deliverance for *Israel*, was *Phinehes*. He was the sonne of *Eleazar*, who was then *High Priest* in immediate succession to his father *Aaron* not long before deceased: and did himselfe afterward succeed in the *High Priesthood* vnto *Eleazar* his Father. A wife, a godly, and a zealous man: employed afterwards by the *State of Israel* in the greatest affaires both of ^a Warre and ^b Ambassage. But it was this Heroicall act of his, in doing execution vpon those two great audacious offenders, which got him the first, and the greatest, and the lastingst renowne. Of which *All* more anon, when we come to it. In his *Person*, we will consider onely what his calling and condition was; and what congruity there might be betweene

9. 10.
and his execution.

a Num. 25. 7, 8

b 1bid. 11.

9. 11.
The Person
of Phinehes
considered.

a Num. 31. 6.
b 1of. 22. 13,
11, 12.

c Num. 1. 15,
&c.

what he was, and what he did. He was of the *Tribe of Levi*: and that whole *Tribe* was set apart for the *service of the Tabernacle*. And he was of the *sonnes of Aaron*, and so *in iure agnatus*, of the Family and Linage of the High Priests: and the *Priests* office was to offer *sacrifices* and to *burne incense*, and to pray and make *attonement* for the People. Neither *Levite* nor *Priest* had to intermeddle with matters of Iudicature, vnlesse in some few causes, and those for the most part concerning matters either *meerely*, or *mixtly Ecclesiasticall*: but neither to giue *sentence*, nor to doe *execution*, in matters and causes *meerely* *Civill*, as by any right or vertue of his *Leviticall* or *Priestly* office.

§. 12.
The spiritual
Power doth
not include
the Tempo-
rall;

• Luke 21. 26.

The more vnreasonable is the *High Priest* of *Rome*, to challenge to himselfe any temporall or *Civill jurisdiction*, as virtually annexed to his *spirituall Power*, or necessarily derived thence. *Templum* and *Pratorium*, the *Chayre* and the *Throne*, the *Altar* and the *Bench*, the *Sheepehook* and the *Scepter*, the *Keyes* and the *Sword*; though they may sometimes concur vpon the same person, yet the *Powers* remaine perpetually distinct and independant, and such as doe not of necessity inferre the one the other. Our Saviours *Vos autem non sic* hath fully decided the Controversie; and for ever cut off all claime off *temporall jurisdiction*, as by any vertue annexed to the *Keyes*. If the *Bishops of Rome* could haue contented themselves to haue enjoyed those *Temporalities*, wherewith the bounty of Christian Emperours had endowed that *See* (whether well, or ill, whether too much, or no, I now inquire not) but if they could haue beens content to haue holden them vpon the same termes they first had them, without seeking to change the *old tenure*; and to haue acknowledged them, as many of their fellow-*Bishops* doe

doe, to have issued not at all by necessary derivation from their *spirituall Power*, but meere and altogether from the * *free and voluntary indult* of Temporall Princes: the *Christian Church* had not had so iust cause of complaint against the unsufferable tyrannies and usurpations of the *Papacie*; nor had the *Christian world* beene embroyled in so many vnchristian and bloody quarrels, as these and former ages have brought forth. Yet the *Canonists*, and they of the *Congregation of the Oratory*, like downe-right flatterers, give the *Pope* the *Temporall Monarchy* of the world, *absolutely* and *b* *directly*, as adhering inseparably to his *See*, and as a branch of that Charter, which *Christ* gave to *Peter*, when he made him *Head of the Church*, for himselfe and his successors for ever. The *Iesuites* more subtle than they, not *daring* to deny the *Pope* any part of that Power, which any other profession of men have dared to give him, and yet *unable* to assert such a vast power from those inconveniences which follow upon the *Canonists* opinion; have found out a meane to put into the *Popes* hands the exercise of as much *temporall power*, as they bluntly and grossely give him, and that to all effects and purposes as full and in as ample manner as they: yet by a more learned and refined flattery, as resulting from his *spirituall Power*, not *directly* and *per se*, but *c* *obliquely* and *indirectly* and *in ordine ad spiritualia*. The *Man* himselfe, though hee pretend to be *supream* *infallible iudge* of all Controversies; yet heareth both parties, and taketh advantage of what either give him, as best sorteth with his present occasions, and suff'reth them to fill soule each vpon other, these accounting them *grosse flatterers*, and they againe these *d* *wicked Politicians*: but directh not for his life determine whether side is in the right;

E e 3

left,

* Nec in quocumque Presbyterum, Episcopum, seu Papam, convenit coactionem in hac facultate in se habere, nisi ex illis per humanam legem concessa fuerit potestas potestate est hanc ab ipso semper revocare. Martii Patrua. de Nat. pacis. 5.

b Papa iure divino est directus dominus Orbis. Petant de immunit. Eccles. p. 45 idem defendunt Baronius, Bossuetus, Zaccarius, Gaucherius, alii.

c See Ballam. 3 de Rom. Pontif. 6.

d adversus impios Politicos. Caeter. de potest. in titulo libel.

lest, if he should be put to make good his determination by sufficient proofe, both should appeare to be in the wrong, and he loose all; which, whilest they quarrell, he still holdeth. It is a certaine thing; The *spirituall Power* conferred in *Holy Orders* doth not include the *Power of Temporall jurisdiction*. If *Phinehes* heere execute judgement vpon a Prince of Israel; it is indeede a good fruite of his zeale, but no proper act of his *Priesthood*.

Let it goe for a *non sequitur* then, as it is no better; because *Phinehes*, a Priest, or Priests forme, executed judgement, that therefore the *Priestly* includeth a *Iudicatory Power*. Yet from such an *Act*, done by such a *Person*, at least thus much will follow, that the *Priesthood* doth not exclude the exercise of *Iudicature*; and that there is no such repugnancy and inconsistency betweene the *Temporall* and *Spirituall Power*, but that they may without incongruity concur and reside both together in the same Person. When I finde anciently, that not onely among the *Heathens*, but even among *Gods owne people*, the same man might be a King and a Priest, *Rex idem hominum Phœbique Sacerdos*, as *Melchisedec* was both a *Priest of the most high God*, and King of *Salem*: vvhhen I see it consented by all, that so long as the Church vvas *Patriarchall*, the *Priestly* and the *Iudicatory Power* vvere both settled vpon one and the same Person, the Person of the *first-borne*: when I reade of *Elie* the Priest of the sonnes of *Aaron* *ju'ging* Israel 40. yaeres; and of *Samuel*, certainly a *Leuite* (though not, as some haue thought, a *Priest*) both going circuite, as a *Iudge itinerant* in Israel, and doing execution too with his owne hands

vpon

5.13.
ner yet ex-
clude it.

a c Regi quid-
dem hoc munus
esse vult. pri-
mum, vt sacro-
rum & sacrifici-
orum principum
holeret—
Dionys Halicar.
lib.2.

See also Cic. 1
de divin.

b Caenit, &
isptis dicitur de
Egyptia. Plu-
tarch. lib. de is.
& Osir.

b Virgil. 3.
Æneid.

c Gen. 14. 17.

d Sacerdotium
fuit annexum
primogenitura
vnde ad legem
datam per Mo-
sem. Lyran. in
Gen. 14. 18.

See also Lyran.

in Num. 3. 12 & 8. 16 &c. e 1 Sam 4. 18 f Aug. 17 de civit. 4 & in Phil. 98. Sul-
pit. Seuer lib. 1. Hist. sacre. g *Levita Samuel nō Sacerdos, non Pontifex fuit.* H. e-
ren lib. cont Iovin. v. Drus. not. ad Sulpit. Hist. p. 154. h 1 Sam. 7. 16.

vpon ⁱ *Agaz*; and of ^k *Chenaniah* and his sonnes, *Iehoiarib* and *Hafsiabiah* and his brethren *Hebronites*, and others of the families of *Levi*, appoynted by King *David* to be Iudges and Officers, not only in all the businesse of the Lord, but also for ⁱ outward businesse over *Israel*, and in things that concerned the service of the King: when I obserue in the Church-histories of all ages, ever since the world had Christian Princes; how Ecclesiasticall persons haue bene employed by their Sovereignes in their weightiest consultations and affaires of State; I cannot but wonder at the inconsiderate rashnesse of some forward ones in these daies, who yet thinke themselues (and would be thought by others) to be of the wisest men, that suffer their tongues to runne riot against the Prelacy of our Church, and haue studied to approoue themselves eloquent in no other argument so much, as in inveighing against the Courts, and the Power, and the Iurisdiction, and the Temporalities of Bishops and other Ecclesiasticall persons. I speake it not to iustifie the abuses of men, but to maintaine the lawfulnessse of the thing. If therefore any Ecclesiasticall person seeke any Temporall office or Power by indirect, ambitious, and preposterous courtes: if he exercise it otherwise then well; insolently, cruelly, corruptly, partially: if he claime it by any other then the right title, the free bounty and grace of the supreme Magistrate: let him beare his owne burden; I know not any honest Minister that will pleade for him. But since there is no incapacity in a Clergy-man, by reason of his spirituall Calling, but he may exercise temporall Power, if he be called to it by his Prince, as well as he may enjoy temporall Land if he be heire to it from his Father: I see not but it behooveth vs all, if we be good Subjects and sober Christians, to pray that such, as haue the power of Iudicature more

i 1 Sam. 15-19
k 1 Chron. 26.
29-32.

1 Innumine-
gum de vino et
humano Va-
tab. in 1. Pa-
rab. 24.

OF

or lesse in any kinde or degree committed vnto them, may exercise that power wherewith they are entrusted, with *zeale* and *prudence* and *equity*, rather then out of envy at the preferment of a Churchman take vpon vs little lesse then to quarrell the discretion of our Sovereignes. *Phinches*, though he could not challenge to *execute judgement* by vertue of his *Priesthood*; yet his *Priesthood* disabled him not from *executing judgement*.

S. 14.
*Phinches his
fact exami-
ned;*

That for the *Person*. Followeth his *Action*: and that twofold: *He stood vp*, *He executed judgement*. Of the former first; which, though I call it an *Action*, yet is indeed a *Gesture* properly, and not an *Action*. But, being no necessity to binde me to strict propriety of speech, be it *Action*, or *Gesture*, or what else you will call it; the circumstance and phrase, since it seemeth to import some materiall thing, may not be passed over without some consideration. [*Then stood vp Phinches.*] Which clause may denote vnto vs, eyther that *extraordinary spirit* whereby *Phinches* was mooved to doe judgement vpon those shamelesse offenders; or that *forwardnesse of zeale*, in the heate whereof he did it; or both. *Phinches* was indeed the High priests sonne, as we heard; but yet a private man, and no ordinary Magistrate: and what had any *private man* to doe to *draw* the sword of iustice, or but to *sentence* a malefactor to dye? Or, say he had beene a *Magistrate*; he ought yet to haue proceeded in a legall and iudiciall course, to haue *conuicted* the parties, and when they had beene *conuicted* in a fayre triall and by sufficient witnesse, then to haue *adjudged* them according to the *Law*; and not to haue come suddenly vpon them *inimicos*, as they were acting their villany, and thrust them thorow vncondemned. I haue^a elsewhere delivered it as a collection not altogether improbable from the circum-

^a *Serm. 2. ad
Cler. S. 30.*

circumstances of the originall story, that *Phinees* had warrant for this execution from the expresse command of *Moses* the supreme Magistrate, and namely by vertue of that *Proclamation*, whereby he authorized the ^b *Vnder-Rulers* to *slay every one his men that were joyned vnto Baal-Peor*, Num. 25. 5. And I since finde that conjecture confirmed by the judgement of some learned men: inſomuch as an eminent Writer in our Church ſaith, that ^c *By vertue of that Commiſſion every Iſraelite was made a Magiſtrate* for this execution. But looking more neerely into the Text, and conſidering that the *Commiſſion* *Moses* there gaue, was *fiſt* onely to the *Rulers*, and ſo could be no warrant for *Phinees*, vnleſſe he were ſuch a *Ruler*, which appeareth not; and *ſecondly*, concerned onely thoſe men that were vnder their ſeverall governments, and ſo was too ſhort to reach *Zimri*, who being himſelfe a Prince, and that of another Tribe too, the Tribe of ^d *Simeon*, could not be vnder the government of *Phinees*, who was of the Tribe of *Levi*: how probable ſoeuer that other collection may be, yet I hold it the ſafer reſolution which is commonly given by Divines for the juſtification of this fact of *Phinees*, that he had an *extraordinary motion* and a peculiar ſecret inſtinct of the Spirit of God, powerfully working in him, and prompting him to this *Heroicall Act*.

Certainly, God will not *approoue* that worke, which himſelfe hath not *wrought*. But to this Action of *Phinees* God hath given large approbation, both by *ſlaying* the plague thereupon, and by *rewarding* *Phinees* with an ^a *everlaſting Prieſthood* therefore, and by *giving* expreſſe teſtimony of his zeale and righteouſneſſe therein: as it is ſaid in the next verſe after my Text, [^b *And it was accounted to him for righteouſneſſe.*] Which words in the

Ff

judge-

^b Num. 25. 5.^c Hall 7 Con-
templ. 4.^d Num. 25. 5.^g 15.
and iuſtified:^a Num. 25. 12.
13.^b Pſal. 106. 31.

c Gen. 14. 6.
applied by Saint
Paul. Rom. 4. 3

d Iud. 3. 9. 15.
&c. & 2. 16. 18.
e Iud. 5. 7; &
10. 1. 3. &c.
f Iud. 3. 10.

g *Nescit tarda
molimina (su-
vitum sancti
gratia* Ambr.
2. in Luc. 3.

judgement of learned Expositours, are not to be vnderstood barely of the *righteousnesse of Faith*, as it is said of *Abraham*, that *he beleevved God, and it was imputed to him for righteousnesse* (as if the *zeale of Phinehes* in this act had beene a good evidence of that *faith* in Gods promises, whereby he was *justified*, and his *Person* accepted with God;) though that also: but they doe withall import the *justification of the Action*, at least thus farre, that howsoever measured by the *common rules* of life it might seeme as vnjust a *ction*; and a *rash attempt* at the least, if not an *heinous murder*, as being done by a private man without the warrant of authority; yet was it indeed, not onely in regard of the *intent* a *zealous action*, as done for the honour of God; but also for the ground and *warrant* of it, as done by the speciall secreet direction of Gods holy Spirit, a *just* and a *righteous action*. Possibly this very word of *standing vp* importeth that extraordinary spirit. For of those *Worthies*, whom God at severall times endowed with *Hervicall spirits* to attempt some speciall worke for the delivery of his Church, the Scriptures vse to speake in words and phrases much like this. It is often sayd in the booke of Iudges, that God *raised vp* such and such to judge Israel, and that *Deborah* and *Iair* and others *rose vp* to defend Israel: that is, *The spirit of God came vpon them*, as is said of *Othoniel* Iudg. 3. and by a secreet, but powerfull instinct, put them vpon those braue and noble attempts, they vndertooke and effected for the good of his Church. Rayfed by the impulsion of that powerfull spirit, which & admitteeth no slow debates, *Phinehes* standeth *vp*: and feeling himselfe called not to *deliberate*, but *act*, without casting of scruples, or fore-casting of dangers, or expecting commission from men when he had his *warrant* sealed within, he taketh his weapon, dispatcheth his errant, and

and leaveth the event to the providence of God.

Let no man now, vnlesse he be able to demonstrate *Phinehes spirit*, presume to imitate his fall. Those *Opera liberi spiritus*, as Divines call them, as they proceeded from an *extraordinary* spirit, so they were done for *speciall* purposes: but were never intended, either by God that inspired them, or by those *Worthies* that did them, for *ordinary* or *generall* examples. The error is dangerous, from the *privileged examples* of some few exempted ones to take liberty to transgresse the *common rules* of Life and of Lawes. It is most true indeed, the Spirit of God is a *free Spirit*, and not tyed to strictnesse of *rule*, nor limited by any bounds of *Lawes*. But yet that *free spirit* hath astricted thee to a *regular* course of life, and bounded thee with *Lawes*: which if thou transgresse, no pretension of the Spirit can either *excuse* thee from *sinne*, or *exempt* thee from *punishment*. It is not now every way, as it was before the coming of Christ, and the sealing vp of the *Scripture Canon*: God having now settled a perpetuall forme of government in his Church; and given vs a perfect and constant *rule*, whereby to walke, even his holy word. And we are not therefore now vaynely to *expect*, nor boastingly to *pretend* a *private spirit*, to lead vs *against*, or *beyond*, or but *beside* the common rule: nay we are commanded to try all pretensions of private spirits by that common rule. ^a *Ad legem & ad testimonium*, to the Law, and to the Testimony: at this Test examine and ^b *Try the spirits, whether they are of God*, or no. If any thing within vs, if any thing without vs exalt it selfe against the obedience of this rule; it is no sweete *impulsion* of the holy *spirit of God*, but a strong *delusion* of the lying *spirit of Sathan*.

But is not all that is written, written for our Example? or why else is *Phinehes* act recorded and

S. 16.

yet not to bee imitated,

• EGay 8.10.

• 1 John 4.1.

S. 17.

but with imitation

1.
* Rom. 15. 4.

2.
* 1 Cor. 10. 11.

3.

§. 18.
unto his
zeale;

* Num. 25. 11.

* 2bid 13.

commended, if it may not be followed? First, indeed Saint *Paul* saith, * *All that is written is written for our learning*: but *Learning* is one thing, and *Example* is another; and we may *learne* something from that which we may not *follow*. Besides, there are *Examples* for *Admonition*, as well as for *Imitation*. Malefactors at the place of execution, when they wish the by-standers to take *Example* by them, bequeath them not the *Imitation* of their courses, what to *doe*; but *Admonition* from their punishments, what to *shunne*: Yea *thirdly*, even the commended actions of good men are not ever exemplary in the very *substance* of the *Action* it selfe; but in some vertuous and gracious *affections*, that giue life and lustre thereunto. And so this a^t of *Phinches* is imitable: Not that either any *private man* should dare by his example to vsurpe the Magistrates office, and to doe justice vpon Malefactors without a *Calling*; or that any *Magistrate* should dare by his Example, to cut off gracelesse offenders without a due *judiciall course*: but that every man, who is by vertue of his *Calling* endewed with lawfull authority to execute justice vpon transgressours, should set himselfe to it with that stoutnesse and courage and *zeale*, which was in *Phinches*.

If you will needs then imitate *Phinches*, imitate him in that, for which he is *commended* and *rewarded* by God, and for which he is *renowned* amongst men: and that is not barely the *Action*, the thing done; but the *Affection*, the zeale wherewith it was done. For that *zeale* God *commendereth* him, *Num. 25. verse 11.* [** Phinches the sonne of Eleazar, the sonne of Aaron the Priest hath turned away my wrath from the children of Israel, whilst he was zealous for my sake among them.*] And for that *zeale* God *rewardeth* him, *2bid. verse 13.* [** He shall haue and his seed after him the Covenant*

Covenant of an everlasting Priesthood, because he was zealous for his God. } And for that zeale did posterity prayse him: the wife ^c *sonne* of *Sirac*, *Eccle*. 45. and good old ^d *Alattathias* vpon his death-bed, *1 Macc*. 2. And may not this phrase of speech, *He stood vp* and executed iudgement, very well imply that forwardnesse and heate of zeale? To my seeming it may. For whereas *Moses* and all the Congregation *sate weeping* (a ^e gesture often accompanying sorrow,) or perhaps yet more to expresse their sorrow, *lay* *graveling* vpon the Earth, mourning and sorrowing for their *sinne*, and for the *Plague*: it could not be, but the bold lewdnesse of *Zimri* in bringing his strumpet with such impudence before their noses, must needs adde much to the griefe, and bring fresh vexation to the soules of all that were righteous among them. But the rest continued, though with double griefe, yet in the same course of humiliation, and in the same posture of body, as before. Only *Phinehes*, burning with an holy indignation, thought it was now no time to sit still, & weep: but rowzing vp himselfe, and his spirits with zeale as hot as fire, *he stood vp* from the place where he was, and made hast to execute iudgement.

Plantis mentis Cf audaci operis. Ludolfus hic. He had zeale in the face of the Lord, and stood up with good courage of heart. *Sirac*. 45. 13.

Heere is a rich example for all you to imitate, whom it doth concerne: I speake not only, nor indeed so much, to you the Honourable and reverend Iudge of this Circuit: of whose zeale to doe justice and iudgement I am by so much the better perswaded, by how much the eminency of your place, and the weight of your charge, and the expectation of the people doth with greater importunity ^a exact it at your hands: But I speake withall, and most especially to all you, that are in *Commission of the Peace*,

Ff 3

and

c *Sirac*. 45. 21
d *1 Macc* 2. 54.

e *As Neh*. 1. 4.
Iob 2. 13 *Psal*.
137. 1. *Lutay* 47.
1. 2.

f *Solida mente*.
Calliodorus;
Constantius.
Lycranus; *Con*

§. 19.
Manifested
by executing
Iudgement

^a *Maiores popu-*
lus semper à
summo existit.
Senec. in
Octav. Act 2.

b Gal 4. 18.

c 1 King. 10. 9.

d 1 Chro. 19. 6.

e Ierem. 48. 10.

and whose dayly and continuall care it should be, to see the wholesome lawes of the Realme duly and seasonably executed. Yea, and to all you also, that haue any office appertayning to iustice, or any *businessse* about these Courts, so as it may lie in you to giue any kinde of furtherance to the speeding either of *Iustice in Civill*, or of *iudgement in Criminall causes*. Looke vpon the *zeale of Phinehes*: obserue what *approbation* it had from God; what a *blessing* it procured to his seed after him, what glorious *renowme* it hath wonne him with all after-ages; what *ease* it did, and what *good* it wrought for the present state: and thinke if it be not worthy your imitation. ^b *It is good*, saith the Apostle, *To be zealously affected alwaies in a good thing*. And is it not a good thing to doe iustice, and to execute judgement? nay, *Religion* excepted (and the care of that is a branch of *iustice* too) doe you know any better thing? any thing you can doe, more acceptable to God, more serviceable to the State, more comfortable to your owne *soules*? If you be called to the Magistracie; it is ^c *your owne businessse*, as the proper worke of your calling: and men account him no wiser then he should be, that sluggeth in his owne businessse, or goeth heartlesly about it. It is the *Kings businessse*, who hath entrusted you with it: and he is scarce a good subject, that flacketh the Kings businessse, or doth it to the halues. Nay it is the *Lords businessse*; for ^d [*Ye judge not for man, but for the Lord, who is with you in the cause and in the judgement:*] and ^e *Cursed is he that doth the Lords businessse negligently*. That you may therefore doe (all vnder one) *your owne businessse*, and the *Kings businessse*, and the *Lords businessse*, with that zeale and forwardnes, which becommeth you in so wighty an affaire: lay this patterne before your eyes and hearts! See what *Phinehes* did: and thereby both *examine* what hitherto

hitherto you haue done, and *learne* what henceforth you should doe.

First; *Phineas* doth not poast off the matter to others: the fervency of his zeale made him willing to be *himselfe* the Actor. He harboured no such *coole thoughts*; as too many Magistrates doe. [Here is a shamefull crime committed, by a shamelesse person, and in a shamelesse manner: pittie such an audacious offender should goe unpunished. My heart riseth against him; and much adoe I haue to reffraine, from being my selfe his executioner, rather then he should carry it away thus. But why should I deriue the *enue* of the fact vpon my selfe, and but gaine the imputation of a *busie officious* fellow, in being more forward then others? A thousand more saw it, as well as I; whom it concerneth as neerely as it doth me: and if none of them will stirre in it, why should I? Doubtlesse my vncke *Moses*, and my father *Eleazar*, and they that are in place of authority will not let it passe so; but will call him to account for it, and giue him condigne punishment. If I should doe it, it would be thought but the attempe of a *rash young* fellow. It will be better *discretion* therefore to forbear, and to giue my betters leaue to goe before me.] Such pretensions as these would haue kept off *Phineas* from this noble exploit, if he had beene of the temper of some of ours: who owe it to nothing so much as their *lukewarmnesse*, that they haue at least some reputation of being moderate and discrete men. But true *scale* is more forward, then *manerly*: and will not loofe the opportunity of doing what it ought, for waiting till others beginne. Alas, if every man should be so *quarrelsome*, as many are; nothing at all would be done. And therefore the good Magistrate must consider, not what others doe; but what both he and they are in conscience bound to doe: and though

§. 20.

1 Personally;

though there should be many more joynd with him in the *same* common care, and with *equall* power, yet he must resolute to take that common affaire no otherwise into his speciall care, then if he were left alone therein, and the whole burden lay vpon his shoulders: As when sundry persons are to bound in one common bond for the payment of one entire summe *conjunctim & divisim*, every one *per se in toto & in solidum*, that every particular person by himselfe is as well lyable to the payment of the whole, as they all together are. Admit loose or idle people (for who can hold their tongues?) shall for thy diligence say, thou art an *hard* and *austere* man, or *busiest* thy selfe more, then thou hast thanke for thy labour. *First*, that man never cared to doe well, that is affraid to heare ill, * *Hee that observeth the winde, faith Salomon, shall not sow*; and the words (especially of idle people) are no better. *Secondly*. He maketh an ill purchase, that forgoeth the least part of his duty, to gaine a little popularity: the breath of the people being but a sorry plaster for a wounded conscience. *Thirdly*, what a man by strict and severe execution of Iustice looseth in the *breadth*, he commonly gaineth it all and more in the *weight*, and in the *length* of his Credit. *A kinde quiet Man*; that carryeth it for the present and in the voyce of the multitude: but it is more solide and the more lasting prayse to be reputed in the opinion of the better and the wiser sort a *Iust man*, and a good *Patriot*, or Common-wealths-man. *Fourthly*, if all should condemne thee for that, wherein thou hast done but ^b well: thy comfort is, thine owne *conscience* shall bestead thee more then a thousand witnesses, and stand for thee against tenne thousand tongues, at that last great day, when ^c *the hearts of all men shall be made manifest, and every man that*

1.
* Eccles. 11. 4

2.

3.

4.

^b *Regium est,
cum velle feceris,
audire ma-*
lic
^c 1 Cor. 4. 5.

that hath deserved well *shall haue prayse of God*, and not of man.

Secondly, *Phinehes* as he did not poast off this execution to *other men*, so he did not put it off to *another day*. *Phinehes* might haue thought thus [Wee are now in a religious worke, *humbling* our selues in a publique solempne and frequent assembly before the face of God to appease his iust wrath against vs for our sinnes: ^a *Et quod nunc inflat agamus*. It would be vnreasonable leaving this worke now: another time may serue as well to inflict deserved punishment vpon that wicked miscreant.] But *zeale* will admit no ^b *put-offs*; it is all vpon the spurre, till it be doing what it conceiveth fit to be done. There are no *passions* of the minde so impetuous, and so impatient of delay as ^c *Loue* and ^d *Anger*: and ^e these two are the prime ingredients of true *zeale*. If any man should haue interposed for *Zimri*, and taken vpon him to haue mediated with *Phinehes* for his *reparall*: I verily thinke, in that heate he might sooner haue *provoked* his owne, then haue *prorogued* *Zimries* execution. Delays in any thing that is good, are ill: and in the best things, worst. As *Waxe* when it is chafed, and *Iron* when it is hot, will take impressions: but if the *seale* or *stampe* be not speedily put to, the heate abateth, and thy returne to their former hardnesse: so the *best afflictions* of the *best men*, if they be not taken in the heate, *abate*, and *lesse*, and *dye*. In the administration then of *Iustice*, and the execution of *Iudgement*, where there is *Zeale*, there will be *Expedition*: and the best way to preserve *Zeale* where it is, is to vse *Expedition*. I am not able to say where the want is, or where specially; but certainly a great want there is generally in this Kingdome of *Zeale to Iustice*, in some that should haue it, if that complaint be as

G g just,

6. 21.

2 Speedily;

• Virgil Eclog. 9.

• Qui tardè facit, diu doluit.

Senec. 1. de Benef. 1.

• Odit verum amari, nec pati- tur moras. Senec. in litem. fur. act. 3.

d Dum panis ad a per vim festinat mittere. Horat. 1. Ep. 11.

e Nunc ira, amigne censem iunxere: quid sequatur? Senec. in Med. act. 4.

f. *Sapē causas
tantum differ-
unt. quod legi-
gantium plus
quam totum
auferunt quia
maior est expē-
sā in iudiciis,
quā sententia
factus. Inno-
cent.*
g. Bernard. lib.
1. de consil.

b. Eccles. 8. 11.

5. 22.

3. *Resolutely.*

a. Num. 25. 14.

just, as it is common among men that haue had suites in the Courts, that they haue beene *wronged* with farre lesse damage then they haue beene *righted*: there haue beene so many & *frustratoria* and *venatoria* *dilationes* (as Saint Bernard in his times called them) so many lingring and costly delays vsed. And for Executing judgement vpon Malefactors; if Phinehes had suffered Zimri to haue lived but a day longer, for any thing we know the plague might haue lasted also a day longer: and why might not to morrow haue beene as *yesterday* with them, and lessened the peoples number twenty three thousand more: especially their former crying finnes haue received a new accession of a double guilt, the guilt of *Zimries fact*, and the guilt of *their conuivence*. No racke should make me confesse, that man to be truly zealous of *Iudgement*, who when he hath power to cut him short, shall but so much as *reprime* a foule and notorious Malefactor; or grant him any respite or liberty to make his friends, and to sue a pardon. Salomon hath told vs, and we finde it but too true; *h. Because sentence against an euill worke is not executed speedily, therefore the heart of the sonnes of men is fully set in them to doe euill.*

Thurdly; Phinehes was nothing retarded in his resolution by forecasting what *ill-will* he might purchase, or into what *dangers* he might cast himselfe by executing judgment vpon two such great personages. The times were such, as wherein sinne had gotten head, and was countenanced both with *might* and *multitude*: Zimri was a mighty man, a *Prince of a chiefe house*; and he that should dare to touch him shoul. be like to pull vpon himselfe the enmity of the whole *Tribe of Simeon*. It seemeth he was confident that his might, & popularity in his own Tribe, would priuiledge him from the equity of the Magistrate; how

how durst he else haue so braved *Moses*, and the whole Congregation? And the Woman also was the daughter of one of the ^b *Fine Kings of Midian*. and could *Phinches* thinke that the death of two such great persons could goe vnrevenge? All this *Phinches* either *forecasteth* not, or *regardeth* not. His eye was so fixed vpon the *glory of God*, that it did not so much as reflect vpon his *owne safety*: and his thoughts strongly possessed with zeale of the *common good*, had not any leysure to thinke of *private dangers*. Zeale is euer ^c *conragious*; and therefore *lethers* thought none worthy to be Magistrates, but such as were ^d *Men of courage*: And he hath neither *Courage* nor *Zeale* in him besitting a *Magistrate*. that is affraid to doe justice vpon a great offender. ^e *The sluggard sayth there is a Lyon in the way*: and then he steppeth backward and keepeth aloofe off. But the worthy *Magistrate* would meete with such a *Lyon* to choofe; that he might win awe to *Gods Ordinance*, and make the way passible for others, by tearing such a beast in pieces: and would no more feare to make a *Worshipfull thiefe*, or a *Right worshipfull murderer* (if such a one should come in his *Circuite*) an example of lustice, then to twitch vp a poore *sheep-stealer*. Great ones will soone presume of impunity, and meane ones too by their example in time leame to kicke at authority; if Magistrates be not forward to maintaine the dignity of their places, by executing *Gods Lawes* without *favour* or *fear*. Hitherto of the *spirit* and *zeale* of *Phinches*; by occasion of this his former *Action* or gesture of *standing vp*: There yet remaine to be considered the other *action*, and the *success* of it; *He executed judgement*, & the *plague was stayed*. Both which, because I would not be long, I will joyne together in the handling; when I shall haue first a little cleered the translation.

^b Num 25. 15
c compared with
Numb 31. 8.

^c Amor timore
neminem verum
notat. Senec.
in Med. act 3.
דְּנִישׁוֹ חֵיל
virtus virtutem
Exod 18. 21.
tuum esse fa-
cile est cui va-
cat pectus ma-
tu Senec. in
O. 1. Act. 2.
e Prou. 22. 13.
& 26. 13.

§ 23.

*Executing of
Indgement*

* Num. 25. 11.

b Ibid 13.

“The Hebrew *לָלַח* heere vsed is a word, that
 “hath three different significations: to *Judge*, to
 “*Pray*, to *Appeale*. And interpreters haue taken li-
 “berty to make choyce of any of the three in transla-
 “ting this place. The *Greeke* rendereth it [*ἐξῆλθεν*,]
 “and the vulgar *Latine*, which for the most part fol-
 “loweth the *Septuagint*, [*Placavit*:] as if we
 “should reade it thus, *Then stood vp Phinehes, and*
 “*made an attouement*, or appeased God. And the
 “thing is true, God himselfe testifying of *Phinehes*,
 “*Nymb. 25.* that ^a *By being zealous for God he had*
 “*turned away his wrath*, and ^b *Made attouement for*
 “*the children of Israel*. The *Chaldee* interpreteth it
 “by *Vetsalle*; and the ordinary English translation
 “of the *Psalmes* vsually read in our Churches accor-
 “dingly, [*Then stood vp Phinehes, and prayed.*] But
 “*Hierome* and *Vatablus* and the best translatours ren-
 “der it according to the most proper signification of
 “the word, and most fully to the story it selfe,
 “[*Dijudicavit, He executed Indgement.*] Verily
 “*Prayer* is a speciall meanes to appease Gods wrath,
 “and to remooue his *Plagues*; and *Prayer* is as the
 “*salt of the Sacrifice*, sanctifying and seasoning every
 “*Action* we vndertake: and I doubt not but *Phine-*
 “*hes*, when he lift vp his hand to execute judgement
 “vpon *Zimri* and *Cushi*, did withall lift vp his heart
 “to God to blesse that action, and to turne it to
 “good. In which respects, (especially if the word
 “withall will beare it, as it seemeth it will,) some
 “men should haue done well not to haue shewne so
 “much willingnesse to quarrell at the Church-trans-
 “lations in our *Service-booke*, by being clamorous
 “against this very place as a grosse corruption, and
 “sufficient to iustifie their *refusall of subscription* to
 “the *Booke*. But I will not now trouble either you
 “or my selfe, with farther curiosity in examining trans-
 “lations:

lations: because howsoever other translations, that render it *praying*, or *appeasing*, may be allowed either as *tolerably good*, or at least *excusably ill*; yet this that rendereth it by *Executing judgement* is certainly the best, whether we consider the course of the *Story* it selfe, or the propriety of the word in the Originall, or the intent of the Holy Ghost in this Scripture. And this *Action* of *Phinehes* in doing judgement vpon such a paire of great and bold offenders was so well pleasing vnto God, that his *wrath* was turned away from Israel, and the *plague* which had broken in vpon them in a sudden and fearefull manner, was immediately *stayed* thereupon.

Oh how acceptable a *sacrifice* to God, above the blood of Bulls and of Goates, is the death of a *Malefactor* slaughtered by the hand of Iustice! When the *Magistrate*, who is *ἀρχιερεὺς ὁ θεοῦ*, the *Minister* and *Priest* of God for this very thing, putteth his *knife* to the *throat* of the Beast, and with the *fire* of an holy zeale for God and against sinne offereth him vp in *Holocaustum* for a whole *burnt-offering*, and for a *peace-offering* vnto the Lord. *Samuel* sayth, that *to obey is better then sacrifice*: and *Salomon*, that *to doe justice and judgement is more acceptable to the Lord, then sacrifice*. *Obedience*, that is the *prime*, and the *best* sacrifice: and the *second best* is the punishment of *Disobedience*. There is no readier way to appease Gods wrath against sinne, then is the rooting out of *sinners*: nor can his deputies by any other course turne away his *just judgements* so effectually, as by faithfully executing of *justice* and *judgement* themselves.

When *Phinehes* did this act, the publike body of Israel was in a *weake* state, and stood need of a *present* and *sharpe* remedy. In some former distempers of the *State*, it may be they had found some ease by *dyes*,

6. 24.
appeased the
wrath of
God;

* Rom. 13. 4.

b 1 S. m. 15. 11

c Prov. 21. 3.

8. 25.
and stayed
the Plague.

Psal 35. 13.

in *humbling their soules by fasting*; or by an *issue at the tongue or eye*, in an *humble confession* of their finnes, and in *weeping and mourning* for them with teares of repentance. And they did well now to make triall of those *remedies* againe, wherein they had found so much helpe in former times: especially the remedies being *proper* for the malady, and such as often may doe good, but never can doe harme. But alas, *fasting*, and *weeping* and *mourning* before the doore of the Tabernacle of the Congregation had not strength enough against those more *prevalent* corruptions, wherewith the *State of Israel* was then pestered. This *Phineas* saw: who well perceived, that (as in a dangerous *pleurisie* the party cannot liue vnlesse he *bleed*; so) if there were any good to be done vpon *Israel* in this their little lesse: then desperate estate, a *vaine* must be opened, and some of the *ranke blood* let-out for the preservation of the rest of the body. This course therefore he tryes: and languishing *Israel* findeth present ease in it. As soone as the *blood ranne*, instantly the *griefe* ceased: *He executed judgement, and the plague was stayed.*

§. 26.
Englands
Plague.

As God brought vpon that people for their finnes a fearefull destruction: so he hath in his just wrath sent his destroying Angell against vs for ours. The finnes that brought that plague vpon them were *Whoredome* and *Idolatrie*. I cannot say the very same finnes haue caused ours. For although the execution of good Lawes against both *incontinent* and *idolatrous* persons, hath beene of late yeeres, and yet is (we all know) to say no more slacke enough: yet, (Gods holy name be blessed for it) neither *Idolatrie* nor *Whoredome* are at that height of shamelesse impudency and impunity among vs, that they dare *brave* our *Moseses*, and *out-face* whole *Congregations*, as it was in *Israel*. But still this is sure, No *plague*,
but

but for *sinne*: nor nationall *Plagues*, but for Nationall *sinnes*. So that albeit none of vs may dare to take vpon vs to be so farre of Gods counsell, as to say for what very *sinnes* most this plague is sent among vs: yet none of vs can be ignorant, but that besides those secret *personall corruptions* which are in every one of vs, and whereunto every mans owne heart is privy, there are many publique and nationall *sinnes*, whereof the people of this Land are generally guilty, abundantly sufficient to iustifie God in his dealings towards vs; and to ^a *cleere him when hee is judged*. Our wretched *unthankfulnessse* vnto God for the long continuance of his *Gospell* and our *Peace*: our *carnall confidence* and security in the strength of our *woodden* and *watery wall*: our *riot* and *excesse* (the noted proper sinne of this Nation) and much *intemperate abuse* of the good creatures of God in our *meates* and *drinke*: and *disports* and other provisions and comforts of this life: our *incompassion* to our brethren miserably wasted with *Warre* and *Famine* in other parts of the world: our heavy *Oppression* of our brethren at home, in *racking* the rents, and *cracking* the backs, and ^b *Grinding the faces of the poore*: our cheape and irreuerent regard vnto Gods holy ordinances of his *Word*, and *Sacraments*, and *Sabbaths*, and *Ministers*: our *Wantonnesse* and *Tovishnesse* of vnderstanding, in corrupting the simplicity of our *Christian Faith*, and troubling the peace of the Church with a thousand *nieeties* and *novelties* and vnnecessary *wranglings* in matters of Religion: and (to reckon no more) that vniuersall *Corruption* which is in those which (because they should be such) wee call the *Courts of Iustice*, by sale of *offices*, enhancing of *fees*, devising new subtilties both for *delay* and *evasion*, trucking for *expedition*, making *trappes* of petty
penall

• Psal. 51.4.

• Esay 3.15.

penall Statutes, and but *Cobwebs* of the most waigh-ty and *materiall Lawes*. I doubt not but by the mercy of God *many* of his servants in this Land are free from *some*, and *some* from *all* of these common crimes in some good measure: but I feare me, not the *best* of vsall, not a *man* of vsall, but are guilty of *all* or *some* of them at least thus farre, that we haue not *mourned* for the corruptions of the times so *feelingly*, nor *endeauoured* the reformation of them to our power so *faithfully*, as we *ought* and *might* to haue done.

§. 27.
to be stayed,
by adding to
our humili-
ations

a Ios. 2. 12.
15, &c. &
Num. 25. 6.

h Proclama-
tion for a week-
ly fast with a
forme of di-
vine Service,
and other di-
rections; pub-
lished 1625.

§. 28.
the Executi-
on of iudge-
ments.

a Mark. 10. 21.

By these and other *sinnes* we haue *provoked* Gods heavy judgement against vs, and the *Plague* is grie-uously *broken in* vpon vs: and now it would be good for vs to know, by what *meanes* we might best *appease* his *wrath*, and *stay* this *Plague*. Publique *Humiliations* haue ever beene thought, and so they are, proper *Remedies* against Publique *judgements*: * To *turne vnto the Lord our God* with *all our heart*, and with *Fasting*, and with *Weeping*, and with *Mourning*; to *sanctifie a Fast*, and call a *solemn assembly*, and *gather the People and Elders together*; and *weepe before the doore of the Tabernacle of the Congregation*; and to *let the Priests the Ministers of the Lord weepe betwene the Porch and the Altar*, and to *pray the Lord to spare his People* and not be *angry with them for ever*. Never did people thus humble themselves with *true* lowly *penitent* and *obedient hearts*, who found not *comfort* by it in the *meane time*, and in the *end benefite*. And blessed be God who hath put it into the heart of our *Moses*, with the consent of the *Elders* of our *Israel*, by his *royall example* first, and then by his *royall* ^b *command*, to lay vpon vs a *double necessity* of this so *religious* and *profitable* a *courte*.

But, as our Saviour told the young man in the *Gos- pell*, who said he had kept the whole *Law*, ^a *Vni tibi deest*,

deepest, *One thing is wanting*: so when we haue done our best and utmost, *fasted and wept and prayed* as constantly and frequently and fervently as we can; vnlesse you the *Magistrates and Officers* of Iustice be good vnto vs, *one thing* will be wanting still; *One maine ingredient* of singular vertue, without which the whole *receipt* besides, as *precious and soveraigne* as it is, may be taken, and yet *faile* the cure. And that is, the severe and fearelesse and impartiall *Execution of Iudgement*. Till we see a care in the *Gods on earth* faithfully to *execute* theirs; our hopes can be but faint, that the *God of heaven* will in mercy *remooue* his *judgements*. If God send a *b* *Famine* into the land; let holy *David* doe what he can otherwise, it will continue *years after years*: so long as judgement is not done vpon the *bloody house of Saul*, for his cruelty in slaying the *Gibeonites*, God will not be *c* *entreated* for the land. One knowne *Achan*, that hath got a wedge of gold by *sacriledge or injustice*, if suffered, is able to *d* *trouble* a whole *Israel*: and the Lord will *e* *Not turne* from the *fiercenesse* of his anger, till he haue deserved judgement done vpon him. If *f* *Israel* haue *joynd* himselfe vnto *Baal-Peor* so as the anger of the Lord be kindled against them; he will not be appeased by any meanes vntill *Moses* take the heads of the people, and hang them up before the Lord against the Sun. If the Land be defiled with blood, it is in vaine to thinke of any other course, when God himselfe hath pronounced it impossible that the Land should be *g* *Purged* from the blood that is shed in it, otherwise then by the blood of him that shed it.

Vp then with the zeale of *Phinebes*, vp for the loue of God and of his people, all you that are in place of authority. *God your swords vpon your thigh*, and with your *javelins* in your hand pursue the *Idolater*, and the *Adulterer*, and the *Murderer*, and the *Oppressour*,

H h

and

b 2 Sam. 21. 1.
&c.

c Ibid. ver. 14.

d Ios. 7. 25. 26
e I will not bee
with you any
more, except
you destroy the
accursed from
among you.
ver. 12.
f Num. 25. 3-4.

g Num. 33. 33.

5. 29.
*A generall
Exhortation
thereunto.*

α ὁ μὴ καλᾶ-
 ζου τις ἔσ-
 ται, ὁ δὲ οὐκ
 ἀδικεῖς τοῦ
 ἀγαθῆς. ἰ ψαλμ.
 106. 30.
 Scrm. 44.

5. 30.
 With parti-
 cular apply-
 cations to

and every knowne offender into his tent, and sayle him to the earth, that he never rise againe to doe more mischief. Let it appeare what ^a *love* you beare to the State, by your *hatred* to them: and shew your *pity* to vs, by shewing *none* to them. The *destroying Angel* of God attendeth vpon you for his dispatch: if you would but set in stoutly, he would soone be gone. Why should either *slough*, or *fear*, or any partiall or corrupt *respect* whatsoever make you ^a *cruell* to the good, in *sparing* the bad? or why should you suffer your selues, for want of *courage* and *zeale* to execute judgement, to lose either the *opportunity* or the *glory* of being the instruments to appease Gods wrath, and to stay his plagues?

But, for that matters appertaining to *Iustice* and *Judgement* must passe through many hands before they come to yours; and there may be so much *juggling* vsed in conueighing them from hand to hand, that they may be represented vnto you many times in much different formes from what they were in truth and at the first: that your *care* and *zeale* to execute *Iustice* and *Judgement* faithfully according to your knowledge, may not through the fault and miscarriage of other men, faile the blessed end and successe that *Phinehes* found; I desire that every of them also as well as you would receiue the word of *Exhortation*, each in his place and office to set himselfe vprightly and vnpartiallly as in the sight of God to advance to the vtmost of his power the due course and administration of *Iustice*. And for this purpose, by occasion of *this* Scripture, which pointeth vs to the *End* of these assemblies; I shall craue leaue to reflect vpon *another*, which giveth vs sundry particular *directions* conducing to that *End*. And it is that Scripture, where-

whereinto we made some entrance the *last Affes*, and would haue now proceeded farther, had not the heavy hand of God vpon vs in this his grievous visitation led me to make choyce rather of this Text, as the more seasonable. That other is written in *Exod. 23*: the three verses. [*Thou shalt not raise a false report: Put not thine hand with the wicked to bee an vnrightheous witnesse. Thou shalt not follow a multitude to doe euill: neither shalt thou speake in a cause to decline after many to wrest judgement. Neither shalt thou countenance a poore man in his cause.*] Wherein were noted *five* speciall Rules, shared out among *five* sorts of persons; the *Accuser*, the *Witnesse*, the *Jurer*, the *Pleader*, the *Officer*. I will but giue each of them some brieue intimation of their *duty*, from their severall proper *rules*; and conclude.

Exod. 23. 1—3.

If thou comest hither then as a *Plaintiffe*, or other *Party* in a *civill cause*, or to giue voluntary *Information* vpon a *Statute*, or to *prosecute* against a *Malefactor*, or any way in the nature of an *Accuser*: Let neither the hope of *gaine* or of any other *advantage* to thy selfe, nor secret *malice* or *envy* against thine *adversary*, nor thy *desire* to giue satisfaction to any *third party*, sway thee beyond the bounds of *truth* and *equity* no not a little; either to *devise* an *vntruth* against thy neighbour of thine owne head, or by an *hard construction* to deprave the harmlesse actions or speeches of others, or to make them worse then they are by *vnjust aggravations*; or to take advantage of *letters* and *syllables* to entrap innocency without a fault. When thou art to open thy mouth against thy brother, set the *first Rule* of that Text as a watch before the doore of thy lips, *Thou shalt not raise a false report.*

S. 31.
the Accuser;

H h 2

If

§. 32.

the Witnessse;

* See Cic. pro

Flacc although

Turn. b. 13 ad-

uerf. 14. inter-

pret. the pro-

verbarh. miles

Grac. fide, id

est optima.

b. quibus inf-

surandum ro. ut

est, testimoniu

lu. ius. laus,

merces, gratia,

gratulation pro-

posita est. C. c.

pro Flacc

c. de re iud. i. ut

magister

dictum. i. leu

Gracorum.

d. Prov. 19. 5.

Sc 9

§. 33.

the Iurer;

* deinde Pra-

tores vrbani,

qui iurati de-

bent opt. um

quaque in se

lect. i. iudices

refere. Cic. pro

Cluent. Vnum

ex se. i. i. iud.

cibus. i. iudicat.

Horat. 1. Serm.

lat. 40.

If thou comdest hither *secondly*, to be vsed as a Witnessse; perhaps * *Grac. fide*, like a down-right, *knight of the post*, that maketh of an *oath* a jest, and a pastime of a deposition; or dealt withall by a *bribe*, or suborned by the *Landlord* or great *Neighbour*, or egged on with thine owne *splene* or *malice*, to sweare and forswear as these shall prompt thee; or to * *enterchange* a deposition with thy friend as they vsed to doe in Greece, *Hodie mihi, cras tibi*, sweare thou for me to day, He sweare for thee to morrow; or tempted with any corrupt respect whatsoever, by thy *word* or *oath* to strengthen a false and vnrighteous report: When thou comdest to lay thy hand vpon the booke, lay the *second Rule* in that Text to thy heart, *Put not thy hand with the wicked to be an vnrighteous witnessse*. Though hand joyne in hand *d* *The false Witnessse shall not be unpunished*.

If thou comdest hither *Thirdly*, to serue for the *King* vpon the *Graund Inquest*, or betweene *party* and *party*, in any cause whatsoever (like those * *selekti iudices* among the Romanes, whom the *Prator* for the yeare being was to nominate, and that vpon oath, out of the most able and seruiceable men in his judgment, both for *estate*, *understanding*, and *integrity*;) or to serue vpon the *Tales*, perhaps at thine owne suite to get something toward bearing charges for thy journey; or yoked with a crafty or a wilfull *foreman* that is made beforehand, and a mess of tame *after-men* withall, that dare not thinke of being wiser then their leader; or vnwilling to stickle against a *major part*, whether they goe right or wrong; or resolved *a* ready vpon the *Verdict*, no matter what the *Evidence* be: Consider what is the *weight* and *reliques* of an *Oath*. Remember that he sinneth not lesse, that sinneth with company. Whatsoever the

rest

rest doe, resolue thou to doe no otherwise, then as God shall put into thy heart, and as the *evidence* shall leade thee. The *third Rule* in that Text must be thy rule, *Thou shalt not follow a multitude to doe evil.* They are silly, that in poynt either of *Religion* or *Iustice*, would teach vs to measure either *Truth*, or *Right*, by multitudes.

If thou comest hither *fourthly* as to thine harvest, to reape some fruite of thy long and expencefull study in the Lawes, and to assist thy *Client* and his *Cause* with thy *Counsell*, *Learning*, and *Eloquence*: thinke not, because thou speakest for thy *Fee*, that therefore thy tongue is *not thine owne*, but thou must speake what thy *Client* will haue thee speake, be it true, or false; neither thinke, because thou hast the *liberty* of the *Court*, and perhaps the *favour* of the *Judge*, that therefore thy tongue is *thine owne*, and thou mayest speake thy pleasure to the prejudice of the *Adversaries person* or *cause*. Seeke not preposterously to winne the name of a *good Lawyer*, by wresting and perverting *good Lawes*: or the opinion of the *best Counsellour*, by giving the *worst* and the shrewdest *Counsell*. Count it not, as *Protagoras* did, the glory of thy profession, by subtilty of wit and volubility of tongue to *make the worse cause the better*; but like a *good man*, as well as *good Oratour*; vse the power of thy tongue and wit to *shame* impudence and *protect* innocency, to *crush* oppressours, and *succour* the afflicted, to *advance* Iustice and Equity, and to *helpe* them to right that suffer wrong. Let it be as a *ruled case* to thee in all thy pleadings, *Not to speake in any cause to wrest judgement.*

If *lastly*, thou art in any place or office of *service*, or *trust*, or *command*, or *attendance* about the Courts: rejoyce not as if it were now in thy power,

S. 34.
the Pleadings;

• τὸν ἄνθρωπον
καὶ κατὰ τὸν
ποινὴν ἄνθρωπον
5. Noth. A. 12. 3.
• Vix bonum dic-
candi peritum.
Cicero.

S. 35.
the Officer;

to doe a friend a *courtesie*, or a foe a *spite*. Doe not shew a *cast of thy office*, for the promise or hope of a *reward*, in helping a great offender out of the Byars. Compell not men that haue bene long weather-beaten in the *Maine*, and are now arrived at the *haven* of their businesse; to *wither* for their passports, vntill they haue offered some *sacrifice* to that great Diana, *Expedition*. Let no *fear*, or *hope*, or *bribe*, or *letter*, or *envy*, or *favour*, no not *charity* it selfe and compassion to the poverty or distressednesse of any, make you *partiall* for the *Person* to disregard the *Cause*. If you would be charitable to the poore, *giue* them from *your owne*, but doe not *carue* them from *another's* trencher. To relieue a poore man in his wants, is the proper office of *Charity*: but *Iustice* must haue no *eyes* to see, nor *bowels* to yeame, at the wants of any man. Be he rich or poore, that bringeth his cause hither; *Currat lex*, Let him find such as he bringeth; Let him haue, as his cause deserveth. The last of those *Rules* must be thine, *Thou shalt not countenance, no not a poore man in his Cause*.

§. 36.
and the
Iudge.

If any of these to whom I haue now spoken, *Accusers, Witnesses, Iurers, Pleaders, Officers*, shall transgresse these rules to the perverting of *Iustice*: our refuge must be next vnder God to you that are the *Magistrates* of *Iustice*, and sit vpon the *Bench* of *Iudicature*. At your gravity and authority we must take *sanctuary*, against them that pursue vs wrongfully, as at the *horne of the Altar*. It is your *Duty*, (or if it be, as to most men it is, a more pleasing thing, to be remembred of their *Power*, then of their *Duty*) it is in your *power*, if not to *reforme* all the abuses and corruptions of these persons; yet to *curbe* their open *insolencies*, and to containe them at least within *modest* bounds. Nay, since

since I haue begun to magnifie your power: let me speake it with all due reverence to God and the King, there is no power so great, over which (in a qualified sense) you haue not a greater power. It is in your power; to ^a *bear up the pillars* of the State, when *the land is even dissolved*, and the pillars thereof growne weake: for that is done by *judging the Congregation according to right*, Psal. 75. In yours; to make this yet flourishing Country and Kingdome glorious or despicable: for ^b *righteousnesse exalteth a Nation*, but *sinne is a reproach to any people*, *Pron. 14*. In yours; to settle the throne vpon the King, and to *entale* it by a kinde of perpetuity vnto the right heire for many succeeding generations: for ^c *The Throne is established by Iustice*, *Pron. 16*. In yours; to discharge Gods *punishing Angell*, who now destroyeth vs with a grievous destruction, and by *unsheathing* your sword to make him *sheathe* his: as heere in my Text, *Phinehes stood up, and executed judgement, and the plague ceased*. In yours; though you be but Gods on earth, and in *these Courts*, mortall and petty gods, yet to send *Prohibitions* into the Court of Heaven, and there to *stop the judgements* of the great and Eternall God before they come forth, yea and when the decree is gone forth, to *stay execution*. In a word, as it was said to *Jeremy*, but in another sense, you are ^d *Set over Nations and over Kingdomes to route out, and to destroy, to build, and to plant*. Only then be intreated, to vse that power God hath given you, vnto *edification*, and not vnto *destruction*. And now haue I done my message. God grant vnto all of vs, that by our hearty sorrow and *repentance* for our *sinnes* past, by our *stedfast resolutions* of future amendment, and by setting our selues *faithfully* and *vprihtly* in our severall

^a Psal. 75. 3.^b Prov. 14. 34.^c Prov. 16. 12.^d Ierem. 1. 10.

all places and *callings* to doe *God* and the *King* and
our *Country* service, in beating downe *sinne*, and
rooting out *sinners*; we may by his good grace and
mercy obtaine pardon of our *sinnes*, and delive-
rance from his *wrath*, and be preserved by
his power through faith vnto saluati-
on. Now to God the Father,
the Sonne, &c.



THREE

THREE
SERMONS.
AD POPVLVM.

PREACHED IN
THE PARISH CHVRCH
of *Grantham* in the Diocesse
and County of *Lincolne*,

BY
ROBERT SAVNDERSON
Batchellor in Divinity, and some-
times Fellow of *Lincolne Colledge*
in OXFORD.

PSAL. 21. 10.
Via Domini Misericordia & Veritas.

LONDON,
Printed by AVG. MATH. for ROBERT DAVVLMAN,
and are to be sold by ROBERT ALLET, at the
signe of the *Blacke-Bear*, in *Pauls-
Church-yard*. 1632.

2 FEB 1900



To the Right Worshipfull
and my much honoured Lady, the
Lady MILDRED SAVNDERSON,
Wife to Sir NICHOLAS SAVN-
DERSON, Knight and
Baronet.



God Madame ; It is not so much the kinde respect, which you haue for many yeeres past continually manifested towards mee, (although that might justly challenge from me a farre more ample acknowledgement ;) that hath induced me to present you with these three Sermons: as your vnsained loue to Gods truth and Gospell, together with your Religious care, by a holy and vertuous conversation, both to strengthen your owne assurances for the hopes of the life to come ; and to provoke those that are sprung from you, or liue vnder you, by the strength of your example, to presse so much the harder towards the same glorious marke, by the same gracious courses. To the encreasing of which Loue and Care, either in you, or yours, or in any
I i 2 other

The Epistle Dedicatory.

other into whose hands they may chance to come, if these poore Meditations shall adde any furthervance: I shall haue the lesse cause, either to blame the importunary of those that haue long vrged, or to regard the censures of those that shall now mislike, the publishing of them. The God of power, and of peace, make them profitable to his Church; and preserve your spirit, and soule, and body, blamelesse vnto the comming of our Lord Iesus Christ.

Boothby paynell Line.

9. Aprill. 1627.

Your Ladyships to be commanded in the Lord,

ROB. SAVNDERSON.



THE FIRST SERMON.

3. KING^s. 31. 29.

*Seeſt thou how Ahab humbleth himſelfe before me? be-
cauſe he humbleth himſelfe before me, I will not
bring the euill in his dayes: but in his ſonnes dayes
will I bring the euill vpon his houſe.*



He History of this whole Chap-
ter affordeth matter of much
Variety and *Uſe*: but no paſſage
in it ſo much either of *Wonder*
or *Comfort*, as this in the cloſe of
the whole both Story and
Chapter. That there ſhould be
Mightie-ones ſicke with longing
after their meaner neighbours vineyards; That there
ſhould be *crafty heads* to contriue for greedy Great-
ones what they vnjuſtly deſire; That there ſhould be
officious Inſtruments to doe a piece of *legall iniuſtice*,
vpon a Great mans letter; That there ſhould be
Knights of the poaſt to depole any thing though never
ſo *faulſe*, in any cauſe though never ſo *bad*, againſt any
man though never ſo *innocent*; That an *honeſt man* cannot
be ſecure of his *life*, ſo long as he hath any thing elſe

li 3

* worth

At Grantham
Linc^s. 3. Octob.
1610.

§. 1.
*The Cohe-
rence.*

^a Sic rem ille
ferit, est, de quo
victoria lauro

Esse potest.—
Ouid de nuce.

^b Verſ. 4. hic.

^c verſ. 7.

^d verſ. 17.

^e f verſ. 23.

g Iuren. Satyr.

13.

§. 2.

Argument,

^a worth the looſing: there is inſtance in the fore-
part of the Chapter of all this in ^b *Ahab* ſicken-
ing, and ^c *Iſabell* plotting, and the ^d *Elders* obeying, and
the ^e *Wiſenſes* accuſing, and poore ^f *Naboth* ſuffering.
But what is there in all this, ſingularly either *Strange*
or *Comfortable*? All is but *Oppreſſion*: *Ahine*, in the
reſt; *Paſſiue*, in *Naboth*. And what wonder in ei-
ther of theſe? § — *ſtupeſ hac, qui jam poſt terga reli-*
quit Sexaginta annos? himſelfe may paſſe for a won-
der, if he be of any ſtanding, or experience in the
world, that taketh either of theſe for a wonder. And
as for matter of *Comfort*: there is matter indeed, but
of *Detestation* in the one, of *Pity* in the other; in
neither of *Comfort*.

To paſſe by other *Occurrents* alſo in the later
part of the Chapter, as, That a *great Oppreſſour*
ſhould hugge himſelfe in the cleanly *carriage* and
fortunate *ſucceſſe* of his damned plots and witty
villanies; That a weake *Prophet* ſhould haue *heart*
and *face* enough to proclaim judgement againſt
an *Oppreſſing King* in the prime of his Iollity;
That a bloody *Tyrant* ſhould treimble at the voyce
of a poore *Prophet*; and the reſt, (ſome of which
we ſhall haue occaſion to take-in incidentally in
our paſſage along:) marke we well but this *cloſe* of
the Chapter in the words of my Text; and it will
be hard to ſay, whether it containe matter more
Strange, or more *Comfortable*. *Comfortable*: in that
Gods mercy is ſo exceedingly magnified; and ſuch
ſtrong aſſurance given to the *truly penitent* of
finding gracious acceptance at the hands of their
God, when they finde him ſo apprehenſive of but
an outward enforced ſemblance of *Contrition* from
the hands of an *Hypocrite*. *Strange*: in that *Gods*
Mercy is heere magnified, even to the hazzard of
other his divine perfections; his *Holineſſe*, his
Truth,

Truth, his Justice. For each of these is made in some sort questionable, that so his mercy might stand cleare and unquestioned. A rotten-hearted *Hypocrite* humbleth himselfe outwardly, but repenteth not truly: and God accepteth him, and rewardeth him. Heere is Gods *Mercy*; in giving respect to one that ill deserved it: but where is his *Holinesse* the while, (being ^a a God of pure eyes, that requireth ^b *Truth in the inward parts*, and will not behold iniquity;) thus to grace Sinne, and countenance Hypocrisie? A fearefull judgement is denounced against *Ahabs* house for his Oppression: but vpon his *humiliation*, the sentence, (at least part of it,) is reversed. Heere is *Mercy* still; in revoking a sentence of destruction: and if somewhat may be said for his *Holinesse* too, because it was but a *temporary* and *temporary* favour, yet where is his *Truth* the while, (being a ^c God that cannot lye, and ^d *With whom is no variablenesse*, neither so much as the bare shadow of turning;) thus to say and vn say, and to alter the thing that is gone out of his lippes? A *Judgement* is deserved by the *Father*: vpon his humiliation, the execution is *suspended* during his life, and lighteth vpon the *Sonne*. Heere is yet more *Mercy*; in not striking the *Guilty*: and if somewhat may be sayd for Gods *Truth* too, because what was threatned, (though not presently,) is yet ^e at last performed; yet where is his *Justice* the while, (being a ^f God that without respect of persons rendereth to every man according to his owne works, and will ^g *Not acquite the guilty*, neither condemn the innocent;) thus to sever the *Guile* and the *Punishment*, and to lay the *Judgement* which he spareth from the *Father* vpon the *Sonne*, from the more wicked Father vpon the lesse wicked Sonne?

Thus

1.

^a Hab. 2.13.^b Psal. 51.6.

2.

^c Tit. 1.2.^d 1am. 1.17.

3.

^e 4 King. 10.10^f 1 Pet. 1.17.^g Exod. 34.7.

§. 3.
and Division
of the Text.

• Pſal. 145. 17.

• Pſal. 51. 4.

1.

2.

3.

Thus God, to magnifie the riches of his *Mercy*, is content to put his *Holineſſe*, and his *Truth*, and his *Iuſtice* to a kinde of venture. That ſo his *afflicted ones* might know, on what *objeſt* eſpecially to ſiſten the eyes of their ſoules: not on his *Holineſſe*, nor on his *Truth*, nor on his *Iuſtice*; not onely, nor chiefly on theſe, but on his *Mercy*. He ſeeketh more *generall* glory in, and would haue vs take more *ſpeciall* knowledge of, and aſſoordeth vs more *ſingular* comfort from his *Mercy*, then any of the reſt: as if he deſired we ſhould eſteeme him *vnholy*, or *vntrue*, or *vnjuſt*, or any thing, rather then *vnmercifull*. Yet is he neither *vnholy*, nor *vntrue*, nor *vnjuſt*, in any of his proceedings with the ſonnes of men: but *Righteous in all his wayes, and holy in all his workes, and true in all his words*. And in this particular of his proceedings with *King Ahab* at this time, I hope by his bleſſed aſſiſtance ſo to acquite his *Holineſſe* and *Truth* and *Iuſtice* from all ſiniſter imputations: as that he may be not onely magnified in his *mercy*, but juſtified alſo in the reſt, and *Clear when he is judged*: as we ſhall be thereunto occaſioned now and heereafter in the handling of this Scripture. Wherein are three maine things conſiderable. *Fiſt*, the *Ground*, or rather the *Occaſion* of Gods dealing ſo favourably with *Ahab*: namely, *Ahabs humiſiation*; [*Seeſt thou how Ahab humbleth himſelfe before me? becauſe he humbleth himſelfe before me, I will not, &c.*] *Secondly*, the great *Favour* ſhewed to *Ahab* thereupon: namely, the *ſuſpenſion* of a Iudgement denounced; [*I will not bring the euill in his dayes.*] *Thirdly*, the *Limitation* of that favour: it is but a *ſuſpenſion* for a time, no vtter removeall of the Iudgement; [*But in his ſonnes dayes will I bring the euill vpon his houſe.*] Wherein we ſhall be occaſioned to enquire; how the *fiſt* of theſe may ſtand with Gods *Holineſſe*; the
second

second with his *Truth*; the third with his *Iustice*. And first of *Ahabs* humiliation: *Seest thou how Ahab humbleth himselfe before me?*

This *Ahab* was King of *Israel*, that is, King over those ten Tribes, which revolted from *Rehoboam* the sonne of *Salomon*, and came to *Ieroboam* the sonne of *Nabat*. Search the whole sacred story in the bookes of *Kings* and *Chronicles*; and (vnlesse we will be so very charitable as, notwithstanding many strong presumptions of his ^a Hypocrisie, to exempt *Iehu* the sonne of *Namshi*, and that is but one of twenty;) we shall not finde in the whole *List* and *Catalogue* of the Kings of *Israel*, one good one, that came vnto the Lord with an vpriight heart. Twenty Kings of *Israel*; and not one, (or but one,) good: and yet then this *Ahab*, of the twenty, not one worse. It is said in the sixteenth Chapter of this booke, that ^b *Ahab* the sonne of *Omri* did euill in the sight of the Lord above all that were before him, at verse 30; and at verse 33. that ^c He did more to provoke the Lord God of *Israel* to anger, then all the Kings of *Israel* that were before him: and at verse 25. of this Chapter, that ^d There was none like vnto *Ahab*, which did sell himselfe to worke wickednesse in the sight of the Lord. An Oppressor he was, and a Murderer, and an Idolater, and a Persecuter of that holy Truth, which God had plentifully revealed by his Prophets, and powerfully confirmed by Miracles, and mercifully declared by many gracious deliverances (even to him) in such manner as that he could not but know it to be the Truth; and therefore an Hypocrite: and in all likelihood, an obstinate sinner against the holy Ghost, and a Castaway.

This is *Ahab*: this the man. But what is his carriage? what doth he? hee humbleth himselfe before the Lord. [*Seest thou how Ahab humbleth*

Kk

himselfe

§. 4.

Ahabs person considered;

^a See 4 Kings 10. 31.

^b 3 King. 16. 30

^c Ibid. 35.

^d vers. 25 hic.

§. 5.

and his carriage; with the Observations thence.

* ver. 20. — 24.
huc.

1.

2.

3.

§. 6.

OBSERV. I
How far an
Hypocrite
may goe in

himselfe before me?] The manner and occasion of his humbling, is set downe a litle before; at ver. 27. And it came to passe, when Ahab heard those words (the words of ^a *Eliab* the Prophet, dealing plainly and roundly with him for his hatefull Oppression and Murder) *That he rent his clothes, and put sack-cloth vpon his flesh, and fasted, and lay in sack-cloth, and went softly.* And that is the *humbling* heere spoken and allowed of: and for which God heere promisseth, that he will not bring the evill in his dayes. Lay all this together; the *man*, and his ill conditions, and his present carriage, with the occasion and successe of it: and it offereth three notable things to our consideration. See first; how farre an *Hypocrite*, a Castaway may goe in the outward performance of holy duties, and particularly in the practice of *Repentance*: heere is *Ahab* humbled; such a *man*, and yet so penitent. See againe secondly; how deepe Gods word, though in the mouth but of weake instruments, when he is pleased to giue strength vnto it, pierceth into the consciences of obstinate sinners, and bringeth the proudest of them vpon their knees, in despite of their hearts: heere is *Ahab* quelled by *Eliab*; such a great one, by such a weake one. See yet againe thirdly; how prone God is to mercy, and how readie to apprehend any advantage (as it were) and occasion to shew compassion: heere is *Ahab* humbled, and his judgement adjourned; such a reall substantiall favour, and yet vpon such an empty shadow of *Repentance*. Of these three at this time in their order: and of the first, first.

An *Hypocrite* may goe very farre in the outward performances of holy duties. For the right conceiving of which assertion; Note first, that I speake not now of the common graces of Illumination, and Edification, and good dexterity for the practising of some particular

particular Calling; which gifts, with sundry other like, are oftentimes found even in such apparently wicked and prophane men, as haue not so much as *the forme* (much lesse *the power*) of *Godlinesse*: but I speake even of those *Graces*, which *de totâ specie* (if they be true and sincere) are the vndoubted blessed *fruits* of Gods holy *renewing Spirit* of sanctification, such as are *Repentance, Faith, Hope, Joy, Humility, Patience, Temperance, Meeknesse, Zeale, Reformation, &c.* in such as these Hypocrites may goe very farre, as to the outward semblance, and performance. Note *secondly*, that I speake not, of the *inward power and reality* of these graces; for Castawayes and Hypocrites, not having *union* with God by a lively faith in his *Sonne*, not *communion* with him by the effectuall working of his *spirit*, haue no part nor fellowship in these things, which are *proper* to the *chosen* and *called* of God, and *peculiar* to those that are his *peculiar people*: but I speake only of the *outward performances*, and exercises of such actions, as may seeme to flow from such *spirituall graces* habitually rooted in the heart; when as yet they may spring also (and, when they are found in *unregenerate* men, doe so spring) from *Nature*, perhaps *moralized*, or otherwise *restrayned*, but yet *unrenewed* by *living* and *sanctifying Grace*. Note *thirdly*, that when I say an *Hypocrite* may goe very farre in such outward performances; by the *Hypocrite* is meant not only the *grosse* or *formall Hypocrite*, but every *naturall* and *unregenerate* man, (including also the *Elect* of God before their effectuall *calling* and *conversion*), as also *Reprobates* and *Castawayes* for the whole time of their liues: all of which may haue such faire *semblances* of the forenamed *Graces*, and of other like them; as not only *others* (who are to judge the best by the Law of Charity,) but themselves also, through

the performance of holy duties.

1.

* 2 Tim. 3. 5.

2.

* Tit. 2. 14.

3.

the wretched deceitfulnesse of their owne wicked and corrupt hearts, may mistake for those very *traces* they resemble.

The Parable of the *seed* sown in the *stony* *ground*, may serue for a full both declaration and prooffe heereof: which seed is said to haue sprouted forth immediately, ^a *Springing up forthwith* after it was sown; but yet never came to good, but speedily *withered away*, because for want of *deepenesse of earth* it had not ^b *moysture* enough to feed it to any perfection of growth and ripenesse. And that branch of the Parable our blessed Saviour himselfe in his exposition applyeth to such *hearers*; as ^c *When they heare the Word immediately receiue it with gladnesse*, and who so forward as they to *repent*, and *believe*, and *reforme* their liues? but yet all that forwardnesse commeth to nothing, they endure but for a short time, ^d *Because they haue no roote in themselves*, but want the sap and moysture of *Grace* to giue *life* and *lasting* to those beginnings and imperfect *offers* and *essayes* of goodnesse, they made shew of. Heere are *good affections* (to see to) vnto the good word of God, *they receiue it with joy*; it worketh not only vpon their *iudgements*, but it seemeth also to reioyce, yea after a sort to ravish their *hearts*, so as they feele a kinde of tickling pleasure and delight in it; which the Apostle calleth ^e *Tasting of the heavenly gift*, and the good word of God, and the powers of the world to come, *Hebrewes 6*. And as they receiue the seed joyfully, so it appeareth *quickly*; it *springeth up anon* in the likenesse of *Repentance* and *Faith* and *Obedience* and newnesse of life. They may be touched with a deepe *feeling* of their sinnes; and with heavy hearts and many teares *confesse*, and *beweale* them; and not only *promise*, but alſo *purpose* amendment. They may be *superficially affected* with, and finde
some

5. 7.
with the ap-
plication,
a Matth. 13. 5.

b Luke 8. 6.

c Mat. 13. 20.
Mark 4. 16.

d Math. 13. 21.
& Mark 4. 17.

e Heb. 6. 4. 5.

some overly *comfort* and refreshing from, the contemplation of those *gracious promises* of mercy and reconciliation and salvation which are contained in the glorious *Gospel* of our Lord Iesus Christ; and haue some degrees of *perswasion* that those promises are true, and some flashes of *confidence* withall of their owne personall interest therein. They may *reforme* themselves in the generall course of their liues in sundry particulars: refraining from some *grosse disorders*, and avoyding the occasions of them, wherein they haue formerly lived and delighted, and practising many outward duties of *Piety* and *Charity*, conformable to the letter of the Lawes of both *Tables*: and misliking and opposing against the common *errors* or *corruptions* of the times and places wherein they liue; and all this to their owne and others thinking, with as great *zeale* vnto godliness, and as thorough *indignation* against sinne, as any others. All this they may doe: and yet all the while be *rotten* at the heart; wholly *carnall* and vnrenewed; quite empty of sound *Faith*, and *Repentance*, and *Obedience*, and every good grace; full of damnable *Pride* and *Hypocrisie*; and in the present state of damnation, and in the purpose of God *Reprobates* and *Castaways*.

Examples heereof wee haue, in ^a *Sauls* care for the destroying of Witches; in ^b *Iohns* zeale in killing *Baals* Priests; in ^c *Herods* hearing of *Iohn Baptist* glad'y, and doing many things thereafter; and, to omit others, in this wicked *King Abahs* present fit of Repentance and Humiliation. At all which and sundry other like *effells*, we shall the lesse need to marvell; if wee shall seriously consider the *Causes* and *Reasons* thereof. I will name "but a few of many: and but name them neither. "First; great is the force of *Naturall Conscience*,

K k 3

"even

§. 8.
and prooue
thereof.

• 1 Sam 8. 9.

• 4 King. 19.

16. 28.

c Mark 4. 10.

I.

2.

d Exod. 14. 4.

e Rom. 1. 16.

3.

f See Eccl 9. 1.

g Iere. 11. 20.
& 17. 10.

"even in the most wicked men; especially when it
 "is awakened by the *band of God* in any heavy affli-
 "ction, or by the *voice of God* threatning it with
 "vengeance: it pursueth the guilty soule with contin-
 "uall and restlesse clamours, and he seeth that
 "something he must needs doe, if he knew what, to
 "stop the mouth of Conscience, and so he falleth a re-
 "penting, and reforming, and resolving of a new
 "course; which though it be not sincere, and so
 "cannot worke a *perfect cure* vpon a wounded con-
 "science, but that still it *ranckleth* inward, yet it
 "giveth some *present ease*, and allayeth the anguish
 "of it for the time. *Secondly*; God will haue the
 "Power of his owne Ordinance sometimes manife-
 "sted even vpon those that hate it, as he got him-
 "selfe *honour vpon Pharaoh* and the *Egyptians*:
 "that his owne faithfull ones may see and admire
 "the power of that holy seed, whereby they are be-
 "gotten againe from the dead; not doubting but that
 "the Gospell will proue *The power of God vnto sal-
 "vation to all that beleue*, when they behold in it the
 "power of *conuiction* vpon many that beleue not.
 "*Thirdly*; God in his most wise and vnsearchable
 "providence so ordereth and disposeth not only our-
 "ward things, but even the *hearts* and *wills* and
 "*thoughts* and *actions* of men, *permitting* his children
 "to fall *backwards* into sinnes, and *bringing* on his
 "enemies *towards* goodnesse, so farre as he thinketh
 "good; as for other purposes, so for this end also
 "among the rest, that man might not be able *from*
 "those things he seeth *happen vnto* other men, or
 "*done by* them, to iudge infallibly of the state of his
 "brothers soule; God reseruing this *Royalty* vnto
 "himselfe, to be the only *Searcher of the hearts* and
 "*regnes* of others. For these and sundry other *Rea-
 "sons* it commeth to passe, that *Hypocrites* and *Cast-
 "aways*,

" *aways*, doe oftentimes goe so farre as they doe, in
" the *outward performances* of Holy duties.

Now if men may goe thus farre, and yet be in the
state of damnation: what hope then (*First*) of hea-
ven, for such *prophane* vngodly wretches, as are so
farre from having *a the power*, as that they haue not
so much as the least *shew of godlinesse*? What will be-
come of those, that *b Sit them downe in the chayre of*
scorners, and *despise* the good word of God, and
make a *scoffe* of those men that desire to square their
lives by that rule; when some of them, that *c heare it*
gladly, and *d receiue it with joy*, and are content to be
ordered by it in *many things*, shall yet goe to hell?
Certainly *Ahab* and *Herod*, and such cursed miscreants
shall rise vp in judgement against these men and con-
demne them: and they shall haue *e Their portion*
with Hypocrites shall I say? Alas, wofull is their case,
if their portion fall but there: but let them take heede
lest their portion be not so good as the Hypocrites;
and that it be not *ten times* easier for *Ahab* and *Herod*,
and the whole crew of such *Hypocrites*, at the day of
judgement, then for them.

Secondly; what a starke *shame* would it be for vs,
who haue received the *a First fruites of the Spirit*,
not to bring forth *b The fruites of that spirit* in some
good abundance, in the frequent and comfortable and
all small exercises of those *habituall graces* that are in
vs, of *Faith, Repentance, Loue, Reformation, Zeale*,
and the rest: seeing the *counterfeits* of these graces
are oftentimes so eminent, even in *Hypocrites* and
Castaways? Shall a piece of *rotten wood*, or a *glow-
worme* shine so bright in the darke; and our holy
lampes, fed with oyle from heaven, burne so dimme?
Nay, *c Let our lightes* also, as well as theirs, *shine be-
fore men*; yea and our shine theirs too: that men may
see our truly good werkes, as well as their seeming

ones,

§. 9.

Inferences
thence; 1. of
terror a-
gainst pro-
phanes,
* 2 Tim. 4. 5.
* Psalm 1. 1.

c Mark. 6. 70.
d Math. 13. 20.

e Math. 24. 51.

§. 10.

2. of exhor-
tation, to a-
bond in
the fruites of
godlinesse;
a Rom. 8. 13.
b Gal. 5. 22.

c Math. 5. 14.

2 Matt 23:19.

§. II.

3. of Admonition, to forbear judgement.

ones, and glorifie our Father which is in Heaven. Although all be not gold that glistereth: yet pity it is, that true gold should gather rust, and lose the lustre for want of vsing; when *Brasse* and *Copper* and baser mettals are kept bright with scowring. Let not bleare-eyed *Leah* haue cause to rejoyce against beautifull *Rachel*, or to insult over her barrennesse: neither let vs who professe our selues to be *Wisedomes children*, suffer our selues to be out-strippt by *Natures brats*, in iustifying our Mother. Rather let their *plendida peccata* provoke vs to a godly jealousy and emulation, and spurre vs vp to the quickning of those Graces God hath given vs: that the power of Godliness in vs, may be at least as fruitfull in all outward performances, as the shew of it is in them.

Thirdly, this should teach vs caution in our judging of other mens estates. We are apt to offend both wayes. If we see a man overtaken with some grosse scandalous sinne; as *Trunkennesse*, *Adultery*, *Oppression*, or *Perjury*; but especially if he liue long therein: by and by he is a *Reprobate* with vs; or at least he is not yet in the state of Grace. Thus wee speake, thus we iudge: but we consider not the whilest, how far an how long God in his holy wisedome may suffer soule temptations to preuaile against his Chosen ones. On the other side, if we see a man forward in the duties of Religion, charitably affected to the poore, just and upright in his dealings with men, stoutly opposing against common corruptions, suffering for the profession of the truth: by and by he is a *Saint* with vs; and we sticke not sometimes in our folly to wish that our soules might speed as that mans soule at a venture. But we consider not the whilest, how farre the force of *Naturall Conscience*, and common *Morall Grace* (if you will allow me to speake so improperly) may leade a man onward vnto all outward perfor-

performances, who was yet never effectually called, nor truly *sanctified*. And yet, busie fooles that we are, we cannot keepe our selues in our owne bounds; but we must be meddling with *Gods prerogative*, and thrusting our selues into his *chaire*; and be judging of our brethren, whose *hearts* we are so farre from knowing, as that we are scarce well acquainted with our owne. But what haue we to doe either with one or other? what *lawfull commission* haue we at all to judge? or what *certaine evidence* haue we, whereby to judge? *Infalible signes* we cannot have from any *outward* things, eyther of the *want*, or of the *having* of grace, in other men: yet of the two, farre more pregnant probabilities of the *want* then of the *having* of grace. Because there may be such an open *course* held in *euill* things, as we may iustly doubt whether such a course can stand with *grace*, or no: whereas there cannot bee any *course* held in *good* things outwardly, but such as may stand with *Hypocrisie*. What are we then to doe? Even this: to vse the judgement of *Probability*, hoping with *cheerfulness* that there is Grace, where we see comfortable signes of it? and to vse the judgement of *Charity*, still ^a hoping the best (though not without some ^b feare,) that there may be Grace, where we see fearefull signes of the want of it. But for the judgement of *Infalibility* either *pro* or *con*, what sinfull man dareth challenge that vnto himselfe; vnlesse it be that ^c *man of sin*, who hath nestled himselfe higher then into *Peters Chayre*, into the *Throne of God*, sitting in the *Temple of God*, and there determining as *God* and with his breath *damning* and *sainting* whom he listeth? But let him goe: and let this be our direction in this poynt. *Thinke we comfortably*, where we see no reason to the contrary: *Hope we charitably*, even where we doe see some reason to the contrary.

* 1 Cor. 13. 7.

b Iude 23.

c 1 Thes. 2. 3.

L I

But

But judge we neither way *peremptorily* & *definitively*. whatſoever probabilities we ſee either way: ſith we know not how farre a *ſanctified beleeuer* may fall into the ſnares of *ſinne*; nor how farre a *graceleſſe Hypocrite* may goe in the ſhew of *Godlineſſe*. That is the *third Viſe*.

6. 12.
4. of directiō;
for the tryall
of ſincerity:

The *laſt* and maine *Inference*, is for *ſelfe-triall*. For if a man may goe thus farre, and yet be an *Hypocrite*, be a *Caſtaway*: it will concerne every one of vs, as we deſire to haue comfortable, both *aſſurance* of preſent *Grace*, that we are not *Hypocrites*, and *hope* of future *Glory*, that we are not *Caſtawayes*; ſo to be diſtinct in making *Tryall*, whether thoſe *Graces* that ſeeme to be in vs be *true*, or but *counterfait*, and whether the *acts* thereof be fruites of *ſincerity*, or but of *hypocriſie*. Let vs not therefore flatter our ſelues, or be too jolly vpon it, if we finde in our ſelues ſome *ſhewes* of *Godlineſſe*; but let vs rather labour to finde out, whether there be in vs the *power* and *life* of *Godlineſſe* or no. For there is a kind of *righteouſneſſe* ſuch as it is, an *outward* formall *righteouſneſſe*, in *Scribes*, and *Phariſees*, and *Hypocrites*: but that will not ſerue the turne; ^a *Vleſſe* our *righteouſneſſe* exceede theirs, we ſhall in no caſe enter into the *Kingdome* of *Heaven*. Beloved, *Hypocriſie* is ſpunne of a fine threed; and is not eaſily diſcerneable, without very *diligent* Examination. And things are not to be meaſured by the outward *ſhew*, or by the *lump* and *bulke*; but by an exacter rule, whether they be true, or no. Doeſt thou heare the word of God with *loy*, doeſt thou bewaile thy ſinnes with *teares*, doeſt thou avoyd groſſe ſinnes with *care*, doeſt thou oppoſe againſt common corruptions with *zeale*? Theſe are indeede comfortable *ſignes*, but no *infallible evidences* of *Grace*: for what is there in all this, which *Ahab* and *Saul*, and *Herod*, and *Judas*, and other *Hypocrites*, either haue not, or might

a Math. 5. 20.

might not haue done? But, if not by these fruits; by what other meanes then may a man come to know the *sanctification* of his heart, and the *sincerity* of these affections? Divines in their Treatises and Writings haue set downe sundry notes and *markes*, whereby to make this triall: but I would especially commend to your observation, *two* only out of all that variety, which *two* are indeed as good as a thousand; namely, *Integrity* and *Constancy*: for these two are never in the Hypocrite.

First, for *Integrity*. The Hypocrite (we heard) might goe farre in *hearing*, in *beleeving*, in *sorrowing*, in *reforming*, in *suffering*: but his affections heerein, (for so much as they spring not from true *Faith*, and the conscience of that *Obedience* he oweth to God, but from other respects,) are *partiall* in all those Duties; and carry him so farre only, as those false grounds, which first gaue motion to those affections, leade him, and no farther^a. He receiveth the word with joy, so farre as it tickleth the *ear* with choyce-nesse of phrase, and variety of elocution; so farre as it fitteth with his *humour*, and keepeth faire and farre off from meddling with his *bosome-sinne*: but he is not *equally* delighted with every part, and with every point of Gods word and truth. If the right *string* bee touched, if his sweete *darling-sinne* be stirred; that is harsh to him, he findeth no musicke in that: *rubbe* him where he is *galled*, and he *kicketh* at it.

^a Herod heard Iohn Baptist gladly, and did many things willingly: but when his incestuous mariage was meddled withall; then the ^b Foxe was vncafed, and the Hypocrite appeared in his owne colours, and the Baptist lost first his *liberty*, and then after his *head* for his labour. And the *young man*, when Christ told him, what he must doe to inherite eternall life, in the generall, [^c *Keepe the Commandements, &c.*] was no

L1 2

doubt,

§.13.
by the markes
1. of Integrity.

a Mark. 6.20
17.27.

b Luke 13.32.

c Mat. 19.17.
20.

d Ibid. vers 21.

e Ibid. 22.

f Mar. 23. 23.

g Ibid. 24.

doubt, a jolly jocund man, [*All these haue I kept from my youth vp:*] but when Christ hirteth him home, and presseth vpon his particular corruption [*One thing is wanting, &c.*] this nipped him in the head, and strooke cold to his heart, and (the Text sayth) *He went away sorrowfull.* And ever marke it, in something or other the *Hypocrite* bewrayeth himselfe what he is; if not to the *observation* of others, yet at least sufficiently for the *conviction* of his owne heart, if he would not be wanting to himselfe in the due search and *triall* of his heart. A mans blood riseth, when he heareth a *stranger sweare* an Oath: but if the same man can heare his *prentice* lie, and equivocate, and cosen, and never moue at it; let him not be too bragge of his *zeale*: his coldnesse heere discouereth the other to haue beene but a *false fire*, and a fruite, not of true *zeale*, but of *Hypocrisie*. A *Iesuite* maketh scruple of *disclosing* an intended treason, revealed to him in confession; but he maketh no bones of laying a *powder-plot*, or contriving the *Murder* of an annointed King: a *Pharisee* is very precise in *Tithing Mint and Cummin*; but balketh *justice* and *mercy*: One straineth at a *Gnat* and swalloweth a *Camell*; maketh conscience of some petty sinnes, neglecting greater: Another casteth out a *beame*, but feeleth not a *moate*; maketh conscience of some greater sinnes, neglecteth smaller. *Shame* of the world, and the cry of people, maketh him forbear some sinnes; an eye had to his owne private and secret *ends*, other some; *fear* of temporall punishment, or (it may be) eternall, other some; *hope* of some advantage another way as in his credit, profit, &c. other some; the *terrours* of an affrighted conscience, other some: but if in the meane time there be no care, nor scruple, nor forbearance of other sinnes, where there appeareth no hinderance from these or the like respects;

pects; all is naught, all is but counterfeite and damnable hypocrisie. The rule never faileth, ^h *Quicquid propter Deum fit, aequaliter fit.* True obedience, as it *disputeth* not the command, but obeyeth *cheerfully*; so neither doth it *divide* the command, but obeyeth *equally*. David had wanted one maine assurance of the vprightnesse of his heart, if he had not had an equall and vniversall ⁱ *Respect to all Gods Commandments.* That is the first note of Sinceritie; *Integrity.*

The other is *Constancy*; continuance, or lasting. The *seeming Graces* of Hypocrites may be as *forward*, and *impetuous* for the time, as the *true Graces* of the sincere beleeuer; nay more forward oftentimes: as in the ^a *stony ground*, the seed sprang vp so much the *sooner*, by how much it had the *lesse* depth of earth. But the very same cause, that made it *put vp* so soone, made it *wither* againe as soone; even becaute it wanted *deepenesse of earth*. So the *Hypocrite*, when the fit taketh him, he is all on the *spurre*; there is no way with him, but a new man he will become out of hand, yea that he will; ^b *Memento turbinis.* But he setteth on too *violently*, to hold out long: this reformation *ripeneth* too fast, to be right spirituall fruite: as an horse that is good *at hand*, but naught *at length*, so is the *Hypocrite*; free and fiery for a spurr, but he jadereth and tyreth in a journey. But *true Grace* all to the contrary; as it *ripeneth* for the most part by *leisure*, so it ever ^c *lasteth* longer: as Philosophers say of *Habits*, that as they are *gotten* hardly, so they are not *lost* easily. We heard but now, that the *Faith*, *Repentance*, *Reformation*, *Obedience*, *Ioy*, *Sorrow*, *Zeale*, and other the graces and affections of *Hypocrites*, had their first motion and issue from false and erroneous grounds: as *Shame*, *Fear*, *Hope*, and such respects. And it thence cometh

^h Op imperfect in Mat. hom 41.

ⁱ Psal. 119. 6.

^g 14.
2. of Constancy.
67.

^a Mat 13 5. 6.

^b Persius.

^c *Qualitas
vera tenor per-
manet: falsa
non durat.*
Senec. Epist.
110.

d 3 Kings 22.
27.

e In Categ.
cap. de qualitat.

to passe, that where these respects cease, which gaue them motion; the *graces* themselves can no more stand; then a *Houſe* can stand, when the *foundation* is taken from vnder it. The *Boy* that goeth to his booke, no longer then his Master holdeth the *rod* over him; the Masters backe once turned, away goeth the *Booke*, and he to *play*: and right so it is with the *Hypocrite*. Take away the *rod* from *Pharash*; and he will be old *Pharash* still. And *Ahab*, heere in this Chapter thus humbled before God at the voyce of his *Prophet*; this fit once past, we see in the next Chapter, regardeth neither God nor *Prophet*, but through vnbeliefe ^d *disobeyeth* God, and *imprisoneth* the *Prophet*. Now then, heere is a wide difference betweene the *Hypocrite*, and the *Godly man*. The one doth all by fits, and by starts, and by sudden motions and flashes: whereas the other goeth on fairely and soberly in a fetled constant regular course of Humiliation and Obedience. * *Aristotle* hath excellently taught vs, to distinguish betweene *colours* that arise from *passion*, and from *complexion*. The one, he saith, is scarce worth the name of a *Quality* or *Colour*; because it scarce giveth denomination to the subject wherein it is. If *Socrates* be of a pale, or an high-coloured complexion, to the question [*Qualis est Socrates?* What a like man is *Socrates?*] it may be fitly answered (saith *Aristotle*) that he is a *pale man*, or that he is an *high-coloured man*. But when a man of another complexion, is yet *pale* for *fear*, or *anger*, or *red* with *blushing*; we doe not vse to say, neither can we say properly, that he is a *pale man*, or a *high-coloured man*. Accordingly wee are to pronounce of those good things that sometimes appeare in *Hypocrites*. We call them indeed *Graces*, and we doe well, (because they seeme to be such, and because we in *Charity* are to hope that they be such, as they seeme:) but they

they are in true judgement nothing lesse then true graces, neither should they indeed (if we were able to discern the falseneſſe of them) give denomination to those Hypocrites in whom they are found. For why should a man from a sudden and short fit of *Repentance*, or *Zeale*, or *Charity*, or *Religion*, be called a *Penitent*, or a *Zealous*, or a *Charitable*, or a *Religious* man; more then a man for once or twice *bluſhing* an *high-coloured* man? Then are *Graces* true, when they are *habituall*, and constant, and equall to themselves. That is the *second* Note; *Constancy*.

I will not trouble you with other Notes, besides these. Doe but lay these two together; and they will make a perfect good Rule for vs to judge our owne hearts by, and to make tryall of the ſincerity of those good things, that seeme to be in vs. Measure them not by the *present* heate, (for that may be as much, perhaps more, in an *Hypocrite*, then in a true *believer*;) but by their *Integrity* and *Constancy*. A man of a *cold* complexion hath as much *heate*, in a sharpe fit of an *Aque* as he that is of a *hot* constitution, and in health; and more too: his blood is more enflamed, and he burneth more. But whether doe you thinke is the more *kindely* heate; that which cometh from the violence of a *Fever*, or that which ariseth from the condition of a mans *Temper*? No man maketh doubt of it, but this is the more *kindely*, though that may be more sensible and *intense*. Well then; a man findeth himselfe hot in his body, and saine he would know, whether it be *Calor præter naturam*, or no: whether a kindly and naturall heate, or else the *fore-runner* or *symptome* of some disease. There is no better way to come to that knowledge, then by these two Notes; *Vniuersality* and *Constancy*. First for *Vniuersality*; Physicians say of *heate*, and *sweat*, and such like things, *Vniuersalia salutaria, partialia ex morbo*. If a

man

S. 15.
both joynd
together for
Tryall.

man be hot in one part, and cold in another; as if the *palmes* of his hands burne, and the *soles* of his feet be cold; then all is not right: but if hee be of an indifferent *equall* heate all over, that is held a good signe of health. Then for *Constancie* and Lasting; If the heat come by *fits* and *starts*, and *paroxysmes*, leaping eft-soones and suddenly out of one extreame into another, so as the party one while gloweth as hot as fire, another while is chill and cold as ice, and keepeth not at any certaine stay; that is an ill signe too, and it is to be feared there is an *Ague* either bred, or in breeding: but if he continue at some reasonable certainty, and within a good mediocritie of heate and cold; it is thought a good signe of health. As men judge of the state of their *bodies*; by the like rule judge thou of the state of thy *soule*. First, for *integritie* and universalitie. Is thy *Repentance*, thy *Obedience*, thy *Zeale*, thy *Hatred* of sinne, other graces in thee *Vniversall*? equally bent upon all good, equal-set against all *evill* things? it is a good signe of Grace and Sanctification in the heart. But if thou *repentest* of one sinne, and *persistest* in another; if thou *obeyest* one commandement, and *breakest* another; if thou art *zealous* in one point, and *coole* in another: if thou *hatest* one vice, and *lovest* another: flatter not thy selfe too much; thou hast reason to suspect all is not found within. Then for *Continuance* and Lasting. I deny not, but in case of *prevailing temptations*; the godly may have sometimes vncomfortable and fearefull *intermissions* in the practice of godlinesse; which yet make him not altogether *Gracelesse*: as a man may have sometimes *little distempers* in his body, through mis-dyet or otherwise, and yet not be *heart-sicke*; or *greater distempers* too sometimes to make him sicke, and yet be *heart-whole*. But yet if for the most part, and in the ordinary *constant* course

course of thy life, thou hast the practice of *Repentance*, and *Obedience*, and other fruits of *grace* in some good comfortable measure; it is a good signe of *Grace*, and *Sanctification* in the heart. But if thou hast these things only by fits and starts and sudden moods; and art sometimes violently hot vpon them, other some times againe, and oftener, key cold: presume not too much vpon shewes, but suspect thy selfe still of *Hypocrisie*, and *Insincerity*; and never cease by repentance and prayer and the constant exercise of other good graces to *Physicke* and *Dyet* thy soule, till thou hast by Gods goodnesse put thy selfe into some reasonable assurance, that thou art the true childe of God, a sincere beleeuer, and not an *Hypocrite*; as *Ahab* heere, notwithstanding all this his solemne humiliation, was. Heere is *Ahab*, an *Hypocrite*; and yet humbled before the Lord.

But yet now, this *Humiliation* such as it was, what should worke it in him? That we finde declared at verse 27. [And it came to passe, that when *Ahab* heard these words, &c.] There came to him a message from God, by the hand of *Elijah*; and that was it that humbled him. Alas, what was *Elijah* to *Ahab*? a silly playne Prophet to a mighty King? that he durst thus presume to rush boldly and vnsent-for into the presence of such a potent Monarch, who had no lesse power, and withall more colour, to take away his life, then *Naboths*; and that when he was in the top of his jollity, solacing himselfe in the new-taken possession of his new-gotten Vineyard; and there to his face charge him plainly with, and shake him vp roundly for, and denounce Gods judgements powerfully against, his bloody abominable oppressions? We would thinke, a Monarch nussed vp in *Idolatry*, and accustomed to blood, and hardened in *Sinne* and *Obstinacy*, should not haue brooked that insolency from

§. 16.

*The opening
of the second
Observation,*

M m

fuch

such a one as *Eliab* was, but haue made his life a ran-
some for his sawcinesse. And yet behold, the words
of this *underling* in comparison, how they fall like
thunder vpon the great guilty offender, and strike
palsie into his knees, and *trembling* into his joynts, and
tumble him from the height of his jollity, and *roll*
him in sack-cloth, and ashes, and *cast* him into a
strong fit of legall Humiliation. *Seest thou how Ahab*
is humbled before me?

5. 17.
OBSER. II.
the Power of
Gods word.

• 2 Cor. 10. 4. 5

• Heb. 4. 12.
c תיקוף דבר

d Ier. 23. 29.

c 1 Sam. 15. 24.

f Ion. 1. 5.
g Acts 14. 15.

And heere now commeth in our *second obserua-*
tion: even, the power of Gods word over the Consci-
ences of obstinate sinners; powerfull to ^a *Cast downe*
strong holds, and every high thought that exalteth it
selfe against God. That which in *Heb. 4.* (if I mi-
stake not the true vnderstanding of that place) is spo-
ken of the *Essentiall Word* of God, the second Person
in the ever-blessed Trinity; is also in some analogie
true of the *revealed Word* of God, the Scriptures of
the Prophets and Apostles; that it ^b is *Quicke and*
powerfull, and ^c *more cutting then any two-edged sword*,
piercing even to the dividing *asunder* of the soule and
spirit, and of the joynts and marrow. ^d *Is not my word*,
like as a fire, saith the Lord? and like a hammer, that
breaketh the rocke in pieces? *Ierem. 23.* Like a soft
fire; to dissolue and *melt* the hearts of relenting sin-
ners and true converts: but like a strong hammer to
batter and *breake* in pieces the rockie and flinty con-
sciences of obstinate and hardened offenders. Exam-
ples heereof if you require: behold in the stories of
the Kings, ^e *Saul* whining when *Samuel* reproveth
him; in the bookes of the Prophets, the ^f *Nineuites*
drooping when *Jonas* threatneth them; in the Acts
of the Apostles, ^g *Felix* trembling when *Paul* dis-
courseth before him; in the Martyrologies of the
Church, *Tyrants* and bloody *Persecuters* masked at
the bold confessions of the poore *suffering Christi-*

ans;

ans; in this Chapter, proud *Ahab* mourning when *Elijah* telleth him his sinne, and foretellet him his punishment.

Effects, which might justly seeme strange to vs; if the *Causes* were not apparant. *One Cause*, and the Principall, is in the *Instrument*, the Word: not from any such strength in it selfe, for so it is but a *dead letter*; but because of *Gods ordinance* in it. For in his hands are the *hearts* and the *tongues* and the *cares* both of *Kings* and *Prophets*: and he can easily, when he seeth it good, put the spirit of *zeale* and of *power* into the heart of the *poorest Prophet*, and as easily the spirit of *fear* and of *terror* into the heart of the *greatest King*. He chooseth *weake Instruments*, (as heere *Elijah*) and yet furnisheth them with *power*, to effect great matters: that so the *glory* might not rest vpon the *instruments*, but redound wholly to him, as to the chiefe *agent* that imployeth it. * *We haue this treasure in earthen vessels*, saith Saint *Paul*, that the excellency of the power may be of *God*, and not of vs, 2 Cor. 4. Wee say, *Words* are but *winde*; and indeed the words of the best Minister are no better, as they are *breathed out*, and vttered by sinfull mortall man, whose breath is in his nostrils: but yet this *winde*, as it is *breathed in*, and inspired by the powerfull eternall spirit of *God*, is strong enough (by his effectuall working with it) not only to shake the *top-branches*, but to rend vp the very *bottom-roots* of the tallest Cedar in Libanon. ^b *Vox Domini confringens Cedros*, Psal. 29. [The voice of the Lord is mighty in operation; the voice of the Lord is a glorious voice: The voice of the Lord breaketh the Cedars; yea the Lord breaketh the Cedars of Libanon.]

Another *Cause* is in the *Object*; and that is the force of *Naturall Conscience*: which the most presumptuous sinner can never so *sist*, though he en-

M m 2

deavour

§. 18.
with the
Causes ther-
of. 1. in the
Instrument;

* 2 Cor. 4. 7.

^b Psal. 29. 4. 5.

§. 19.
2. in the Ob-
ject;

^a Luk. 16. 24.

^b Gen. 25. 30.

31.

5. 20.

3. in the fit
application
of the one to
the other.

deavours all he can to doe it, but that it will be sometimes snubbing, and stinging, and lashing, and vexing him with ougly representations of his *past sinnes*, and terrible suggestions of *future vengeance*. And then of all other times is the force of it most liuely; when the voyce of God in his word *awakeneth* it after a long dead sleepe. Then it riseth and *Sampson-like* rouseth vp it selfe, and bestirreth it selfe lustily as a *Giant refreshed with wine*: and it putteth the disquieted patient to such vn-sufferable paine, that he runneth vp and downe like a distracted man, and doth he knoweth not *what*, and seeketh for ease he knoweth not *where*. Then he would giue all *Dives* his wealth for ^a *A drop of water* to coole the heate he feeleth; and with ^b *Esau* part with his *birth-right*, for any thing though it were never so little or meane, that would giue him but the least present refreshing, and preserve him from *fainting*. Then *sack-cloth*, and *ashes*, and *fasting*, and *weeping*, and *mourning*, and *renting* the garments, and *tearing* the haire, and *knocking* the brest, and *out-cries* to heaven, and all those other things, which he could not abide to heare of in the time of his former security, whilest his conscience lay fast asleepe and at rest, are now in all haste and greedily entertained, and all too little: if by any means they can possibly giue any ease or asswagement to the present torment he feeleth in his soule.

A *third Cause* is oftentimes in the *Application* of the Instrument to the Object. For although Gods *Word* in the generall be Powerfull; and the *Conscience* of it selfe be of a stirring Nature: yet then ordinarily doth the *Word of God* worke most powerfully vpon the *Consciences* of obstinate sinners, when it is throughly and closely *applied* to some speciall corruption, whereunto the party cannot plead *Not-guilty*; when the *sinne* and the *iudgement* are both so driven

ven home, that the guilty offender can neither avoide the *evidence* of the one, nor the *fear* of the other. A playne instance whereof we have in this present history of King *Ahab*. When *Eliab* first came to him in the Vineyard, he was pert enough, [^a *Hast thou found me, O mine enemy?*] But by that the Prophet had done with him; told him of the *sin*, which was notorious, [^b *Hast thou killed, and taken possession?*] foretold him of the *judgement*, which was heavy, [^c *I will bring evil vpon thee, and will take away thy Posterity, &c.*] the man was not the man, *Eliab* left him in a farre other tune, then he found him in. The Prophets words wrought sore vpon him, and his *Conscience* wrought sore within him; both together wrought him to the humiliation we now speake of: [*It came to passe, when he heard these words, that he rent his clothes, &c.*] If you desire another instance, turne to *Acts* 24. 25. where there is a right good one, and full to this purpose. There wee read, that *Felix* the Romane Deputy in Iury ^d Trembled, when *Paul* reasoned of *Iustice*, and of *Temperance*, and of the *Iudgement* to come. What was that thing, may we thinke, in *Saint Pauls* reasoning, which especially made *Felix* to tremble? It is commonly taken to be the Doctrine of the *last Iudgement*: which is indeed a terrible doctrine, and able (if it be thoroughly apprehended) to make the stoutest of the sonnes of men to tremble. But I take it, that is not all. The very thing that made *Felix* tremble, seemeth rather to be; that *Pauls* discourse fell vpon those *speciall vices*, wherein he was notably faulty, and then clapt in close with *Iudgement* vpon them. For *Felix* was noted of much *cruelty* and *injustice* in the administration of the affaires of Iury, (howsoever *Tertullus* like a smooth Oator, to curry favour with him, and to doe *Paul* a displeasure, did flatteringly ^e commend

* *Vers. 20. hic.** *Vers. 19.*c *vers. 21. &c.*d *Act 24. 25.*e *Act. 24. 2. &c.*

f Tacit. Hist.
lib. 5.

5. 21.

An inference
against those
that despise
the Word.

* 1 Cor. 4. 7.

b Ephes. 6. 17.

mend his government :) and he was noted also of incontinency, both otherwise, and especially in marrying *Drusilla* who was another mans wife. *Tacitus* speaking of him in the fifth of his history, painteth him out thus ; *Per omnem savitiam & libidinem jus regium servili ingenio exercuit.* And for such a man, as governed with cruelty and rapine, and lived in vnchaste wedlocke, to heare one reason powerfully of *Iustice*, and of *Chastity*, (for so much the word *ignominia* there vsed properly importeth,) and of *Iudgement* ; it is no wonder if it make him tremble.

Doe thou consider this and tremble, whosoever thou art, that in thy thoughts *despisest* the holy word of God ; accounting of it but as of some humane invention, to keepe fooles in awe withall : and thou also, whosoever thou art, that *undervaluest* this precious treasure, for the meanenes or other infirmities of the *earthen vessel* wherein it is conveied. Tell me, doest thou not heerein struggle against the testimony and evidence of thine owne heart ? Dost not thine owne *Conscience* and *Experience* tell thee, that this *Sword of the spirit* hath a keen edge, and biteth and pierceth where it goeth ? Hath it not sometimes galled, and rubbed, and lanced, and cut thee to the very bone ; and entreld even to the dividing asunder of the *joynts* and of the *marrow* ? " Hath it not sometimes " (as it were) by subtille and *serpentine* insinuations " strangely wound it selfe through those many crooked and *Labyrinthean* turnings that are in thine " heart, into the very inmost corner and center thereof ; and there ripped vp thy bowels and thy reynes, " and raked out the filth and *corruption* that lurked " within thee, and set thy secretest thoughts in order " before thy face, in such sort as that thou hast beene " stricken with astonishment and horreur at the discovery ? Though perhaps it haue not yet softened and

and melted thy stony and obdurate heart : yet didst thou never perceiue it *hammering* about it, with sore strokes and knocks, as if it would breake and shiver it into a thousand pieces ? Doubtlesse thou hast ; and if thou wouldest deny it, thy *conscience* is able to giue thy *tongue* the lye, and to conuince thee to thy face. And if thou hast : why then doest thou not readily acknowledge the *voice of God* in it ; having felt in it that liuely *power* and efficacy, which it is not possible any *device* of the wit of man should haue ? Take heede then how thou doest *traduce*, or *delsise*, or but *undervalue* that, vpon any seeming pretence whatsoever ; for which thou hast such a strong witnesse in thine owne heart, from the experience of the vnresisted power of it, that it is indeede *the word of God*, and not the breath of sinfull man. *Felix* trembled at it, *Ahab* was humbled by it ; the one an *Atheist*, the other an *Hypocrite* : thou art worse then either *Atheist* or *Hypocrite*, if it worke not at least as much vpon thee. Seest thou how *Ahab* *humbleth himselfe* at the voice of the Prophet ?

From *Ahabs Humiliation*, and the *Occasion* thereof ; passe we now to consider in the last place the *Successes* of it. *Ahab* is humbled at the Prophets denouncing of judgement against him ; and God hence taketh occasion to be so gracious to *Ahab*, as (though not wholly to *remove*, yer) to *suspend* and *adjourne* the judgement for a time. [Seest thou how *Ahab* is humbled before me ? because he humbleth himselfe before me, I will not bring the euill in his dayes, &c.] And here must Gods *Holinesse* be brought vnto a tryall, before the barre of carnall reason, if by any meanes it can iustifie it selfe. God *hath* the workes of *Hypocrites* ; he loatheth even *sacrifices* without mercy ; his *h* soule cannot away with the *oblations* and *new-Moones* and solemne feasts of men that haue
their

S. 22.
*The successes
of Ahabs
humiliation ;*

• *Osée 6. 6.*

• *Eccl. 19. 16.*

c Psal 35. 13.

d Eloy 58. 5.

c Pro. 15. 8.

5. 23.
and how it
may consist
with the ho-
lineſſe of God

1.

2.

3.

4.

their hands full of blood, no not though they make many prayers, and tender them with behaviour of greatest devotion, stretching out their hands towards heaven, and ^cafflicting their ^dsoules with fasting, and hanging downe their ^dheads as Bulrushes with pen-
siueneſſe: but even their best sacrifices, and confessions, and prayers, and humiliations are an ^cabomination vnto him; so farre from appeasing his wrath against other sinnes, as that they provoke his yet farther displeasure against themselves. Such is the Holineſſe of our God; and such the purity of his nature: with which holineſſe and purity how can it stand, to accept and reward (as heere he seemeth to doe) the counterfeited humiliation of such a wretched Hypocrite, as we now suppose *Ahab* to be?

For the clearing of this difficulty; first let it be granted; (which I take to be a certaine truth, and for any thing I know never yet gainesaid by any,) that *Ahab* not onely before, and after, but even in the act and at the instant of this humiliation, was an Hypocrite. Let it be granted secondly, (which is the thing urged in the doubt) that this humiliation of his, being performed but in hypocrisie, was not acceptable to God, as a good worke; but abominable before him, as a foule sinne. But yet withall it must be granted thirdly, that, although *Ahab* did not well in not being humbled with an vp-right heart, yet he had done much worse, if he had not beene humbled at all: and that therefore there was, though no true spirituall goodnesse, yet some outward morall goodnesse in *Ahabs* humiliation; at least so farre forth, as a thing lesse euill may in comparison of a worser thing be termed good. And then are we to know fourthly, that it may stand with Gods holineſſe, as it doth with his goodnesse and justice, to reward outward good things with outward good things; and morall and

temporary



THE SECOND SERMON.

3. KINGS. 21. 29.

—because he humbleth himselfe before me, I will not
bring the evill in his dayes. —

L Will not so farre either distrust
your *memories*, or straiten my selfe
of *time* for the delivery of what
I am now purposed to speake; as
to make any repetition of the par-
ticulars which were observed the
last time from the consideration of
Ahabs person and condition, (who was but an Hypo-
crite,) taken joyntly with his present *carriage*, to-
gether with the *occasion* and *successes* thereof. He
was *humbled*: It was the *voice of God* by his Prophet
that humbled him: Vpon his humbling God *adjuv-*
neeth his punishment. From all which was noted,
1. that there might be even in Hypocrites an out-
ward formall humiliation; 2. the power and effica-
cy of the word of God, able to humble an oppressing
Ahab; 3. the boundlesse mercy of God, in not suffer-
ing the outward formall Humiliation of an vngodly
Hypocrite to passe altogether vnrwarded. All this

O o

the

At Grantham
Linc. 27. Febr.
1610.

S. 1.
*A repetition
of three for-
mer Obser-
vations.*

the last time; by occasion of those first clauses in the verse, [*Seest thou how Ahab humbleth himselfe before me? because he humbleth himselfe before me, I will not —*] We are now next to consider of the *great Favour*, which it pleased God to shew to *Ahab* vpon his humiliation; what it was, and wherein it consisted. It was the *Removeall*, (at least for a time; that is, the *suspension*) of an heavy *Iudgement* denounced against *Ahab* and his house most deservedly for his bloody and execrable oppression; [*Because he humbleth himselfe before me, I will not bring the euill in his dayes.*]

§. 2.
The opening
of

a Vers. 21. &c.
hic.

The *Evill* which God now promiseth he will not bring, [*I will not bring the euill in his dayes;*] is that which in *verse 21.* he had threatned, he would bring vpon *Ahab* and vpon his house [*Behold I will bring euill vpon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut vp and left in Israel; and will make thy house like the house of Ieroboam the sonne of Nebat, and like the house of Baasha the sonne of Abijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sinne.*] A great *Iudgement*, and an heavy: but the greater the judgement is, when it is deserved, and th' earned; the greater the *mercy* is, if it be afterwards forborne: as some of this was. But whatsoeuer becometh of the judgement; here we see is *mercy* good store. God who is ^brich in *mercy* and delighteth to be stiled ^cthe God of mercies, and the ^dFather of mercies, abundantly manifesteth his mercy in dealing thus graciously with one that deserved it so little. Heere is *mercy*, in but threatning the punishment, when he might have inflicted it; and more *mercy*, in not inflicting the punishment, when he had threatned it. Heere is *mercy* first, in suspending the Punishment, [*I will not bring the*
Evil:]

b Eph. 2. 4.
c Deut. 34. 6.
Rom. 9.
Nehem. 9. 33.
d 2. Cor. 1. 3.

Evill:] and *mercy* againe, in suspending it for *some* time, [*I will not bring the evill in his dayes.*] Of these two points we shall entreate at this time : an 1 first and principally, of the former.

[*I will not bring the evill.*] It is no new thing to them, that have read the sacred stories with observation, to see God, when men are *humbled* at his threatenings, to *revoke* them. ^a *Qd' iurū est mīra.* faith *Chrysostome* more then once : this is ever Gods manner ; when men change their *deeds*, to change his *dome* ; when they *renounce* their sinnes, to recall his sentence ; when they *repent* of the evill they have done against him, ^b *Repent of the evill he had said he would doe against them.* Search the Scriptures, and say if things runne not thus, as in the most ordinary course : God *commendeth*, and man *disobeyeth* ; Man *disobeyeth*, and God *threateneth* ; God *threateneth*, and Man *repenteth* ; Man *repenteth*, and God *forbeareth*. ^c *Abimelech, thou art but a dead man, because of the woman which thou hast taken !* but *Abimelech* restoreth the Prophet his wife vntouched ; and God *spareth* him, and he dyeth not. *Hazkiah*, make thy will, and ^d *Put thine house in order, for thou shalt dye, and not live !* but *Hazkiah* turneth to the wail, and *prayeth*, and weepeth ; and God addeth to his daies *fifteene ye es*. *Nineveh*, prepared for *desolation* ; for now but *forty dayes*, and *Nineveh* shall be *destroyed* : but *Nineveh* *fasted*, and *prayed*, and *repented* ; and *Nineveh* stood after that more then forty yeares twice told. Generally, God never yet threaten'd any punishment vpon person or place : but if they *repented*, he either *withheld* it, or *deferred* it, or *abated* it, or *sweetened* it to them ; for the most part *proportionably* to the truth and measure of their repentance, but howsoever alwayes so farre forth as in his infinite wisdom he hath thought good : some way or other, he ever re-

§. 3.
Obseru. 4.
Concerning.
Gods forbear-
ring of
threatned
iudgements.
^a *Curiosit. in*
Gen. hom. 25
cf. alibi /ape
^b *Iou. 3. 10.*

^c *Gen. 20. 3.*

^d *2. Ray. 38. 1*

--- 3.

^e *Iou. 3. 4. -- 10.*

§. 4.
with the
proofe;

mitted somewhat of that severity and rigour, wherein he threatned it.

A course, which God hath in some sort bound himselfe vnto, and which he often and openly professeth he will hold. Two remarkeable testimonies (among sundry other) shall suffice vs to haue proposed at this time, for the cleare and full evidencing heereof. The one in *Ierem.* 18. 7, 8. [*At what instant I shall speake concerning a nation and concerning a kingdome, to plucke vp, and to pull downe, and to destroy; If that nation against whom I haue pronounced turne from their euill, I will repent of the euill that I thought to doe vnto them.*] The other in *Ezek.* 33. 13, 14. [*When I say to the wicked, thou shalt surely dye; if he turne from his sinne, and doe that which is lawfull and right, If the wicked restore the pledge, giue againe that he hath robbed, walke in the statutes of life without committing iniquity; hee shall surely liue, hee shall not dye.*] And every where in the Prophets, after Denunciations of judgement follow exhortations to Repentance: which were bootlesse, if Repentance should not either *prouens* them, or *adjourne* them, or *lessen* them.

§. 5.
and Reasons
thereof: 1.
from Gods
pronenessse to
mercy;

You see God both *practiseth* and *professeth* this course: neither of which can seeme strange to vs, if we duely consider, either his *readinessse* to shew mercy, or the true *End* of his threatnings. We haue partly already touched at the greatnesse of his mercy. To shew *compassion*, and to *forgiue*, that is the thing wherein he most of all delighteth; and therefore he doth *arripere animum*, take all advantages as it were, and lay hold on every occasion to doe that: but to *punish*, and take vengeance is *opus alienum*, as some expound that in *Esay* 28. his *strange worke*, his *strange act*, a thing he taketh no pleasure in. *Vivo, nolo -- in Ezek.* 33. *As I liue saith the Lord God, I haue no pleasure*

^a *Esay* 28. 21.

^b *Ezek.* 33. 11.

sure in the death of the wicked, &c. As the Bee labour-
 reth busily all the day long, and seeketh to every
 flower and to every weede for *Hony*, but *stingeth* not
 once, vnlesse she be ill *provoked*: so God bestirreth
 himselfe, and his bowells yearne within him, to
 shew compassion, [*O Ephraim what shall I doe vn-
 to thee? O Iudah, how shall I entreate thee? Why will
 ye dye, O ye house of Israel? Runne to and fro through
 the streetes of Ierusalem, and seeke if you can find a
 man, but a man, that I may pardon it.*] But vengeance
 commeth on heavily and vnwillingly, and draweth a
 sigh from him; [*Hen consolator! Ah I must, I see
 there is no remedy, I must ease me of mine aduersa-
 ries, and be avenged of mine enemies; O Ierusalem,
 Ierusalem, that killest the Prophets — how oft would
 I &c, How shall I giue thee vp Ephraim? — my heart
 is turned within me; my repentings are kindled toge-
 ther.*] So is our God *slow to anger*, and loath to
 strike *Quique dolet quoniam cogitur esse ferax:*)
 but *plenteous in mercy*, as *David* describeth him in
Psal. 103. Never was man truly and inwardly hum-
 bled, but God in the riches of his *speciall mercy*, truly
 pardoned him: never was man so much as but out-
 wardly humbled, as *Ahab* heere, but God in his com-
 mon and *generall mercy*, more or lesse forbore him.

Secondly, the end of Gods threatnings also con-
 firmeth this poynt. For doth hee threaten euill
 thinke yee, because he is resolved to *inflict* it? No-
 thing lesse: rather to the contrary, hee therefore
 threatneth it, that wee by our repentance may
 prevent it, and so he may not *inflict* it. *αὐτὸς ὁ
 θεὸς ἰσχυρὸς καὶ μέγας, οὗ τὸν νόμον ἰσχυρὸς ἐμὴν.*
 sayth *Saint Chrysostome*: he foretelleth what he will
 bring vpon vs, for this very purpose, that he may
 not bring it vpon vs; and *warneth* before he striketh,
 to make vs carefull to *avoyde* the stroke. In the

c Ofce 6. 4.
 d Ezek. 18. 31.
 & 33. 11.
 e Ierem 5. 1.

f Esay 1. 24.

g Math. 23. 37

h Ofce 11. 8

i Psal. 103. 8.
 k Ouid. 1. de
 Pont. 3.

S. 6.
 2. from the
 ende of his
 threatnings.

• Chrysost. in
 Gen. hom. 25.

b See Dionys.
Halicarn. lib. 2.
Aniquit Liu
1 Decat. 1. Cic
1. de Offic.

e Numb 25. 8.
d 1 Sam. 6. 7.
e A 3. 5. 10.
f *αὐτῶν τῶν
ἡμεῶν μαθη-
τῶν, οἱ τῶν οὐ-
ρανῶν ἡμε-
ρῶν τῶν αἰ-
ώνων, οἱ
τῶν οὐρανῶν
αἰώνων, οἱ
τῶν οὐρανῶν
αἰώνων.*
Cerylost in
Gen. hom 25

5. 7.

How all this
may stand
with Gods
truth.

ancient *Roman* state and discipline, the manner was, before they made warre vpon any people, first to send ¹ *Heralds* to *proclaime* it, (*Bellum indicere, ne inferrent,*) to the end that if they would make their peace by *submission*, they might *prevent* the warre; nor so onely, but be written also in *albo amicorum*, enrolled as their friends and confederates. So God sendeth his *Heralds* the Prophets, to *threaten* vengeance against sinners: not thereby to *drive* them from hope of mercy, but to *draw* them to repentance and humiliation; whereby they may not onely *turne a-way* the vengeance threatned, but also (if they reforme them vnfaignedly and with vpriight hearts) *interest* themselves farther in his fauour and loue. Nor is it to be accounted among the least of Gods mercies, when he might in his iust displeasure overwhelm vs in the very *all* of our sinnes, as ^c *Zamri* and ^d *Cosbi* were runne thorough in the very act of filthinesse; and as ^d *Pezab*, and ^e *Ananias* and *Sapphira*, and some few others whom God ricked out to shew *exemplary* judgement vpon, were stricken dead vpon the sudden for their transgressions: When God might in iustice deale with the same rigour against vs all; I say it is not the least of his mercies, that he *forbear*eth and *forewarn*eth and *foretelleth* and *threaten*eth vs before hee punish; that ^f if wee will take any warning, he may *doe* better to vs then he hath *said*, and not *bring* vpon vs what he hath *threatned*.

A poynt very *Vefull* and *Comfortable*: if it be not derogatory to Gods *truth*. Let vs therefore first cleare that; and then proceed to the vses. If God thus reuoke his threatnings, it seemeth he eithe before *meant* not what he spake, when he *threatned*; or else after when he *revoke*th, *repenteth* of what he meant: either of which to imagine, farre be it from
every

every Christian heart; since the one maketh God a *dissembler*, the other a *changeling*; the one chargeth him with *falsehood*, the other with *lightnesse*. And yet the Scriptures sometimes speake of God, as if he ^a *grieved* for what he did, or ^b *repented* of what he spake, or *altered* what he had purposed: and for the most part, such like affections are given him in such places, as endeavour to set forth to the most life his great *mercy* and kindnesse to sinfull mankind. We all know, we cannot indeede giue God any greater glory then the glory of his *mercy*: yet must know withall, that God is not so needy of meanes to worke out his owne glory, as that he should be forced to redeeme the glory of his *mercy*, with the forfeiture either of his *Truth* or *Stedfastnesse*. We are therefore to lay this as a firme ground and infallible, that our God is both truly *Unchangeable*, and vnchangeably *True*. ^c *The strength of Israel is not as man, that he should lye, nor as the sonne of man, that he should repent*: his words are not ^d *Yea and Nay*, neither doth he vse *lightnesse*. But his words are *Yea and Amen*; and himselfe ^e *yesterday and to day and the same for ever*: ^f *Heaven and Earth may passe away, yea shall passe away; but not the least tittle of Gods words shall passe away vnfulfilled*: ^g *They may waxe old as a garment, and as a vesture shall be change them, and they shall be changed; but he is the same, and his yeares fayle not*: neither doe his *purposes* fayle, nor his *promises* fayle, nor his *threatnings* fayle, nor any of his *words* faile. Let *Heaven*, and *Earth*, and *Hell*, and *Angell*, and *Man*, and *Devill*, and all change: still still ^h *Ego Deus & non mutor*, God he is the Lord of all, and he changeth not.

As for those Phrases then of *Repenting*, *Grieving*, &c. which are spoken of God in the Scriptures:

a Gen 6.6.
Psal 91.10.
b Gen 6.6.
1 Sam 15.11.
Leuit. 18.8
Amos 7.1.6.
Ios. 3.10.

c Num 23.19
1 Sam. 13.29.

d 2 Cor. 1.19.
10.

e Heb. 13.8.

f Matth 24.35.
g Ios. 1.10.
Math. 5.18.
h Psal. 102.16
27.

i Mal 1.6.
5.8.

*How God is
said to re-
pent, &c.*

tures:

and in that *manner*, as they were threatened and foretold. That wretched miscreant *Vorslin*, in stead of vntying this knot, cutteth it : who, to maintaine *Arminian* conclusions from blasphemous Principles, trembleth not to affirme, * *In parte aliquà divini decreti fieri aliquam mutationem* ; that there may be some change made in some part of Gods decree. An assertion vnbecoming an ingenuous *Pagane*, and to be for ever abhorred and held accursed by every soule that professeth it selfe *Christian*. Admit this once : and let *Mau*, yea and the *Divell* too, be true ; and onely *God* a lyer. Leave we him therefore to the judgement of that great God, whom he hath blasphemed ; and seeke we better satisfaction. That of *Aquinas*, and the Schoolemen, is true, but *subtile* : that God doth sometimes *Velle mutationem*, though he doth never *mutare voluntatem* ; that though he never changeth his will, yet he sometimes willet a change. That of * *Gregory* is playner, and no lesse true ; *Mutat Deus sententiam, non consilium* : God sometimes changeth the *sentence* which he hath denounced, but never the *Counsell* which he hath decreed. Others, otherwise : divers men conceiving the same answer for substance, in divers and different termes.

That which is playnest, and giveth fullest satisfaction, and whereinto the answeres of *Gregory*, and *Aquinas*, and the rest, (as many as have spoken with any truth and pertinency to the poynt,) in the last resolution fall ; is briefly this. In the whole course of Scripture, Gods *threatnings*, (and so his *promises* too,) haue ever a condition annexed vnto them in Gods purpose : which though it be not ever, indeed but seldome *expressed* ; yet is it ever *included*, and so to be vnderstood. All Gods *promises*, (how absolutely so ever expressed,) are

P p

a Vorsl. de Deo.

* Aquinas qu 19. 1.

c Cum exteriora mutare videtur sententia, consilium non mutatur quia de unaquaque re immutabiliter sententia constituitur, quicquid fori mutabitur agitur. Gregor. in Moral.

§. 12.

by understanding ever a clause of exception :

* Jer. 18.7.8.
See Chryl. 8.
hom. 5. ad pop.
Anno. h. suis
et pueris.

6. 11.
though some-
times not ex-
pressed: be-
cause it is v.
needlesse;

* Iam. 4. 15.

made *sub conditione Obedientia*: and all his *threatnings* (how absolutely so ever expresse I,) *sub conditione Impenitentia*. And these *Conditions*, viz. of continuing in *Obedience*, in all *Promises*; and of continuing in *Impenitency*, in all *Threatnings*, are to be vnderstood of course; whether they be expressed, or not. This is playne from those two famous places before cited, *Jer. 18.* and *Ezek. 33.* * *When I say to the wicked, thou shalt surely dye; if the wicked turne from his sinne, &c. he shall surely liue, he shall not dye.* Where Almighty God plainly teacheth vs, that vve ought so to conceive of all his *threatnings*, be they neuer so peremptorily set downe, (as vwhat more *peremptory* then this, *Thou shalt surely dye?*) as that he may *reserve* to himselfe a power of *revocation*, in case the parties threatned repent. The examples make it playne. *Abimelech shall dye* for taking *Sarah*: vnderstand it; *vnlesse he restore her. Forty dayes, and Nineveh shall be destroyed*: vnderstand it with this reservation; *Vnlesse they repent.* And so of all the rest.

But why is not that clause *expressed* then? may some demand. I answer: first, it *needeth* not; secondly, it *bootheth* not. *First*, it needeth not. For God having in *Jerem. 18.* and *Ezek. 33.* and elsewhere instructed vs in the *generall*, that all his *Threatnings* are to be vnderstood with such clauses and conditions and reservations; it is needlesse to repeat them in every *particular*: As amongst Christian men, who acknowledge Gods providence to rule in all things, and to dispose of all actions and events; it is needlesse in every speech *de futuro contingente* to expresse this clause [*if God will*;] we will goe to such or such a place, or doe such or such a thing, *if God will*: because we readily conceive it, as a clause, which either is, or should be vnderstood in every such speech, as * *Saint Iames* requireth. And so in many promises amongst

amongst men; his clause, though not expressed, is yet allowed of course, and to common intendment understood, [*Rebus sic stantibus*; things standing and continuing as now they are:] so as if a man make a *promise absolutely*, without expressing that or any other like clause of *Limitation* or *Exception*, if in the interim some such vnexpected accident befall, as maketh that either he *cannot* or *may not* doe what he promised; we may not in right reason charge such a man with breach of promise, if he performe not all he promised: because the foresaid clause, though not expressed, is yet presumed to haue beene intended by the promiser. And that Gods Threatnings, as *de iure* they ought to be by vs when we heare them, so *de facto* they were vnderstood by him when he made them, with a secret clause of reservation and exception in case of *Repentance*; appeareth by the vsuall practice of many vpon such threatnings, and the use they made of them. The *Nineuities* when *Jonah* preached destruction within forty dayes, without any expresse clause of repentance; yet vnderstood it so: else had it beene in vaine for them to haue repented at all, out of an hope of preventing the judgment by their repentance; as their speeches shew they did.

For who can tell, say they, if God will turne and repent, and turne away from his fierce anger, that we perish not? The like may be said of *Abimelech*, *Hezekiah*, and others: and of *Ahab* in this place.

Again, as it is sometimes needlesse, so it is alwayes bootlesse, to expresse this clause of repentance in the threatnings of God. The expressing of it can doe little good; secure ones will repent never the sooner for it: but it may doe much harme; secure ones may thereby put themselves in fairer hope of forbearance, and so long their repentance till it be too late. Beloved, it is admissible to obserue

1 Ion. 3. 9.

5. 12.
2. bootlesse.

ferocies may be rayed hence for our vse. The summe of all we have sai'd, is but this. Gods threatnings are terrible; but yet *conditional*: and if he spare to execute them, when we are *humbled* by them, it is a glorious illustration of his *Mercy*. but without the least impeachment of his *truth*. Heere is something for the *Distressed*, something for the *Secure*, something for *All*, to learne.

First; for the *Distressed*. Consider this, and take comfort; all you that ^a *mourne in Sion*, and groane vnder the waight of Gods heavy displeasure, and the fearefull expectation of those bitter curses and judgments, which he hath threatned against sinne. Why doe you spend your strength and spirit, in gazing with broad eyes altogether on Gods *Iustice*, or *Truth*: take them off a little, and refresh them, by fastning them another while vpon his *mercy*. Consider not only *what* he threatneth: but consider withall *why* he threatneth, it is, *that* you may repent; and withall *how* he threatneth, it is, *unlesse* you repent. He threatneth to *cast downe* indeed: but vnto *humiliation*, not into *despaire*. He shooteth out his *arowes*, even *bitter words*: but as ^b *Ionathans* *arowes*, for *warning*, not for *d destruction*. Thinke not, he aymeth so much at thy *punishment*, when he threatneth: alas, if that were the thing he sought, he could lay on loades enough ^c *without words*: No, it is thy *amendment* he aymeth at, and seeketh therein: and he therefore holdeth not his *tongue*, that if thou wilt take it for a warning, he may hold his *hand*. If the Father doe but *threaten* the Childe, when the *rod* lyeth by him; it is very likely he meaneth not to *correct* him for that time, but only to make him the more *carefull* to obey, and the more *fearefull* to offend, for the time to come. Curst thou gather *hope* from the *chiding* of thy *earthly*

pp 3

father;

§. 14.

I. of Comfort to the distressed;

^a *Eccl. 1. 2.*

^b 1 Sam. 20.

20 21.

^c *Eccl. 1. 2.*
Eccl. 1. 2.
Eccl. 1. 2.
Christ in
Gen. hom. 25.
Nemo sine
desiderio, quod
salutem est
commutat.
Hieronym.
in Ion. 3.

d Heb. 11. 9.

father; and wilt thou finde no comfort in the chidings and threatnings of thy heavenly Father? whose bowels of ten ler compassion to vs-ward are so much larger, then any earthly Parents can be; by how much himselfe the ^d Father of Spirits is greater then those fathers of our flesh. Yea, but who am I, will some disconsolate soule say, that I should make Gods threatnings voide? or what my repentance, that it should cancell the Oracles of Truth, or reverse the sentence of the eternall Iudge? Poore distressed soule, that thus disputest against thine owne peace; but seeest not the while the vnsathomed depth of Gods Mercy, and the wonderfull dispensations of his Truth. Know, that his threatnings are not made voide, or of none effect, when thou by thy repentance stayest the execution of them; yea rather then are they of all other times most effectfull: for then doe they most of all accomplish their proper end, and the thing for which they were intended, in thy amendment. Neither let his truth make thee despaire; but remember, that the tenor of all his most peremptory threatnings runneth with an implicate reservation and conditionall exception of Repentance: which condition if thou on thy part faithfully performe; the judgement shall be turned away, and yet Gods Truth no whit impaired. This for the *Disressed*.

S. 15.

2. of Torment
to the secure.

• Dwt. 19. 12.

19.

• Math 7. 19.

Now for the *Secure*. Moses in *Deut. 29.* speaketh of a certaine *roote* that beareth gall and wormewood; that blesseth it selfe when God curseth, and standeth vnmoooved when God threatneth. Heere is an Axe for that *roote*, to hew it in pieces; and, vntesse it bring forth better fruite, to cleane it out for the fire. If there be any spriggs or *spurnes* of that *roote* heere; let them also consider what hath beene sayd, and tremble. Consider this I say and tremble, all you that make a *mocke* at God, and at his word, and imagine

gine that all his threatnings are but *Bruta fulmina*, empty cracks, and Powder without shot; because sundry of them haue fallen to the ground, and not done the hurt they made shew of. But know, who-soeuer thou art, that thus abusest the *Mercy*, and despisest the *Truth* of God; that as his *Mercy* never did, so his *Truth* shall never faile. Thou sayest, some of his *threatnings* haue done no harme: I say as much too; and his *mercy* be blessed for it; but what is that, to secure thee? If any where Gods threatnings did no harme, and wrought no *destruction*; it was there only, where they did good, and wrought *repentance*. If they haue turned thee from thy sinnes, as they haue done some others: there is hope thou mayest turne them away from thee, as some others haue done. But if they haue done no good vpon thee, in working thy *repentance*; certainly they hang over thee to doe thee harme, and to worke thy *destruction*. Gods *threatnings* are in this respect, as all other his words are, sure and stedfast; and such as *Shall never returne void, but accomplish that for which they were sent*: if not the one way, then without all doubt the other. If they doe not humble thee, they must *overwhelme* thee: if they worke not thy *conversion*, they will thy *ruine*. As some *strong Physicke*, that either mendeth, or endeth the Patient; so are these. And therefore when *judgements* are denounced; resolue quickly, off or on: Heere is all the choyce that is left thee; either *Repent*, or *Suffer*. There is a generation of men, that (as *Moses* complayneth) *When they heare the words of Gods curse, blesse themselves in their hearts, and say they shall haue peace, though they walke in the imagination of their owne hearts*; that (as *Saint Paul* complayneth) *Despise the riches of his goodnesse and forbearance and long-suffering, not taking knowledge that the goodnesse of God would lead them to repen-*

c *Esa. 55. 11.*

d *Deut. 19. 19.*

e *Rom. 2. 4.*

f 2 Pet. 3.3-4.

g Deut. 29.10

h Rom 2.5.

i 2 Pet. 1.3.

k Psal. 145. 8.

l Furor fit lafa
sepim patien-
tia.

repentance; that (as Saint Peter complayneth) ^f *Walke after their owne lusts, and scoffingly jest at Gods judgements, saying, where is the promise of his coming?* But let such secure and camall scoffers be assured, that howsoever others speed, they shall never goe unpunished: Whatsoever becommeth of Gods *threatnings* against others; certainly they shall fall *heavy* vpon them. They that haue taught vs their conditions, *Moses* and *Paul*, and *Peter*; haue taught vs also their punishments. *Moses* telleth such a one, how ever others are dealt with, that yet ^g *The Lord will not spare him; but the anger of the Lord and his jealousie shall smooke against that man, and all the curses that are written in Gods booke shall light vpon him, and the Lord shall blot out his name from vnder heaven.* Saint *Paul* telleth such men, that by despising the riches of his goodnesse and forbearance, they doe but ^h *Treasure up vnto themselves wrath against the great day of wrath, and of the revelation of the righteous judgement of God.* Saint *Peter* telleth them, howsoever they not only sleepe, but even snore in deepe security; that yet ⁱ *Their judgement of long time sleepesth not, and their damnation awaketh, not so much as slumbereth.* Doe thou then take heed, whosoever thou art, and whatsoever thou doest, that thou *abuse* not the *Mercy* of God: and to *divorce* it from his *Truth*, is to abuse it. If when God *threatneth*, thou layest aside his *Truth*, and presumest on his *bare Mercy*: when he *punisheth*, take heed he doe not cry quittance with thee, by laying aside his *Mercy* and manifesting his *bare Truth*. God is ^k *patient and mercifull*: Patience will beare much, *Mercy* forbear much: but being scorned, and provoked, and dared, ^l *Patience* it selfe turneth *furios*, and *Mercy* it selfe *cruell*. It is *Mercy*, that *threatneth*; it is *Iustice*, that *punisheth*. *Mercy* hath the *first* tunne; and if by *Faith* and *Repentance*

tance wee lay timely hold of it, wee may keepe it for ever, and (revenging) *Iustice* shall have nothing to doe with vs. But if carelesse and secure wee slip the opportunity, and neglect the time of *Mercy*; the next tyme belongeth to *Iustice*: which will render judgement without *Mercy*, to them that forgot God, and despised his *Mercy*. That for the *Secure*.

Now *thirdly*, and generally for *All*. What God hath joyned together, let no man put asunder. God hath purposely in his threats joyned and tempered *Mercy* and *Truth* together; that wee might take them together, and profit by them together. * *Dividat hæc si quis, faciunt discreta venenum; Antidotum sumet, qui sociata bibet*: as he spake of the two poysons. Either of these single, though not through any malignant quality in themselves, (God forbid we should thinke so;) yet through the corrupt temperature of our soules, becommeth ranke and deadly poyson to vs. Take *Mercy* without *Truth*; as a cold Poyson it benummeth vs, and maketh vs stupid with carelesse security. Take *Truth* without *Mercy*; as an hot poyson it scaldeth vs, and scorcheth vs in the flames of restless *Despayre*. Take both together, and mixe them well: as hot and cold poysons, fitly tempered by the skill of the Apothecary, become medicinable; so are Gods *Mercy* and *Truth* restorative to the soule. The consideration of his *Truth* humbleth vs; without it we would be fearelesse: the consideration of his *Mercy* supporteth vs; without it wee would bee hopelesse. *Truth* begetteth *Fear* and *Repentance*; *Mercy*, *Faith* and *Hope*: and these two *Faith* and *Repentance* keepe the soule even, and upright and steddy, as the ballast and sayle doe the ship; that for all the rough waues and weather that

§. 16.

3. of instruction, to All.

* Anson E. Fig. 10.

encountereth her in the troublesome sea of this World, she miscarryeth not, but arriveth safe and joyfull in the haven where shee would be. *Faith* without Repentance, is not *Faith*, but *Presumption*; like a Shippe *all sayle*, and no ballast, that *tripth* over with every blast: and *Repentance* without *Faith*, is not *Repentance* but *Despaire*; like a Ship *all ballast*, and no sayle, which *sinketh* with her owne weight. What is it then, that we are to doe, to turne away Gods wrath from vs, and to escape the judgements, he threatneth against vs? Even this: As in his *Comminations*, he joyneth *Mercy* and *Truth* together; so are we in our *Humiliations* to joyne *Faith* and *Repentance* together. His threatnings are *true*: let vs not *presume* of forbearance; but *fear*, since he hath threatned, that *unless we repent*, he will *strike* vs. Yet his threatnings are but *conditi-nall*: let vs not *despaire* of forbearance; but *hope*, although he hath threatned, that yet *if we repent*, he will *spare* vs. That is the course, which the godly, guided by the direction of his *holy Spirit*, haue ever truly and sincerely held; and found it ever *comfortable* to assure them of sound peace, and reconciliation with God. That is the course, which the very *Hypocrites*, from the suggestion of *naturall conscience*, haue sometimes offered at, as farre as Nature (*enlightened*, but *unrenewed*) could leade them; and found it *eff. ctuall*, to procure them at the least some *forbearance* of threatned judgements, or *abatement* of temporall evils from God.

Thus haue you heard *three Vses* made, of Gods *Mercy* in revoking, joyned with his *Truth* in performing, what he *threatneth*. *One*, to cheare vp the *distressed*; that he *despaire* not, when God threatneth: *another*, to shake vp the *secure*; that he *despise* not, when God threatneth: a *third*, to quicken vp *all*; that

§. 17.
The Promi-
ses of God
how to bee
understood;

that they *beleene* and *repent*, when God *threateth*. There is yet another *generall Use* to be made hereof; which, though it be not proper to the present argument, yet I cannot willingly passe without a little touching at it: and that is, to instruct vs for the vnderstanding of Gods *promises*. For *contraries*, (as *Promises* and *Threatnings* are,) being of the like kinde and reason either with other, doe mutually *giue* and *take* light either *to* and *from* other. Gods *threatnings* are true and stedfast: his *Promises* are so too [^a *Promissit qui non mentitur Deus*, which God that cannot lye hath promised] saith the Apostle in one place; and in another, [^b *All the promises of God are Yea and Amen*:] and where in a third place hee speaketh of *Two immutable things*, in which it was impossible for God to lye, his Promise one of those two. The *Promises* then of God are true; as his *Threatnings* are. Now looke on those *Threatnings* againe; which we haue already found to be true, but withall *Conditionall*, and such as must be ever vnderstood with a *clause* of reservation or exception. It is so also in the *Promises* of God: they are true, but yet *conditionall*, and so they must ever be vnderstood with a *conditionall clause*. The *exception* there to be vnderstood, is *Repentance*: and the *Condition* heere, *Obedience*. What God *threatneth* to doe vnto vs, *absolutely* in words; the meaning is, he will doe it, *vnlesse* we *repent* and *amend*: and what he *promiseth* to doe for vs, *absolutely* in words; the meaning is, he will doe it, *if* we *beleewe* and *obey*. And for so much as this *clause* is to be vnderstood of course, in all Gods *Promises*: we may not charge him with *breach of Promise*, though after hee doe not really performe that to vs, which the *letter* of his promise did import, if we *breake* the condition, and *obey* not.

* Titus 1. 2.

* 2 Cor. 1. 20.

c Heb 6. 18.

5. 18.
and enter-
tained.

* Luke 10. 28.

^b Math. 6. 6.

^c 2 Pet. 2. 22.

^d Mat. 6. 6.

Wouldest thou know then, how thou art to *entertaine* Gods promises, and with what assurance to *expect* them? I answer, with a *confident*, and *obedient* heart. *Confident*, because hee is *true*, that hath promised; *Obedient*, because that is the *condition*, vnder which hee hath promised: Heere is a curbe then for those mens *presumption*; who living in sinne, and continuing in *disobedience*, dare yet lay claime to the good *Promises* of God. If such men ever had any seeming *interest* in Gods Promises; the interest they had, they had but by *contract* and covenant: and that covenant, whether either of the two it was, *Law* or *Gospell*, it was *conditionall*. The covenant of the *Law* wholly, and *a Priori* conditionall; ^a *Hoc fac & viues*, *Doe this and Live*: and the Covenant of the *Gospel* too, after a sort, and *a Posteriori* Conditionall; *Crede & Viues*, *Believe and Live*. If then they haue broken the *conditions* of both covenants, and doe neither *Beleeve*, nor *Doe* what is required: they have by their *Unbeliefe* and *Disobedience* forfeited all that seeming *interest* they had in those *Promises*. Gods *Promises* then, though they bee the very maine supporters of our Christian *Faith* and *Hope*, to as many of vs, as whose consciences can witnesse vnto vs a sincere *desire* and *endeavour* of performing that *Obedience* wee have covenanted; yet are they to bee embraced even by such of vs, with a reverend *fear* and *trembling*, at our owne vnworthinesse. But as for the *uncleane*, and *filthy*, and *polluted*; those ^b *Swine* and *Dogs*, that delight in sinne and disobedience, and every abomination: they may set their hearts at rest for these matters; they have neither *part* nor *fellowship* in any of the *sweete promises* of God. Let dirty ^c *Swine* wallow in their owne *filth*; these rich ^d *pearles* are
not

not for them, they are too *precious*: let hungry *Dogs* glut themselves with their owne vomit; the *Childrens bread* is not for them, it is too *delicious*: Let him that will be *filthy*, & bee *filthy still*; the *promises* of God are *holy things*, and belong to none but those that are *holy*, and desire to bee *holy still*. For our selues in a word; let vs *hope* that a promise being left vs, if with faith and obedience and patience we *waste* for it, we shall in due time receive it: but withal ^b let vs *fear*, (as the Apostle exhorteth *Heb. 4.*) *Lest a promise being left vs, through disobedience or vnbeliefe, any of us should seeme to come short of it.*

Thus much of the former thing proposed; the magnifying of Gods *Mercy*, and the clearing of his *Truth* in the revocation and suspension of threatned judgements; by occasion of these words [*I will not bring the Evil.*] There is yet a *Circumstance* remaining, of this generall part of my Text, which would not be forgotten: it is the extent of time, for the suspending of the judgement [*I will not bring the Evil in his dayes.*] Something I would speake of it too by your patience: it shall not bee much, because the season is sharpe, and I haue not much sand to spend. *I will not bring the evil in his dayes.* The judgement denounced against *Ahabs* house, was in the end executed vpon it; as appeareth in the sequell of the story, and especially from those words of *Iehu* (who was himselfe the instrument raysed vp by the Lord, and vsed for that execution,) in 4. *King. 10.* [*Know that there shall fall to the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab; for the Lord hath done that which he spake by his servant Eliah.*] Which were enough, (if there were nothing else to be sayd) to iustifie Gods

c 2 Pet. 2.22.

f Math. 15.26

g Reu. 22. 11.

h Hebr. 4.1.

5. 19.

The opening
of thea 4 Kings 10.
10.

Truth in this one particular. That which *Ahab* gained by his humiliation, was only the *deferring* of it for his time; I will not bring the evill in *his dayes*. As if God had sayd, This wretched King hath *provoked* me, and pulled downe a *curse* from me vpon his house, which it were but just to *bring vpon him* and it without farther delay: yet because he made not a *scoffe* at my Prophet, but tooke my words something to heart, and was *humbled* by them; he shall not say, but I will deale *mercifully* with him, and beyond his merit: as ill as hee deserueth it, I will doe him this fauour, *I will not bring the evill* that is determined against his house, in *his dayes*.

§. 20.
5. *Observation*: that though it bee some griefe to foresee the evils to come;

a Her. det. in
Polyb. Valer.
Max. 9. 13.

The thing I would obserue hence, is; That, *When* God hath determined a judgement vpon any people, family, or place; it is his great mercy to vs, if he doe not let vs live to see it. It cannot but be a great griefe, (I say not now to a religious, but even) to any soule, that hath not quite cast off all naturall affection; to *fore-thinke* and *foreknow* the future calamities of his *coun-try* and *kindred*.^a *Xerxes* could not forbear weeping, beholding his huge army that followed him; onely to thinke, that within some few scores of yeares so many *thousands* of proper men would be all *dead* and rotten: and yet that a thing that must needs haue happened by the *necessity* of nature, if no sad *accident* or common calamity should hasten the accomplishment of it. The declination of a *Common-wealth*, and the *funerall* of a *Kingdome*, foreseene in the generall *corruption* of *manners* and *decay* of *discipline*, (the most certaine *symptomes* of a tottering State;) haue fetched *teares* from the eyes, and *blood* from the hearts, of heathen men zealously affected to their Countrey. How much more griefe then must it needes be, to them that acknowledge the true God,
not

not onely to *foreknow* the extraordinary *plagues* and miseries and calamities which shall befall their posterity: but also to *fore-see* in them Gods fierce *wraath* and heavy displeasure and bitter vengeance, against their owne sinnes, and the sinnes of their posterity. Our blessed Saviour, though himselfe *without sinne*, and so no way *accessory* to the procuring of the evils that should ensue, could not yet but ^b *Weepe over the City of Ierusalem*, when he beheld the present *security*, and the future *ruine* thereof.

A *griefe* it is then to know these things shall happen: but some *happinesse* withall, and to be acknowledged as a great favour from God, to be assured that we shall never see them. It is no small *Mercy* in him, it is no small *Comfort* to vs: if either he *take vs away*, before his iudgements come; or *keepe* his iudgements away, till we be gone. When God had told *Abraham* in *Gene. 15.* that I is ^a *seed* should be a *stranger* in a land that was not theirs, meaning *Egypt*, where they should be kept vnder, an *afflicted* 400. *years*: lest the good Patriarch should haue beene swallowed vp with griefe at it; he *comforteth* him, as with a promise of their glorious *deliuerance* at the last, so with a promise also of *prosperity* to his owne person, and for his owne time, [*But thou shalt goe to thy fathers in peace, and shalt be buried in a good old age,* verse 15.] In *Es. y 39.* when *Hzekiah* heard from the mouth of the Prophet *Ezechiel*, that all the ^b *treasures* in the Lords house and in the Kings house should be carried into *Babylon*, and that his *sonnes* whom he should beget should be taken away, and made *Eunuches* in the palace of the King of *Babylon*: he submitted himselfe (as it became him to doe,) to the sentence of God; and comforted himselfe with this, that yet *there should be peace and truth in his dayes*, verse 8. In 4. *King 22* when *Huldah* had prophesied

b Luke 12. 41.

s. 21.
yet it is some
happinesse, to
be taken a-
way before
they come.

a Gene. 15.
12 — 15.

b Isa. 39. 6 — 8

c 4 Kings 2.
16.—20.

phesied of the ^c evill that God would bring vpon the City of *Ierusalem*, and the whole land of *Iudab*; in the name of the Lord she pronounceth this as a *courtesie* from the Lord vnto good King *Iosiah*,
[*Because thy heart was tender, and thou hast humbled thy selfe — Behold therefore I will gather thee vnto thy fathers, and thou shalt bee gathered vnto thy grave in peace, and thine eyes shall not see all the evill, which I will bring vpon this place.*]
verse last.

Indeed every man should have, and every good man hath, an *honest care* of posterity; would *rejoyce* to see things *settled well* for them, would grieve to see things likely to *goe ill* with them. That common speech which was so frequent with ^a *Tiberius*, was monstrous, and not ^b *favouring* of common humanity, ^c *Eum dicitur quia iusta iustitiam tuam*, When I am gone, let Heaven and Earth be jumbled againe into their old Chaos: but hee that mended it, with ^d *iura iustitiam*, yea (saith he,) whilest I live; seemeth to have renounced all that was man in him. *Aristotle* hath taught vs better, what reason taught him, that ^e *Res posterorum pertinent ad defunctos*; the good or evill of those that come after vs, doth more then nothing concerne vs, when we are dead and gone. This is true: but yet ^f *Proximus egomet mi*, though it were the speech of a *Sharke* in the Comedy, will beare a *good construction*; Every man is *neerest* to himselfe: and that *Charity*, which looketh abroad, and seeketh not *onely* her owne, yet beginneth at home, and seeketh *first* her owne. Whence it is, that a *godly man*, as he hath just cause to *grieve* for posterities sake, if they must *feele* Gods judgements; so he hath good cause to *rejoyce* for his owne sake, if he shall *escape* them: and he is no lesse to take knowledge of Gods *Mercy*, in sparing *him*; then of his *Iustice* in striking them.

This

5. 22.

with the
Reason;

a Dio. lib 57
b illa vox scilicet
l'ram atque in
humana. Cic
3. de finib. Vox
magis est de
stabilis. Senec
2. de Clement
2.

c *Everfo iuvat
o be mo i.*

Didum Ruffi
ni apud Claudian.

d *Nero*. apud
Sueton. in Ne
rone, cap. 38.

e *Anst. 1 E
thic 31.*

f *Tercet
Andr. 4. 1.*

g *disce d' i
cursu mōis
idēis i d' i.*

This poynt is *usefull* many waves: I will touch but some of them, and that very briefly. *First*, heere is one *Comfort*, among many other, against the bitterness of *temporall death*. If God cut thee off in the *middest* of thy daies, and *best* of thy strength; if death turne thee *pale*, before age have turned thee *gray*; if the flower be *plucked* off before it begin to *wither*: grudge not at thy lot therein; but meete Gods Messenger *cheerfully*, and embrace him *thankfully*. It may be, God hath some great worke in hand; from which he meaneth to save thee. It may be, he *sendeth* death to thee, as he sent his *Angel* to *Lot*; to *plucke* thee out of the *middest* of a froward and crooked generation, and to snatch thee away, lest a worse thing then death should happen vnto thee. Cast not therefore a longing eye backe vpon *Sodome*, neither desire to linger in the *plaine*; (it is but a *valley of teares* and misery;) but vp to the *mountaine* from whence cometh thy *salvation*, lest some evill overtake thee. Possibly that which thou thinkest an *untimely death*, may bee to thee a *double advantage*: a great advantage, in *vsuring* thee so early into Gods glorious *presence*; and some advantage too, in *plucking* thee so seasonably from Gods imminent *judgements*. It is a favour to bee *taken away* be- times, when evill is determined vpon those that are left.

§. 23.
and uses
thereof: the
first;

• Gen. 19. 16.
17.

• non poter-
eque quoniam
aut hoc anno
et: primum, qui

mibi non a Diis immort. crearet ex huius misericord. ex iniquissimâ conditiois vita
videretur. Cic. 5. epist. 16. Fuit hoc iustissimum scilicet, a. e. huius patrie, grave homin
omnibus: sed etiam Remb. calumsecuti sunt, ut mihi non erant L. Crasso a
Diis imm. vita, sed diuina morte esse videretur. Non vidis flagrantem, ecce. Id
3. de Orat. Frenuicem illius [no tensi] exitus, qui ea non videt cum fierent,
que gravibus futura — se laqueum videretis felicitas ipsius quâ semper est usum, ab eis
misericord. qua consecuta sunt, morte vindictasse. Id. in Bruto.

R r

Secondly,

6. 24.
the second;

a Eſay 57.1.

b Gen 19.16.

c Peritura ur-
bis, aut mala-
rum imminen-
tium, vel futu-
ra livio, hoc
primum indi-
cium eſt. ſi de-
cidunt viri
conſultores—
Ambroſ. de
Cain & Abel.
c. 3.

8. 25.
the third.

a Gen 19.9.

Secondly, heere is a *Warning* for vs, to take conſideration of the loſſe of *good* or *uſefull* men; and to *fear*, when they are going from vs, that ſome *evill* is *comming* towards vs. The Prophet complayneth of the too great and generall neglect heereof in his times; [^a *The righteous periſheth, and no man layeth it to heart; and mercifull men are taken away, none conſidering that the righteous is taken away from the evill to come.* Eſa. 57.] When God ſendeth his ^b *Angel* to plucke out his righteous *Lots*, what may *Sodom* expect but *fire* and *brimſtone* to bee rayned downe vpon them? When hee plucketh vp the faireſt and choyleſt *flowers* in his garden, and crop-
peth off the tops of the goodlieſt *poppies*: who can thinke other, then that he meaneth to lay his gar-
den waſt, and to turne it into a wilde *wildernesse*? When hee vndermineth the maine *pillars* of the houſe, taketh away the very *props* and *buttresſes* of Church and Common-weale; ſweepeth away religious *Princes*, wiſe *Senatours*, zealous *Magiſtrates*, painefull *Ministers*, men of eminent *rancke*, *giſis*, or *example*: who can bee ſecre, that either Church, or Common-weale ſhal ^c ſtand vp long; and not totter at leaſt, if not fall? God in *Mercy*, taketh ſuch away from the *evill* to come: wee in *wiſedome* ſhould looke for *evill* to come, when God taketh ſuch away.

Thirdly; heere is *inſtruction* for Worldlings, to make much of thoſe few *godly* ones that live among them: for they are the very *pawnes* of their peace, and the *pledges* of their ſecurity. Thinke not, yee *filthy Sodomites*, it is for your owne ſakes, that ye haue bene ſure ſo long; know to whom you are beholden: This ^a *Fellow* that came in to ſojourne among you, this *ſtranger*, this *Lot*, whom you ſo hate, and maligne, and diſquiet; hee it is that

that hath *bayled* you hitherto, and given you *protection*. Despise not Gods patience, and long suffering, yee *prophane ones*; neither blesse your selues in your vngodly wayes: neither say, *Wee prosper*, though wee walke in the lusts of our hearts. This and thus wee haue done, and nothing hath beene done to vs, God holdeth his hand, and hee holdeth his tongue at vs; surely ^b *He is such a one as our selues*. Leame, O yee *despisers*, that if God thus forbear you, it is not at all for your owne sakes, or because hee careth not to punish euill doers: no; hee hath a little remnant, a ^c *little flocke*, a little handfull of his owne among you; a ^d *few names* that haue *giuen* themselves vnto him, and call vpon him dayly for mercy vpon the land, and that ^e *weepe* and *mourne* in secret and vpon their beds for your abominations; whom you hate, and despise, and persecute, and defame, and account as the very scumme of the people, and the refuse and off-scouring of all things; to whom yet you owe your preservation. Surely, if it were not for some god y *Iehashaphat* or other, whose ^f *presence* God regardeth among you; if it were not for some zealous *Moses* or other that ^g *standeth in the gap* for you: Gods wrath had entred in vpon you long ere this, as a mighty *breach* of water; and as an overflowing *deluge* overwhelmed you; and you had beene swept away as with the ^h *besome of destruction*, and deuoured as *stubble* before the fire. It is ⁱ *The innocent that delivereth the land*, and reprimeth it from destruction, when the sentence of desolation is pronounced against it; and it is *delivered by the purenesse of his hands*. O the goodnesse of our God! that would haue spared the *five Cities* of the salt sea, if among to many thousands of beastly and filthy persons there had beene found but ^k *Ten righteous ones*; and that

b Psal. 30. 21.

c Luke 12. 13.

d Revel. 3. 4.

e Ezek. 9. 4.

f 4 Kings 3. 14.

g Psal 124. 23.

h Ezech 14. 21.

i Iob 12. 30.

k Gen. 18. 32.

R r 2

was

11er. 5. 2.

m Luke 19. 41.

1 Pſal. 50. 22.

9. 26.
the Conclu-
ſion,

was for each city, but *two* persons: nay, that would have pardoned *Ierusalem*, if in all the *Streets and broad places thereof*, replenished with a world of Idolaters, and Swearers, and Adulterers, and Oppressours, there had beene found but *one* single man, *that executed judgement, and sought the truth* from his heart. But oh the *mediciffe* of the men of this foolish world withall! who seeke to doe *them* most mischief of all others, who of all others doe them most good; thirsting most after their *destruction*, who are the chiefest instruments of their *preservation*. Oh *foolish and madde* world! if thou hadst but wit enough, yet, yet to *bugge* and to *make much* of that little flocke, the *hospages* of thy peace, and the *earnest* of thy tranquillity! if thou wouldest but *Know*, even thou, at least in this thy day, the things that belong vnto thy peace! Thou art yet happy, that God hath a remnant in thee: and if thou knewest how to make vse of this happinesse, at least in this thy day, by honouring their persons, by procuring their safety and welfare, by following their examples, by praying for their continuance; thou mightest bee still, and more, and ever happy. But if these things, that belong vnto thy peace, be now hidden from thine eyes; if these men, that prolong thy peace, and prerogue thy destruction, be now *dispiſed* in thy heart, in this day of thy peace: God is just; Thou knowest not how soone they may bee taken from thee: and though hee doe not bring the euill vpon thee in their dayes; when they are gone, thou knowest not how soone vengeance may overtake thee, and *Then shall he teare thee in pieces, and there shall be none left to deliver thee.*

I have now done. Beseech wee God the Father of mercies, for his deare sonne Iesus Christ his sake, to shed his Holy Spirit into our hearts; that by his good

good blessing vpon vs, that which hath bene presently delivered agreeably to his holy truth and word, may take *roote downwards* in our hearts, and bring forth *fruite upwards* in our lives and conversations: and so to assist vs ever with his grace, that we may with *humble confidence* lay hold on his *mercies*, with *cheerfull reverence* tremble at his *judgements*, by *unsained repentance* turne from vs what he hath *threatned*, and by *unwearied Obedience* assure vnto vs what hee hath *promised*.

To which Holy *Father, Sonne,*
and *Spirit*, three persons, and &c.

(*)

Rr 3

THE

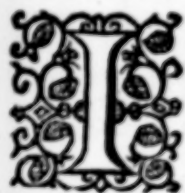


THE THIRD SERMON.

At Gancham
June 19. 1624.

3. KINGS. 21. 29.

*I will not bring the evil in his dayes: but in his
sonnes dayes will I bring the evil upon his house.*



Come now this third time to
entreat of this Scripture, and
(by Gods helpe) to finish it.
Of the *three* parts whereof,
heeretofore propounded, viz.

1. *Ahab's Humiliation*; 2. The
Suspension of his judgement for

fe; 3 And the *Devolution* of it vpon *Iehoram*;
the two former having beene already handled:
the last only now remaineth to bee considered of.
In the prosecution whereof; as heeretofore wee
haue cleared Gods *Holnesse*, and *Truth*: so wee
shall be now occasioned to cleare his *Iustice*, from
such imputations, as might seeme to lye vpon it
from this A. T. And that in *three* respects; accord-
ingly as *Iehoram*, who standeth heere punishable
for *Ahab's* sinne, may be considered in a *threefold*
reference to *Ahab*: that is to say, either *relative*, as the
sonne of *Ahab*; or *disparate*, as another man from
Ahab;

§. 1.
*The doubts
proposed.*

* 4 King. 3. 2.
 b Quisquam
 est hominum,
 qui fuisse illum
 [Iorem] De-
 um credat, iam
 inuictum, iam

impium, nec mortuum saltem constituta seruauit; apud quos nefas haberetur
 magnum, alterum pro altero placari, & aliena delicta aliorum criminum vindicare?
 Aitob contr. Gent. lib. 7.

§. 2.
 for resolution
 on whereof

It is not a matter of so much difficulty, as at the first appearance it seemeth, to cleere these *doubts*; if all things thereto appertaining be *duly* and *distin-ly* considered. The greatest trouble will bee, (the things being of more variety then hardnesse,) to *sort* them in such manner, as that we may therein proceed *orderly* and without confusion. Evermore, we know, *Certainties* must rule *Vncertainties*; and *cleare* truths, *doubtfull*: it will be therefore expedient for vs, for the better guiding of our judgements, *first* to lay downe some *Certainties*; and then *afterwards* by them to measure out fit *resolutions* to the doubts; and then *lastly* from the premises to raise some few *instructions* for our vse.

§. 3.
 the first Cer-
 tainty.
 a Rom 3. 5. 6.

b Gen 18. 25.

The *first Certainty* then, and a maine one, is this. Howsoever things appeare to vs, yet God neither is, nor can be *vnjust*; as not in any other thing, so nei-ther in his punishments. * *Is God vnrighteous, that taketh vengeance?* God forbid: for then how shall God judge the world? b *Shall not the Judge of all the earth doe right?* Indeed the *reasons* of his *Iustice* oftentimes may bee, oftentimes are *unknowne* to vs: but they never are, they never can be *vnrighteous* in him. If in a deepe *point of Law*, a learned discreete *Iudge* should upon sufficient grounds give sentence, flat contrary to what an ordinary *by-slander* would thinke reason, (as many times it falleth out;) it is not

not for the grieved party to complayne of *injustice* done him : hee should rather *impute* what is done, to want of *skill* in himselfe, then of *Conscience* in the Iudge. Right so, if in many things *Gods proceedings* hold not proportion with those *characters* of Iustice and Equiry, which our weake and carnall reason would expresse ; wee must thence inferre our owne *ignorance*, not his *injustice*. " And that so much the
 " rather ; because those *matters of Law* are such as
 " fall within the comprehension of ordinary reason,
 " whereas the *ways of God*, are farre remooved out
 " of our sight, and advanced aboue our reach : and be-
 " sides an *earthly Iudge* is subject to misprision, mis-
 " information, partiality, corruption, and sundry infir-
 " mities that may *vitiare* his proceedings ; whereas
 " no such thing can possibly fall vpon the diuine Na-
 " ture. *David* hath taught vs in the Psalme, that
 " " *The righteousness of God is as the great moun-*
 " *taines and his judgements as the great deepe.* A great
 " *mountaine* is eath to be seene ; a man that will but
 " open his eyes cannot overlooke it : but who can
 " see into the bottome of the Sea, or finde out what
 " is done in the *depths* thereof ? Whatsoever we doe
 " then ; let vs beware wee measure not *his ways* by
 " *our ways*, nor *his workes* by *our workes* : how-
 " soever they seeme to swerue from the rules of
 " *our ways and workes* ; yet still " *The Lord is*
 " *righteous in all his ways, and holy in all his workes.*
 " Though wee cannot fathom the *deepes* of his
 " judgements, (for " *The Well is deepe*, and we
 " have not wherewithall to draw ;) yet let the
 " assurance of the *righteousnesse* of all his pro-
 " ceedings stand firme and manifest as the *moun-*
 " *taines*, which can neither bee *remoued* nor hid,
 " but stand fast rooted for evermore. This wee
 " must rest vpon as a *certaine Truth* ; howsoever,
 " S^t whom-

c Psal. 36. 6.

d Esay. 55. 8 9,

e Psal. 145. 7.

f Ioh. 4. 12.

§. 4.
The second
Certainty;
concerning
temporall;

^a Eccles. 1. 13.

^b Sirac. 40. 3.

whomsoever, whensoever, God punisheth, he is never vnjust.

*The second Certainty. To speake of Punishments properly; no temporall euill is simply, and de toto genere a punishment. By temporall euills I vnderstand all the penall euills of this life, that doe or may befall vs from our bodily conception to our bodily deaths inclusive; hunger, cold, nakednesse, sicknesse, infirmities, discontents, reproaches, poverty, imprisonments, losses, crosses, distresses, death, and the rest; in a word, all that ^a Sore travell, which God hath given to the sonnes of man, to be exercised therewith, and that ^b Heavy yoke which is vpon the sonnes of Adam, from the day that they goe out of their mothers wombe, till the day that they retorne to the mother of all things. I say none of all these are properly and de toto genere to bee accounted punishments. For to make a thing simply and properly and formally a Punishment, there are required these three conditions: 1. That it be painefull, and grievous to suffer: 2. That it be inflicted for some fault: 3. That it bee involuntary, and against the sufferers will. That which hath put the first of these three conditions, may be called after a sort (and truly too) *Adum Pene*, a kinde of Punishment. But *uelut*, and properly, that Euill only is a Punishment, wherein the whole three conditions concur. Now these temporall Euills, though they have the two first conditions; all of them being grievous to suffer, all of them being inflicted for sinne: yet in the third condition they faile, because they are not involuntary simply, and perpetually, and *de suo genere* involuntary: (to omit also a kinde of fayling in the second condition; not but that they are ever inflicted for some sinne deserving them; but for that, there are with all other ends, and reasons for which they are inflicted, and whereunto they are intended,*

besides

besides and above the punishment of the offence.) It may not be gainsaid indeed, but these things are *involuntary* sometimes in the particular, and especially to some men, even the least of them: but *simply* and *universally* such they are not; since by other-some men, the greatest of them are willingly and cheerefully, not only *suffered*, but *desired*. Not but that they are *grievous* to the best. (It must needs be some griefe, as to the *Merchant*, to see his rich lading cast over-board, and to the *Patient* to have an old festered fore searched and singed; so to the *Christian*, to have Gods correcting hand lye heavy vpon him in some temporall affliction: The Apostle telleth vs playnely, *“No affliction for the present is joyous, but grievous.”*) But *involuntary* it is no more in him, then those other things are in them. As therefore the *Merchant*, though it pitty his heart to see so much *wealth* irrecoverably lost, yet getteth the best helpe and vseth the best speede he can to empty the vessell of them, for the *saving of his life*; and as the *Patient*, though ^d he smart when the wound is dressed, yet thanketh and feeth the Surgion for his paynes, in hope of *future ease*: so the *Christian*, though these *temporall evils* somewhat trouble him, yet he is *willing* to them, and he is *cheerefull* vnder them, and he acknowledgeth Gods *goodnesse* in them, and returneth him *thanks* for them; because hee knoweth they are sent for his *future good*, and that they will at the last ^e *Yield him the peaceable fruite of righteousness* when hee shall have bene sufficiently exercised thereby. See ^f *Peter* and *Iohn* rejoycing, when they suffered for the name of Iesus, and *Saint Paul* so farre from fearing, that ^g he *longed* after his *dissolution*; and the blessed *Martyrs* running to a *scaffold*, as to a *feast*. Verily, Gods children see great *good* in these things, which others account *evils*: and

Sf 2

there-

c Heb. 12. 11.

*deest plane quæ-
si salvis, me-
dicina de scal-
pellis—Non ta-
men secus ad-
circa malum:
quia dolores
tales afferunt
ululans ille, ex-
gemens cor mu-
gians inter-
manus medi-
ci, postmodum
easdem mercede
cumulat.*
Tertullian. in
Scorp. cap. 5.
c Heb. 12. 11.
f Acts 5. 41.
g Phil. 1. 23.

therefore they take them not as bare *punishments* sent to afflict them; but as *glorious tryalls* to exercise them, as *gracious corrections* to humble them, as *precious receipts* to purge, and recover, and restore, and strengthen them.

6. 5.
and Eternall
punishments.

Rom. 6. 23.

h. 6. 5. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

So that it is not any of the *temporall evils* of this life; but much rather the *everlasting paines* of hell, wherein the just reward and punishment of sinne properly and especially consisteth. * *The wages of sinne is death*: the *proper wages* of sinne *eternall death*. For so the *Anihestis* in that place giveth it to be vnderstood, *viz.* of such a death as is opposed to *Eternall life*, and that is *Eternall Death*; [*The wages of sinne is death: but the gift of God is Eternall life.*] Rom. 6. By the distribution of those *Eternall punishments* then, we are rather to judge of *Gods righteousnesse* in recompensing sinners; then by the dispensation of these *temporall evils*. It was a *stumbling block* to the *heathen* to see *good men* oppressed and *vice* prosper: it made them doubt; some whether there were a *God*, or no; others nothing better, whether a *providence*, or no. But what marvell if they stumbled, who had no right knowledge either of *God*, or of his *providence*; when *Iob* and *David*, and other the deare children of *God* have beene much puzzled with it? *David* confesseth in *Psal. 73.* that * *His feet had welnigh slipped*, when he saw the prosperity of the wicked: and certainty downe he had beene, had hee not happily stepped *into the Sanctuary of God*, and there vnderstood the end of these men. Temporall evils, though they bee sometimes punishments of sinne: yet they are not ever sent as punishments, (because sometimes they have other ends and uses, and are *ordained* *for the innocent*;) and secondly, they are never the *only* punishments of sinne; because there are greater and more lasting

lasting punishments reserved for sinners after this life, of which there is no other use or end, but to punish, since they are not *ordinabilia in melius*. If wee will make these temporall evils the measure, whereby to judge of the justice of God, wee cannot secure our selves from erring dangerously: Gods purposes in the dispensation of these vnto particular men being *unsearchable*. But these everlasting punishments are they, wherein Gods Justice shall be manifested to every eye, in due time; at that last day, which is therefore called by Saint Paul *Rom. 2.* *The day of wrath, and of the revelation of the righteous judgement of God.* Implying, that howsoever God is just in all his judgements and acts of providence, even vpon earth; yet the Counsells and Purposes of God in these things are often secret, and past our finding out: but at the last great day, when *He shall render to every man according to his workes* his everlasting recompence; then his vengeance shall manifest his wrath, and the righteousness of his judgement shall be revealed to every eye in the condigne punishment of vnreconciled sinners. That is the second Certainty; Temporall evils are not *alwayes*, nor *simply*, nor *properly*, the punishments for sinne.

If any man shall be yet vnatisfied, and desire to have Gods Justice somewhat farther cleared, even in the disposing of these temporall things: although it be neither safe, nor possible for vs, to search farre into particulars, yet some generall satisfaction wee may have from a third Certainty: and that is this. Every evil of Payne, whatsoever it be, or howsoever considered, which is brought vpon any man, is brought vpon him evermore for *sinne*, yea and that also for his owne personall sinne. Every branch of this assertion would be well marked. I

Sf. 3

fay

c Rom. 2. 9.

f libid 6.

S. 6.
the third certainty: that
all Evils of
Payne

say first, [*Every euill of Paine, whatsoeuer it bee,*] whether naturall defects and infirmities in soule or body, or outward afflictions in goods, friends, or good name; whether inward distresses of an afflicted, or terrours of an affrighted conscience; whether the temporall or eternall Death; whether euills of this life, or after it: or whatsoeuer other euill it be, that is any way grieuous to any man; every such euill is for sinne.

§. 7.
*howsoeuer
considered,*

I say secondly, every euill of paine, *howsoeuer considered*: whether *formally*, and *sub ratione pæne*, as the proper effect of Gods vengeance and wrath against sinne; or as a *fatherly correction* and chastisement, to *morture* us for some past sinne, or as a *medicinnall preservative*, to *strengthen* us against some future sinne; or as a *clogging chaine* to keepe under and *disable* us from some outward worke of sinne; or as a *fit matter* and object whereon to *exercise* our Christian graces of *faith, charity, patience, humilitie*, and the rest; or as an *occasion* given and taken by Almighty God, for the greater manifestation of the glory of his *Wisdom*, and *Power*, and *Goodnesse*, in the removeall of it; or as an act of *Exemplary iustice*, for the *admonition* and terrour of others; or for whatsoeuer other end, purpose, or respect it be inflicted.

§. 8.
*are for the
sinne*

a Psal. 39. 11.

b Iohn 9. 2, 3

I say thirdly, Every such euill of paine, is brought upon us *for sinne*. There may bee other *endes*, there may bee other *occasions*, there may bee other *uses* of such *Euills*: but still the originall *Cause* of them all, is sinne. [** When thou with rebukes dost chasten man for sinne.*] It was not for any *b* extraordinary notorious finnes, either of the *blinde man* himselfe, or of his *parents*, above other men, that hee was borne blinde. Our Saujour Christ acquitteth them of that, *Iohn 9.* in answer to his Disciples, who were but too forward (as God knoweth

knoweth most men are,) to judge the worst. Our Saviours answer there, never intended other, but that still the true *cause* deserving that blindness was his, and his parents *sinne*: but his purpose was to instruct his Disciples, that that infirmity was not layd vpon him rather than vpon another man, merely for that *reason* because hee (or his parents) had deserved it more than other men; but for some farther *ends* which God had in it in his secret and everlasting purpose, and namely this among the rest, *that the workes of God might be manifest in him*, and the God-head of the Sonne made glorious in his miraculous cure. As in *Nature*, the *intention* of the *End* doth not overthrow, but rather suppose the *necessitie* of the *Matter*: so is it in the workes of God, and the dispensations of his wonderfull providence. It is from *Gods mercie*, ordering them to those *Ends* hee hath purposed; that his punishments are good; but it is withall from our *sinnest*, deserving them as the *cause*, that they are *just*: even as the *vaine* that falleth vpon the earth, whether it moysten it kindly, and make it fruitfull, or whether it choake and sticke and drowne it; yet still had its beginning from the *vapours*, which the earth it selfe sent vp. All those *Evils*, which fall so daily and thick vpon vs from heaven, (whether to *warne* vs, or to *plague* vs,) are but *arrows* which our selues first shot vp against heaven, and now drop downe againe with doubled force vpon our heads. *Omnis paxa propter culpam*: all evils of paine are for the evils of *sinne*.

I say *fourthly*; All such Evils are for our owne sins. The Scriptures are plaine. *a* God judgeth every man according to his owne workes. *b* Every man shall beare his owne burden, &c. God hath enjoyed it as a *Law* for *Magistrates*, (wherin they haue also his *example* to lead them;) that *c* not the fathers for the children,

c See Ait. 2.
Phy. c. 3. & 9.

3. 9.
of the suffer-
er.

a 1 Per. 1. 17.

b Gal. 6. 3.

c Deut. 24. 16

nor

d Eeck. 12.2.
&c.
Ier. 31.29.

e 1. Pet. 2.22.

f Psal. 69. 4.
Non eripui, &
exheredavi:
non precatus, &
penas dabo,
Aug. ibi.

g Eia. 53. 7.
h delictorum
susceptor, non
commissor.
Aug. in Psal.
68.
i delicta nostra
sua delicta se-
cit, ut iustiti-
am suam no-
stram iustitiam
faceret. Aug.
exp. 2, in Psal.
21.

nor the children for the fathers, but every man should be put to death for his owne sinne. Dent. 24. If Israel take vp a Proverbe of their owne heads, [^d The fathers have eaten soure grapes, and the childrens teeth are set on edge;] they doe it without cause, and they are checked for it. The soule that sinneth, it shall dye: and if any man eate soure grapes, his owne teeth, (and not anothers for him) shall be set on edge thereby. For indeed, how can it be otherwise? or who can reasonably thinke, that our most gracious God, who is so ready to take from vs the guilt of our owne, should yet lay vpon vs the guilt of other mens sinnes? The only exception to be made in this kinde, is that alone satisfactory punishment of our blessed Lord, and Saviour Iesus Christ: not at all for his owne sinnes, (farre bee the impiety from vs, so to imagine; for ^e He did no sinne, neither was there any guile found in his mouth:) but for ours. He payed that which he never tooke; it was For our transgressions that he was wounded, and the chastisement of our peace was layd vpon him. Yet even those meritorious sufferings of his, may be sayd (in a qualified sense) to have beene for his owne sinnes: (although in my judgement, it bee farre better to abstaine from such like speeches, as are of ill and suspicious sound, though they may bee in some sort defended. But how for his owne sinnes? His owne by Commission? By no meanes: (God forbid any man should reach, any man should conceive so; the least thought of this were blasphemy:) but his owne by Imputation. Not that he had sinned, and so deserved punishment: but that he had ^h taken vpon him our sinnes, which deserved that punishment. As he that undertaketh for another mans debt, maketh it his owne, and standeth chargeable with it, as if it were his owne personall debt: so Christ becoming surety for our sinnes, made them ⁱ his owne, and so was punishable

punishable for them, as if they had beene *his owne* personal sinnes; ^k *Who his owne selfe bare our sinnes in his owne body upon the tree,* 1 Pet. 2. That hee was punished for vs, who himseife deserved no punishment; it was, because ^l *He was made sinne for vs, who himseife knew no sinne.* So that I say, in some sense the assertion may be defended *unversally*, and without exception: but yet I desire rather it might bee thus; Christs onely excepted, all the Paines and Evills of men are brought vpon them for *their owne* sinnes.

These *three* poyns then are *certaine*: and it is needfull they should bee well vnderstood and remembre!; because nothing can be objected against Gods Iustice in the punishing of sinne, which may not be easily remooved, if we have recourse to some one or other of these *three Certainties*, and rightly applye them. All the *three doubts* proposed in the beginning, have one and the same resolution: answer one; and answer all. *Ahab* heere sineth by *Oppression*: and yet the *evill* must light, though not *all* of it, (for some part of it fell, and was performed vpon *Ahab* himseife,) yet the *maine* of it vpon his sonne *Iehoram*. [*I will not bring the Evill in his dayes, but in his sonnes dayes will I bring the Evill vpon his house.*] It is not *Iehorams* case alone: it is a thing that often hath, and daily doth befall many others. In *Genesis* 9. when *Noahs* vngacious sonne *Ham* had discovered his Fathers nakednesse: the old man (no doubt, by Gods speciall inspiration) layeth the curse not vpon *Ham* himseife, but vpon his sonne *Canaan*. [^a *Cursed bee Canaan, &c.*] And God ratifieth the curse, by *rooting out* the posterity of *Canaan*, first out of the pleasant Land, wherein they were seated; and then afterwards from the face of the whole earth, *Ierobams* ^b *idolatry* cut off his posterity from the Kingdom; and the

k 1 Pet. 2. 24.

l 1 Cor. 5. 11.

§. 10.

*The fathers
sinnes puni-
shed in their
children:*

a Gen. 9. 25.

b 1 King 12.
25.

c 1 Sam. 2. 25.
— 3.

d 4. Kin. 1. 7

e Mat. 27. 25.

f 1. Theſ. 2. 16

g Exod. 20. 5.

§. 11.
and how this
may stand
with the In-
fluence of God.
1 Chryſoſt. in
Gen. hom. 8.
4 Auſt. in
Gen. 1. 2 in Deu.
ter. Theophy-
lact. in Ioh. 9.
Peter 34. in
Gen. diſp. 4.
Aquinas 1. 2. qu.
87. 8 Savb.
quodlib. 3.

rick dueſſe of Ely his ſonnes, theirs from the Priest-
hood, of Israel. Gehaſi with the bribe he tooke, pur-
chaſed a ^d Leproſie in ſee-ſimple to him and his heires
for ever. The Iewes, for ſtoning the Prophets of God,
but moſt of all for crucifying the Son of God, brought
blood-guiltineſſe not onely vpon themſelues, but vpon
their children alſo, [^e His blood be vpon vs, and
vpon our children.] The wrath of God therefore
comming vpon them ^e to the vniuerſall, and the curſe of
God abiding vpon their poſterity even vnto this day:
wherein they ſtill remaine, (and God knoweth how
long they ſhall) a baſe and diſſiſed people; ſcattered
almost every where, and every where hated. Inſtan-
ces might be enleſſe, both in private *perſons* and *fami-
lies*, and in whole *Kingdomes* and *Countrys*. But it is
a needleſſe labour to multiply inſtances in ſo confeſ-
ſed a poyn: eſpecially God Almighty having thus
firre declared himſelfe and his pleaſure herein in the
ſecond commandement of the Law; that he will not
beare in his 6 Lealouſie ſometimes to viſit the ſinnes of
the fathers vpon the children, vnto the third and fourth
generation.

There is no queſtion then *de facto*, but ſo it is; the
ſinnes of the fathers are viſited vpon the children:
but *de iure*, with what right and equity it is ſo, it is
(as Saint Chryſoſtome ſpeaketh) ^a Ζήτημα τῆς ἀληθείας,
^a Ζήτημα τῆς ἀληθείας, a queſtion famous, and
much debated. The *conſiderations*, which I finde
given-in for the reſolution of this queſtion, ^b by
thoſe that have purpoſely handled it, are very many.
But multitude breedeth conſuſion: and therefore I
propoſe no more but *two* only, vnto which ſo ma-
ny of the reſt as are mate-riall may be reduced; and
thoſe two grounded vpon the *certainties* already de-
clared. The *former* concerneth the *Nature* of thoſe
Puniſhments, which are inſiſted vpon the chil-
dren

dren for the fathers finnes; the *later*, the condition of those *children*, vpon whom such punishments are inflicted.

As to the first. The *punishments* which God bringeth vvisually vpon the children for the fathers finnes, are only *temporall* and *outward* punishments. Some have beene plagued with infectious diseases: as ^a Gehazies posterity; and ^b Iobbs also, if that curse which David pronounced against him tooke effect, as it is like it did. Some have come to vntimely and uncomfortable ends: as Davids children ^c Amnon and ^d Absalon; and the ^e little ones of Dathan and Abiram, and others. Some have had losses, and reproaches, and manifold other distresses and afflictions in sundry kindes, too long to rehearse. And all these, *temporall judgements* their fathers *sinnes* might bring vpon them: even as the *faith*, and *vertues*, and other graces of the fathers doe sometimes conveigh *temporall blessings* to their posterity. So Ierusalem was saved in the siege by Sennacherib, for ^f Davids sake many yeares after his death; *Esay* 37.35. And the succession of the Crowne of *Israel* continued in the line of ^g Iehu for foure descents; for the *zeale* that he shewed against the worshippers of *Baal*, and the house of *Ahab*. So then, men may fare the better; and so they may fare the worse too; for the *vertues*, or *VICES* of their Ancestors. *Outwardly*, and *temporally* they may: but *spiritually*, an *eternally* they cannot. For as never yet any man went to *heaven* for his fathers *goodnesse*; so neither to *hell* for his fathers *wickednesse*.

If he be obstructed; that for any people or person to suffer a ^a famine of the word of God, to be deprived of the vntimely benefit of the sacred and saving ordinances of *God*, to bee left in vnter darkenesse without the least glimpse of the glorious light of the

It 2

Gospel

9.12.

Consid. 1.
such punishments are
ly temporall,
not spiritual.
24 King. 5. 17.
b 2 Sam. 4. 29.
c 2 Sam. 17. 29.
d 2 Sa. 18. 15.
e Num. 16. 27.
33.

f *Esay* 37.35.g 4 King 10.
30.

9.12.

An Objection;
with the
first,
a Amo. 8. 11.

Gospell of God, without which (ordinarily) there can be no knowledge of *Christ*, nor meanes of *Faith*, nor possibility of *Salvation*; to be thus visited, is more then a *temporall* punishment: and yet this kinde of *spirituall* judgement doth sometimes light vpon a Nation or people, for the *unbeliefe*, and *unthankfulnessse*, and *impenitency*, and *contempt* of their Progenitors whilest they had the light: and that therefore the *Children* for the Parents, and *Posterity* for their Ancestry are punished not only with *Temporall*, but even with *Spirituall* judgements also. If any shall thus object, one of these two answers may satisfie them. *First*, if it should be granted, the want of the Gospell to be properly a *spirituall* judgement; yet it would not follow that one man were punished spiritually for the fault of another. For betwixt *private persons*, and *publike societies* there is this difference: that in *private persons*, every succession maketh a change, so that when the father dyeth, and the sonne commeth after him, there is not now the same person that was before, but another; but in Cities, and Countries, and Kingdomes, and all *publike societies*, succession maketh no change; so that when ^bOne generation passeth, and another commeth after it, there is not another City, or Nation, or People then there was before, but the same. If then the people of the same land should in this generation bee visited with any such *spirituall* judgement, as is the removeall of their Candlestickes, and the want of the Gospell, for the sinnes and impieties of their Ancestors in some former generations: yet this ought no more to be accounted the punishment of one for another; then it ought to be accounted the punishing of one for another, to punish a man in his old age for the sinnes of his youth. For as the body of a man, though the

^b Eccles. 1. 4

the *primitive moisture* bee continually spending and wasting therein, and that decay be still repayed by a dayly supply of new and *alimentall moisture*, is yet truly *the same Body*; and as a *River* fed with a living spring, though *the water* that is in the channell be continually running out, and *other water* freshly succeeding in the place and roome thereof, is truly *the same River*: so a *Nation* or *People*, though *one generation* is ever passing away and *another* coming on, is yet truly *the same Nation* or *People* after an hundred, or a thousand yeares, which it was before.

Againe secondly; the *want of the Gospell*, is not properly a *spirituall*, but rather a *temporall* punishment. Wee call it indeed sometimes a *spirituall* Judgement, as wee doe the free vse of it a *spirituall Blessing*: because the Gospell was written for; and revealed vnto the Church, by *the Spirit of God*; and also because it is the holy ordinance of God, and the proper instrument whereby (ordinarily) the *spirituall* life of *Faith* and of *Grace* is conveyed into our soules. But yet properly and primarily, those only are *a Spirituall blessing*, which are immediately wrought in the soule by the spirit of God, and can never be *lost* where they are once placed, and are *proper* and *peculiar* to those that are borne againe of the spirit: and all those on the contrary, which may bee subject to *decay*, or are *common* to the reprobate with the elect, or may turne to the *hurt* of the receiver, are to be esteemed *temporall* blessings, and not *spirituall*. And such a *blessing*, is the outward *partaking* of the word and ordinances of God: the *want* thereof therefore consequently, is to be esteemed a *temporall* judgement, rather then *spirituall*. So that, notwithstanding this instance, still the former consideration holdeth good: that God sometimes visiteth the

S. 14.
and second
answer thereto.

a Ephes. 1. 3.

§. 15.
Temporall
evils of chil-
dren though
not properly ;

§. 16.
are yet after
a sort punish-
ments to the
Fathers: and
how.

αὐτοῖς ὅταν αἰ-
καλιῶνται ἀπὸ
τοῦ, τὸ οὗτος πα-
τήρ ὁ ἐπ' αὐτὸν
ἐκδικεῖται, ὡς ἐπὶ
τοῖς ἀδικησάν-
τες.

Chrys in Gen. hom. 20. Felix homo valens, felices, patrimonium per-
tinet ad patrem. Felix pro futuro, si alium abierit filium, infelix, si ami-
serit. Senec. 5. de Benef. 19. Nihil interit si se quis veritus fuerit, an in libe-
ris: omni pro affectu parentes magis in liberis terreantur. lib. 8. §. hac quæ ff.
4. 2. Quod metus causa.

finnes of the fathers vpon the children with *outward* and *temporall*; but never with *spirituall* and *eternall* punishments.

Now, if there could no more bee said to this doubt, but only this; it were sufficient to cleare *Gods Justice*: since we have beene already instructed, that these *temporall judgements* are not alwayes *properly* and *formally* the punishments of sinne. For as *outward blessings* are indeed no true blessings *properly*; because *Wicked* men have their portion in them as well as the *Godly*, and they may turne (and often doe) to the greater *hurt* of the soule, and so become rather *Punishments*, then *Blessings*: so to the contrary, *outward punishments* are no true punishments *properly*; because the *Godly* have their share in them as deepe as the *Wicked*, and they may turne (and often doe) to the greater *good* of the soule, and so become rather *Blessings*, then *Punishments*.

If it be yet sayd; But why then doth *God* threaten them as *Punishments*, if they bee not so? I answer. *First*; because they *seeme* to be punishments, and are by most men so *accounted* for their grievousnesse, though they bee not *properly* such in themselves. *Secondly*; from the *common event*; because *ut plurimum* and for the most part they proove punishments to the susterer, in case he be not *bettered*, as well as *grieved*, by them. *Thirdly*, because they are indeed a kinde of punishment, though not then deserved, but formerly. *Fourthly*, and most to the present purpose; because not seldome the *father* himselfe is punished in them, who through tendernesse of

affection

affection taketh very much to heart the *evills* that happen to his *childe*; sometimes more, then if they had happened to *himselfe*. See *David* ^b weeping and pining for his trayterous sonne *Abſalom*, when he was gone; more ^c affectionately, then we finde he did for the hazzards of his owne person, and of the whole State of Israel, whiles he lived. For if it be a *puniſhment* to a man to ſuſtaine loſſes in his *cattell*, or *goods*, or *lands*, or *friends*, or any other thing he hath: how much more then in his *children*, of whom hee maketh more account then of all the reſt, (as being not only an *image* but even a ^d *part* of himſelfe;) and for whoſe ſakes eſpecially it is, that hee maketh ſo much account of the reſt? The Egyptians were plagued not only in the blaſting of their *corne*, the murraine of their *cattell*, the wholeſomeſneſſe of their *waters*, the annoynce of *vermine*, and ſuch like; but alſo and much more in the death of their ^e *fiſt-borne*: that was their *leſt*, and *greateſt* plague. The newes of his *children* ſlaine with the ſill of an houſe, did put *Iob* (though not quite out of patience, yet) more ^f to the tryall of his patience, then the loſſe of all his *ſubſtance* beſides; though of many thouſands of Oxen, and Aſſes, and Sheepe, and Camels. Now if no man charge God with *iniuſtice*, if when a man ſinneth he puniſh him in his *body*, or *goods*, or *good name*, or in other things: why ſhould it bee ſuſpected of iniuſtice, when he ſinneth, to puniſh him in his *children*? at leaſt there, where the evill of the children ſeene or foreſeene, redoundeth to the griefe and affliction of the father? And ſo was *David* *murder* and *adultery* juſtly puniſhed in the loſſe of his *inceſtuous* ſonne *Amnon*, and of his *murderous* ſonne *Abſalom*. Vpon which ground, ſome thinke that claſſe [*¶ Into the third and fourth generation*] to have bene added in the

b 2. Sam. 18.

31.

c 2 Sam. 19. 5.

6.

d *Naturæ & re-
ſſe ſimile e-
dem eſſe p: ſi-
ma penè inte-
p: ſi. l. ult.*

Cod. 6. 26. de
impub.

e *partes quodam-
modo ſe ſeparat*
Eſai. 22. Cod.
11. 47. de agric.
& col.

f *Exo. 11. 5. 6.*

i *Th. 2. 16. a-
roſe. 59. c. 1. b.*
1. 20.

g *Exod. 20. 5.*

the *second* Commandement, respectively to the ordinary *ages* of men; who oftentimes live to see their children to the *third*, and sometimes to the *fourth* generation, but very seldome farther: Implying, as they thinke, that God vltually punisheth the sinnes of the *fathers* vpon the *children*, within such a compasse of time, as they may in likely hood *see it*, and *grieve* at it; and then what ever euill it bee, it is rather inflicted as a punishment to them, then to their children. This in part satisfieth the doubt: that the *punishments* which God layeth vpon the children for the fathers sinnes, are only *temporall* punishments, and consequently by our *second* ground not properly punishments.

§. 17.
Consid. 2.
The children
that are pun-
ished for
their fathers
sinnes

But yet for so much as these *temporall evils*, (be it properly, be it improperly,) are still a kind of *Punishment*; and we haue beene already taught from the *third* ground, that all evils of punishment, whether proper or improper, are brought vpon men evermore and onely for their *owne personall sinnes*: the doubt is not yet wholly remooved, vnlesse we admit of a *second Consideration*; and that concerneth the condition of those *children*, vpon whom such punishments are inflicted for their fathers sinnes.

§. 18.
either first,
by 1. Nature,

And *first*; it is considerable, that *children* most times treade in their fathers *steps*, and continue in their *sinnes*: and so draw vpon themselves their *punishments*. And this they doe especially, by a *threefold* conveiance of sin from their Parents; *viz.* *Nature*, *Example*, and *Education*. First, *Nature*: and this is seene especially in those sinnes, that are more *sensuall* then other, and doe after a sort *symbolize* with the predominant humour in the body. It is playne from experience, that some *sinnes* (especially the *proneesse*, and *inclination* vnto them) doe follow some *complexions* and *constitutions*

^b Iuven. Ibid.
 — *pr. hunc ad-
 trem esse appar-
 tet, Qui qua-
 tum; num pro-
 bierem, quam
 ipsum fueris,
 postulat Plaut.*
 in Pseud.

^d Iuvenal ubi
 Supra.

§. 20.
 3. *or education-*
on,

^a Iuvenal. Sa-
 tyr. 14.

^b Ephes. 6.4.

their father *biddeth* them but as *he leadeth* them. ^b *Si nociva senem iuvat alea* — If the ^c father be given to *swearing*, or *gaming*, or *scoffing*, or *whoring*, or *riot*, or *contention*, or *excesse* in *drinke*, or any thing else that naught is: let him counsell and advise his sonne as often and as earnestly as he can: he shall finde one *curfed example*. (without the singular mercy and grace of God) to doe more hurt vpon him, then a thousand wholesome *admonitions* will doe good. ^d — *fugienda patrum vestigia ducunt, Et monstrata diu veteris trahit orbita culpa.*

A third meanes of conveying vices from parents to children is *Education*: when parents trayne and bring vp their children in those sinnefull courses, wherein themselves haue lived and delighted. So covetous *worldlings* are ever distilling into the eares of their children *precepts* of parsimony and good husbandry, reading them *lectures* of thrift, and inculcating *principles* of getting and saving. ^a *Sunt quidam vitiorum elementa: his protinus illos imbuunt, & cogunt vitiorum ediscere sordes.* Idle wandring *Beggars* trayne vp their children in a trade of *begging*, and *lying*, and *cursing*, and *filching*, and all idleness and abominable filthinesse. And *idolatrous* parents how carefull they are to nuzzle vp their Posterity in *Superstition* and *Idolatry*; I would our profest *Paplings*, and *halfe-baked* Protestants, did not let vs see but too often. Wretched and accursed is our supine carelesnes; if these mens wicked *disigence*, (whose first care for the fruite of their *bodies*, is to poyson their *soules*, by sacrificing their *sonnes* and *daughters* to *Idols*;) shall rise vp in judgement against vs, and *condemne* our foule *neglect*, in not seasoning the tender yeeres of our children with such religious, godly and vertuous ^b *informations*, as they are capable of.

How

How ever it be, whether by *Nature, Example, or Education*, one, or more, or all of these: certaine it is, that most times *sinners* ^a passe a long from the father to the sonne, and so downward, by a kind of *lineall descent* from predeceffours to posterity; and that for the most part with ^b *advantage* and encrease: whole families being tainted with the *speciall vices* of their stocke. Iohn Baptist speaketh of ^c *a generation of vipers*: and if we should but obserue the conditions of some families in a long line of succession; might we not espie heere and there, even whole generations of *Drunkards*, and generations of *Sweavers*, and generations of *Idolaters*, and generations of *Worldlings*, and generations of *seditions*, and of *envious*, and of *riotous*, and of *haughty*, and of *uncleane* persons, and of sinners in others kinds? This vngodly king *Ahab*; see how all that come of him, taste of him, and haue some spice and relish of his euill manners. Of his sonne *Abaziah*, that next succeeded him in the kingdome of Israel, the Text sayth in the next Chapter, that ^d *He walked in the way of his father, and in the way of his mother*. And another *Abaziah* king of Iudah, the grand-child of *Iehosaphat* by the fathers side, and of *Ahab* by the mothers; drew infection from the mother, and so trode in the steppes rather of this his wicked grandfather *Ahab*, then of his good grandfather *Iehosaphat*: and of him therefore the Scripture sayth remarkeably in 4. Kings 8. ^e *Hee walked in the way of the house of Ahab, and did euill in the sight of the Lord, as did the house of Ahab, for hee was the sonne in Law of the house of Ahab*. Little doth any man thinke, what hurt he may doe vnto, and what plague he may bring vpon, his posterity, by joyning himselfe or them in too strict a bond of nearnesse with an ill or an idolatrous house or stocke.

V u 2

Heere,

6. 21.
tread in their
fathers steps;
H. R. dit ad au-
thores genos,
Strepens, pro-
mam degener
langui refert.
Senec. in Hip-
pol. act. 1.
b Oi xhiovs
xhiovs xhiovs
A 78 m hie
xhiovs Homer
Odyss. B.
c Math 3 7.

d 3 King. 22. 25

e 4 King. 8. 17.

f 4 King. 3. 2.

§. 22.
or secondly.
are poss-ssors
of something
from their
fathers with
Gods curse
cleaving
therunto.

a See Leuit. 25.

2—11.

b Ἀδὰμ δὲ
μὴ κτλ. καὶ
ματ', ἀνέλα
πολιμ' Χρῆτον.
μελὰ θεοῦ ἐμ-
αδύειν. πὲρ γὰρ
καλὸς Ὀδὸς
ἐστὶν ἁθὼν' ἐκ
ῆ' καὶ ποταμῶν.
Eutypid.

Heere, we see, is *Ahabs house* taxed, and not his per-
son onely: even the whole family, and broode, and
kinne of them, *branch and roote*. And that *Iehoram*
also, who is the sonne here spoke of and meant in my
Text did *Parisare* too as well as the rest of the
kindred, and take after the father, (though not in that
height of impiety, and idolatry, as his father) is plaine
from the sequle of the Story. And so doing, and par-
taking of the *Evills* of *sume* with his father; why
might not he also in justice partake of the *Evills* of
punishment with his father?

Secondly, the sinnes of the fathers are visited vpon
the children sometimes, as *possessors* of something
which their fathers left them, with Gods curse clea-
ving vnto it. As in the Law, not onely he, that had
an *issue* of *uncleanesse*, made them *uncleane* that
touched him; but even the *saddle* or *stool* he late
vpon, the *cloathes* he wore, the *bed* whereon he lay,
any *vessell* of earth or of wood that he did but touch,
was enough to bring *legall pollution* and *uncleanesse*
vpon any other person, that should but touch them:
So, not onely our fathers *sinnes*, if we touch them by
imitation; but even their *lands* and *goods* and *houses*
and other things that were theirs, are sufficient to
derive Gods curse vpon vs, if we doe but hold them
in *possession*. What is gotten by any *evill* and *vnjust*
and *vnwarrantable* meanes, is in Gods sight and
estimation no better then *stollen*. Now *stollen goods*,
we know, though they have passed through never
so many hands before, that man is answerable for,
in whose hands they are found, and in whose *custa-
dy* and *possession* they are. God hateth not *sinne* on-
ly; but the very *monuments* of sinne too: and his
curse fasteneth, not onely vpon the *agent*; but vpon
the brute and dead *materialls* too. And where
theft, or *oppression*, or *perjurie*, or *sacriledge* have layd
the

wise belong vnto them in some kind of *relation*, those evils which by their owne corruptions and sinnes they have justly deserved. This distinction of the *Cause* and *Occasion*, if well heeded, both fully acquiteth *Gods Iustice*; and abundantly reconcileth the seeming *Contradictions* of Scripture, in this Argument: and therefore it will be worth the while, a little to open it.

§. 24.

*The Impulsive Cause
what it is,*

*qua principalem efficientem
impellit ad efficiendum*

Keckerm. 7,
Syl. Log. 10.

There is a kind of Cause *de numero efficientium*, which the learned for distinctions sake call the *Impulsive Cause*: and it is such a cause, as ^a moverh and induceth the *principall Agent*, to doe that which it doth. For Example; A *Schoolemaister* correcteth a boy with a rod for *neglecting* his booke. Of this *correction* heere are three distinct causes, all in the ranke of *efficients*; viz. the *Master*, the *Rod*, and the boyes *neglect*: but each hath its *proper causality* in a different kind and maner from other. The *Master* is the Cause, as the *principall Agent*, that doth it; the *Rod* is the Cause, as the *Instrument* wherewith he doth it: and the boyes *neglect* the *impulsive cause*, for which he doth it. Semblably, in this judgement which befell *Iehoram*; the principall efficient cause and *Agent*, was *God*, (as he is in all other punishments and judgement; ^b *Shall there be evill in the City, and the Lord hath not done it? Amos 3.*) and heere he taketh it to himselfe, [*I will bring the evill upon his house.*] the *Instruments* all Cause vnder God, was ^c *Iehu*; whom God rayfed vp, and endued with zeale and power for the execution of that vengeance, which he had determined against *Ahab* and against his house; as appeareth in 4. *Kings 9. and 10.* But now, what the true proper *Impulsive cause* should be, for which he was so punished, and which *moved* God at that time and in that sort to punish him; that is the poynt wherin consisteth the chiefeft difficulty in

^b Amos, 3. 6

^c 4 King 9.

in this matter, and into which therefore we are now to enquire: *viz.* whether that were rather *his owne sinne*, or his *father Ahabs sinne*?

Whether we answer *for this*, or *for that*; we say but the truth in both: for both sayings are true; [God punished him *for his owne*,] and [God punished him *for his Fathers sinne*.] The difference only this. His *owne sinnes* were the *impulsive* cause that *deserved* the punishment; his *fathers sinne* the *impulsive* cause that *occasioned* it: and so indeed vpon the poynt, and respectively to the *justice* of God, rather *his owne sinnes* were the cause of it, then his *fathers*; both because *justice* doth especially looke at the *desert*, and also because that which deserveth a punishment is more *effectually* and *primarily*, and *properly* the *impulsive* cause of punishing, then that which only *occasioneth* it. The termes whereby Artists expresse these two different kinds of *impulsive causes* (borrowed from *Galen*, and the *Physitians*,) of *αὐτοκίνητος*, & *παρακίνητος*, would be excellent, and full of satisfaction; if they were of easie vnderstanding. But for that they are not so, especially to such as are not acquainted with the tearmes and learning of the *Schooles*; I forbear to vse them: and rather then to take the shortest cut over hedge and ditch, chuse to leade you an easier and playner way, though it's something about; and that by a familiar example.

A man hath lived for some good space in reasonable state of health; yet by grosse feeding, and through continuance of time, his *body* the whilest hath contracted many vitious, noysome, and malignant *humours*. It happeneth hee hath occasion to *ride* abroad in bad weather; taketh *wet* on his feete or necke, getteth *cold* with it, commeth home, findeth himselfe not well, falleth a *shaking* first, and

§. 25.

Two sorts of
impulsive
Causes;

* See Keckerm.
1 Syll. Log. 10
called by Brulif
Causa Dispositiva,
et Excitativa, and
Altenst. indist
Causa.

§. 26.

explained by
a familiar
example;

*a interiores dis-
posiciones, qua
irritantur ab
externis causis.
Melancthon.
causa dispositi-
ua. Brouiser.
b Causa exter-
na irritatrix.
Melancthon.
causa exercitia-
tiua. Brouiser.*

and anon after into a dangerous and lasting fever. Here is a fever; and here are two different causes of it: an antecedent cause within, the abundance of noisome and crude humours, (that is *a causa interna*;) and the evident cause *ab extra*, his riding in the wet, and taking cold vpon it, (and that is *Galens b causa externa*.) Let vs goe on a little, and compare these causes. The Physitian is sent for, the sicke mans friends they stand about him, and in cometh the Physitian among them, and enquireth of him and them how he got his fever. They presently give him such information as they can, (and the information is both true, and sufficient, so faare as it reacheth:) they tell him the one cause, the occasionall cause, the outward evident cause: [Alas, Sir, he rode such a journey, such a time, got wet on his feete, and tooke cold vpon it; and that hath brought him to all this.] That is all they are able to say to it: for other cause they know none. But by and by after some surview of the state of the Body, he is able to informe them in the other cause, the inward and originall cause; whereof they were as ignorant before, as hee was of that other outward one: and he telleth them the cause of the malady is superfluitie of crude and noysome humours, rankenesse of blood, abundance of melancholly, tough steame, or some other like thing within. Now if he be demanded, which of these two is rather the cause of his sicknesse? The truth is, that inward antecedent cause within, is the very cause thereof; although perhaps it had not bred a fever at that time, if that other outward occasion had not beene. For by that inward hidden cause the body was prepared for an ague: onely there wanted some outward fit accident, to stirre and provoke the humours within, and to set them on working. And the parties body being so prepared, might

might have fallen into the same sicknesse, by some other accident as well as that; as *over bearing* himselfe with exercise, immoderate *watching*, some distemper or surfeit in *diet*, or the like: But neither that, nor any of these, nor any other such accident could have ast him into such a Fit, if the *humours* had not beene ripe, and the *body* thereby prepared to entertaine such a disease. So as the *bad humours* within may rather be said to be the true *cause*, & that *cold-taking* but the *occasion* of the Ague: the *disease* it selfe issuing from the *hidden cause* within; and the *outward accident* being the *cause*, not so much of the *disease* it selfe, why the Ague should take him, as why it should take him at that *time*, rather then at another, and hold him in that *part* or in that *maner* rather then in another.

From this Example we may see in some proportion, how *our owne* finnes, and *other mens*, concur as joynt *impulsive causes* of those *punishments*; which God bringeth vpon vs. *Our owne* finnes they are the true *hidden antecedent causes*, which *deserve* the punishments: our *fathers* finnes, or our *governours* finnes, or our *neighbours* finnes, or whatsoever *other mans* finnes, that are visited vpon vs, are only the *outward evident causes* (or rather *occasions*,) why we should be punished at this *time*, and in this *thing*, and in this *manner*, and in this *measure*, and with these *circumstances*. And as in the former Example, the Patients *friends* considered *one cause*, and the *Physician* another; they the *evident* and *outward*, be the *inward* and *antecedent cause*: so respectively to *Gods Justice*, *our owne* finnes onely are the causes of our punishments; but in respect of his *Providence* and *Wisedome*, our *fathers* finnes also, or *other mens*. For *Justice* looketh vpon the *desert* onely; and so the punishments are ever and onely from

§. 27.
and applied
to the pre-
sent Argu-
ment.

* Causa con-
iuncta, inter-
na, antecedens,
dispositiva.
* Causa con-
iuncta, ex-
terna, irrita-
trix, excita-
tiva.

our owne personall finnes, as we learned from our third Certainty: but it is Providence, that ordereth the occasions, and the seasons, and the other circumstances of Gods punishments.

Hence may wee learne to reconcile those places of Scripture, which seeme to crosse one another in this Argument. In Ezekiel and Ieremy it is said, that ^a Every man shall be punished for his owne finnes, and that the children shall not beare the iniquity of the fathers: and yet the same Ieremie complayneth as if it were otherwise, (Lam. 5.) ^b Our fathers have sinned, and are not; and we have borne their iniquities. Yea God himselfe proclaimeth otherwise, I am ^c a jealous God, visiting the finnes of the fathers vpon the children -- Nor only doth he visit the finnes of the fathers vpon the children: but he visiteth also the finnes of Princes vpon their Subiects; as ^d Davids people were wasted for his sinne in murthering them: yea and hee visiteth sometimes the finnes even of ordinary private men vpon publike societies; [^e Did not Achan the sonne of Zerah commit a trespasse in the accursed thing, and wrath fell vpon all the Congregation of Israel, and that man perished not alone in his iniquity?] Now how can all this stand together?

Yes very well: even as well, as in the act of punishing, Gods Justice and his Wisedome can stand together. Marke then, wheresoever the Scripture ascribeth one mans punishment to another mans sinne; it poynteth vs to Gods Wisedome and Providence: who for good and just ends maketh choyce of these occasions, rather then other sometimes, to inflict those punishments vpon men, which their owne finnes have otherwise abundantly deserved. On the contrary, wheresoever the Scripture giveth all punishments vnto the personall finnes of the sufferer, it poynteth

§. 28.

The seeming
Contradictions
of Scrip-
ture

^a Iere. 31. 30.

& Ezek. 18. 20.

^b Lam 5. 7.

^c Exod. 20. 5.

^d 2 Sam. 24. 17.

^e Iosh. 22. 20.

§. 29.

how to be re-
conciled:

pointeth vs to *Gods Justice*: which looketh still to the *desert*, and doth not vpon any occasion whatsoever inflict *punishments*, but where there are *personall finnes* to deserue them: so that every man that is punished in any kinde, or vpon any occasion, may joyne with *David* in that confession of his, *Psalm* 51.

Against thee have I sinned, and done euill in thy sight: that thou mightest be justified in thy sayings, and cleare when thou judgest.

a *Psalm* 51. 4.

Say then, an vnconscionable great one by cruell oppression, wring, as *Ahab* did heere, his poorer neighbours vineyard from him; or by countenanced sacriledge geld a Bishopricke of a faire Lordship or Mannor; and when he hath done, his prodigall heire runne one end of it away in *matches*, drowne another end of it in *Tavernes* and *Tap-houses*, melt away the rest in *lust*, and beastly sensuality: who doth not here see, both *Gods Justice*, in turning him out of that, which was so foulely abused by *his owne finnes*; and his *Providence* withall, in fastening the Curse vpon that portion, which was so vnjustly gotten by *his fathers finnes*? Every man is ready to say, It was never like to prosper, it was so ill gotten; and so acknowledged the *Covetous fathers sinne*, as occasioning it: and yet every man can say withall, It was never likely to continue long, it was so vainely lavished out; and so acknowledge the *Prodigall sonnes sinne*, as sufficiently deserving it.

§. 30.
with an exemplary instance thereof.

Thus have wee heard the *maine doubt* solved. The summe of all is this. God punisheth the sonne for the *fathers sin*: but with *temporall punishments*, not *eternall*; and with those, perhaps so as to redound to the *fathers punishment* in the sonne. Perhaps, because the sonne treadeth in his fathers steps; perhaps, because he possesseth that from his father, to which *Gods curse* adhereth; perhaps for other reasons best

§. 31.
The resolution of the maine doubt;

S. 22.
*applied also
 to the rest.*

knowne to God himselfe, wherewith he hath not thought meet to acquaint vs : but what ever the occasion be, or the ends ; euenmore for the sonnes owne personall finnes, abundantly deserving them.

And the same resolution is to be given to the other two doubts proposed in the beginning : to that , Why God should punish any one man for another ? and to the third, Why God should punish the lesser offender for the greater ? In which, and all other doubts of like kinde , it is enough, for the clearing of Gods Iustice, to consider : that when God doth so, they are first only temporall punishments which he so inflicteth ; and those secondly no more, then what the sufferer by his owne finnes hath most rightfully deserved. All those other considerations, as that the Prince and People are but one body , and so each may feele the smart of others finnes and stripes : that oftentimes we have given way to other mens finnes, when we might have stopped them ; or consent , when we should have withstood them ; or silent allowance , when we should have checked them ; or perhaps furtherance , when we should rather have hindered them : that the punishments brought vpon vs for our fathers or other mens sins, may turne to our great spirituall advantage, in the humbling of our soules , the subduing of our corruptions, the encreasing of our care, the exercising of our graces ? that where all have deserved the punishment, it is left to the discretion of the Iudge, whom he will picke out , the Father or the Sonne, the Governour or the Subiect , the Ring-leader or the Follower, the Greater or the Lesser offender, to shew exemplary justice vpon, as he shall see expedient. I say, all these, and other like considerations many, though they are to be admitted as true, and observed as usefull ; yet they are such, as belong rather to Gods

Providence

Vcrf. 19. hic.

vpon them and theirs. Goe to then, doe not applaud
 thy selfe in thy witty villanies, when thou hast *circum-
 vented* and prospered; when *Abah-like* thou hast
 killed and taken possession; when thou hast larded
 thy leaner revenues with fat *collops* sacrilegiously cut
 out of the sides or flanks of the Church; and hast
 nayled all these with all the *appurtenances*, by *finer*,
 and *vouchers*, and *entayles*, as firme as *Law* can make
 them, to thy *childe*, and his *childe*, and his *childes*
childe for ever. After all this stirre, cast vp thy *bills*,
 and see what a goodly *bargaine* thou hast made:
 thou hast damned thy selfe, to *undo* thy *childe*; thou
 hast brought a *curse* vpon thine owne *soule*, to pur-
 chase that for thy *childe*, which shall bring a *curse*
 both vpon it and him. "When thy *indentures* were
 "drawne, and thy learned Counsell feed to *peruse*
 "the Instrument, and with exact severity to *ponder*
 "with thee every *clause* and *syllable* therein; could
 "none of you spie a *flaw* in that *clause* [*with all and*
 "*singular th'appurtenances,*] neither obserue, that
 "thereby thou diddest settle vpon thy posterity, to-
 "gether with thy *estate*, the wrath and vengeance
 "and *curse* of God, which is one of those *appur-
 tenances*? Haddest thou not a faithfull Counsel-
 "lor within thine owne breast, if thou wouldst
 "but have conferred and advised with him plainly
 "and vndissemblingly, that could haue told thee,
 "thou hadst by thy oppression and injustice *ipso*
 "*fatto* cut off the *entaille* from thy issue, even long
 "before thou haddest made it? But if thou wouldst
 leave thy posterity a firme, and secure and durable
 estate: doe this rather. Purchase for them by thy
 charitable workes, the *prayers* and *blessings* of the
 poore; settle vpon them the fruites of a religious,
 sober, and honest education; bequeath them the *lega-
 cie* of thy good example, in all vertuous and godly
 living:

living : and that *portion* thou leavest them besides, of earthly things, be it much or little, be sure it be ^e well gotten ; otherwise never looke it ^f should prosper with them. & A little leaven leaveneth the whole *lump*, and soweth it : and a little ill gotten, like a *gangrene* spreadeth through the whole estate ; and worse then *aqua fortis*, or the poysoned ^h *birds* that *Dejanira* gave *Hercules*, cleaveth vnto it, and feedeth vpon it, and by little and little gnaweth, and fretteth, and consumeth it to nothing. And surely, *Gods Justice* hath wonderfully manifested it selfe vnto the world in this kinde, sometimes even to the *publicke* astonishment and admiration of all men : that men of ancient *families*, and great *estates* ; well *left* by their *Ancestors*, and free from *debts*, *legacies*, or other *encumbrances* ; not notably *guilty* of any *excepsfull sinne* or *vanity*, but wary and husbandly and carefull to thrive in the world ; not *kept vnder* with any great *burden* of needy *friends*, or *charge* of *children* ; not much hindered by any extraordinary *losses*, or *casualties* of *fire*, *theeves*, *suretieship*, or *sutes* : that such men, I say, should yet *sinke* and *decay*, and runne behinde hand in the world ; and their estates *crumble* and *milder* away, and come to nothing, and no man knoweth how. No question, but they have *sinnes* enough of their owne, to *deserve* all this, and tenne times more then all this : but yet withall, who knoweth but that it *mights*, nay who knoweth not that sometimes it *doth*, (so legible now and then are *Gods judgements*) come vpon them for the *greedinesse*, and *avarice*, and *oppression*, and *sacriledge*, and *injustice* of their not long foregoing *Ancestors* ? You that are parents, take heed of these *sinnes*. It may bee, for some other reasons knowne best to himselfe, *God suffereth* you to goe on your owne time ; and *suspendeth* the *judgements*, your *sinnes* have

a ad tuam βή-
λας παρὰ σου αὐ-
τῶν τιν, διαγο-
νίσματα ἔσονται
ἐν σοὶ καὶ ὅλην
τὴν οἰκίαν σου ὡς
ἡ μὴ ταῦτα τα-
χέως ἀποδο-
ται καὶ διαφθεί-
ρεται Chryl.
in Eph. hom. 2.
f ὁ Πλούσιος
Γλαῦκος τῷ —
ὀπίσσω ἑαυ-
τοῦ ὅτι τῷ
ἡ σέπας οἷς τοῖς
ἀποστόλοις, ἐκεί-
ναι τῷ δόλου.
Pausan in Co-
rinthiacis.
g 1 Cor. 5. 6.
h — ardes ;
Quantum nec
atro delibet
Hercules Nefi-
crare. Horat.
Epod 17 See
Sophocl in
Trachin.

a Hab. 2. 9.

b Exod. 20. 5.

§. 34.
The second.a Levit. 26. 39
40.

have deserved, for a space, as hee: he did *Abahs* vpon his humiliati^on: but be assured, sooner or later, vengeance will overtake you or yours for it. You have * *Coveted an evil covetousnesse to your house*: and there hangeth a judgement over your house for it, as raine in the cloudes; which, perhaps in your *sonnes*, perhaps in your *grand-childrens* dayes, some time or other, will come *dashing* downe vpon it, and *overwhelme* it. Thinke not the vision is for many descents to come — *de male quaestis vix gaudet tertius hares*: seldome doth the ^b *third*, scarce ever the *fourth* generation passe, before God visit the sinnes of the fathers vpon the children; if he doe not in the very *next* generation. *In his sonnes dayes will I bring the evil vpon his house.*

Secondly; if not onely *our owne*, but our *fathers sinnes* too may be, shall be visited vpon vs: how concerneth it vs, as to *repent* for our owne, so to *lament* also the sinnes of our forefathers; and in our confessions and supplications to God, sometimes to *remember* them, that he may *forget* them, and to set them *before his face*, that he may cast them *behind his backe*? We have a good president for it in our publike *Lentany*; *Remember not Lord our offences, nor the offences of our forefathers*! A good, and a profitable, and a needefull prayer it is: and those men have not done well, nor justly, that have cavilled at it. (O that men would be wise according to *soberity*, and allow but *just* interpretations to things advisedly established; rather then busie themselves *nodum in scirpo*, to picke needlesse quarrels where they should not, What *envy* would it bring to brethren, what *peace* to the Church, what *joy* to all good and wise men!) As to this particular, God requireth of the Israelites in *Levit. 26.* that they should * *confesse their iniquity, and the iniquity of their fathers,*

^b *David*

^b David did so, and ^c Jeremy did so, and ^d Daniel did so: in *Psal.* 106. in *Jerem.* 3. in *Dan.* 9. And if David thought it a fit curse, to pronounce against *Judas*, and such as he was, in *Psal.* 109. [^e *Let the wickedness of his fathers be had in remembrance in the sight of the Lord, and let not the sinne of his mother be done away:*] why may we not, nay how ought we not, to pray for the remooveall of this very curse from vs, as well as of any other curses? The present age is rife of many enormous crying sinnes, which call loud for a judgement vpon the land: and if God should bring vpon vs a right heavy one, whereat all eares should tingle; could we say other, but that it were most iust, even for the sinnes of this present generation? But if vnto our owne, so many, so great, God should also adde the sinnes of our forefathers; the bloodshed, and tyranny, and grievous vnnaturall butcheries in the long times of the civil warres, and the vniuersall idolatries and superstitions covering the whole land, in the longer and darker times of Popery: and if, as he sometimes threatned to bring vpon the *Jewes* of ^f that one generation all the righteous blood that ever was shed vpon the earth, from the blood of the righteous *Abel*, vnto the blood of *Zacharias* the sonne of *Barachias*; so hee should bring the sinnes of our Ancestors for many generations past, vpon this generation of ours: who could bee able to abide it? Now, when the security of the times give vs but too much cause to feare it, and the regions beginne to looke white towards the harvest: is it not time for vs with all humiliation of Soule and Body to cast downe our selues; and with all contention of voyce and spirit to lift vp our prayers? and to say; Remember not Lord our offences, nor the offences of our forefathers; neither take thou vengeance of our sinnes: Spare vs good Lord,

Y y

spare

^b *Psal.* 106. 6.^c *Jerem.* 3. 27.^d *Dan.* 9. 3.^e *Psal.* 109. 14.^f *Math.* 23. 35.

36.

Spare the people, whom thou hast redeemed with thy most precious blood, and be not angry with vs for ever. Spare vs good Lord.

§. 35.
the third in-
ference.
a Horat 1.
Epiſt 2.

b 1 Tim 2.12.

c 1 Sam 24.35.
d Iof 7.8.10,15

Thirdly. Since not onely our fathers finnes, and our owne; but our Neighbours finnes too, (*alignum malum propter vicinum malum.*) but especially the finnes of Princes and Governours, (*— a delirant reges, pleſſuntur Achivi.*) may bring judgements vpon vs, and enwrap vs in their punishments: it should teach every one of vs, to ſeek his owne private in the common and publike good; and to endeavour, if but for our owne ſecurity from puniſhment to awaken other from their ſecurity in ſinne. How ſhould we ſend vp^b Supplications and prayers and interceſſions for Kings and for all that are in authority; that God would endine their hearts vnto righteous courſes, and open their eares to wholeſome counſells, and ſtrengthen their hands to juſt actions? when but a ſinfull oversight in one of them, may proove the overthrow of many thouſands of vs: as David but by once numbring his people in the pride of his heart, leſſened their number at one clap^c threeſcore and ten thouſand. If^d *Iſrael* turne their backs vpon their enemies; vp *Iofuah*, and make ſearch for the troubler of *Iſrael*, ſirret out the thiefe, and doe execution vpon him: one *Achan*, if but ſuffered, is able to vndoe the whole hoaft of *Iſrael*; what miſchiefe might he doe, if countenanced, if allowed? The houre I ſee hath overtaken me, and I muſt end. To wrap vp all in a word then, and conclude: Thou that haſt power over others; ſuffer no ſinne in them by baſe connivence, but puniſh it: thou that haſt charge of others; ſuffer no ſinne in them by dull ſilence, but rebuke it: thou that haſt any intereſt in, or dealing with others; ſuffer no ſinne vpon them, by eaſie allowance, but diſtaſt it: thou that haſt nothing elſe; yet by thy charitable

prayers

prayers for them, and by constant *example* to them, *stop* the course of *sinne* in others, *furth*er the growth of *grace* in others, *labour* by all meanes (as much as in thee lyeth) to *draw* others vnto God; lest their *sinnes draw* Gods *judgements* vpon themselues and thee. This that *thou* mayest doe, and that *I* may doe, and that *every one* of vs, that feareth God, and wisheth well to the Israel of God, may doe, *faithfully* and *discreetly* in our severall stations and callings: let vs all humbly beseech the *Lord*, the *God* of all grace and wisedome, for his *Sonne Iesus* sake, by his *holy spirit* to enable vs. To which blessed *Trinity*, one only wise, Immortall, Invisibile, Almighty, most gracious and most glorious Lord and God, be ascribed by every one of vs, the kingdome, the power, and the glory, both now and for ever. Amen

(*.*)

Y y 2 THREE

THREE
SERMONS,
PREACHED

at PAULS *London.*

Being the *Fourth, Fifth, and Sixth*
AD POPVLVM.

BY

ROBERT SAVNDERSON

Batchellor in Divinity, and some-
times Fellow of *Lincolne Colledge*
in OXFORD.



LONDON,

Printed by AVG. MATH. for ROBERT DAVVLMAN,
and are to be sold by ROBERT ALLET, at: the
signe of the *Blacke-Bear*, in *Pauls-
Church-yard.* 1632.

THIRD
SERMON
PRELIMINARY





To the Worshipfull my very
kind Neighbour and Patron, THOMAS

HARINGTON of Boothby-Paynell, in
the County of Lincoln
Esquire.

SIR, although I neither have, nor
ought to have any other prime in-
tention in the Publishing of these
three Sermons, then I had in the
Preaching of them, and then eve-
ry Minister that fore-casteth to
make his last account with comfort ought to have in
the whole course and exercise of his Ministry, viz.
the building up of the people of God in Faith and
Godlinesse: yet I cannot but desire with all, that as
they passe abroad in the world, they may stand up
every where as a publique testimony of my private
obligations to you. Whereof (omitting those daily
kinde offices of Friendship and Neighbourhood,
which you are ever ready to doe mee and mine upon
all occasions; as also your zeale unto Iustice and the
Common good, abundantly manifested in ma-
naging the affaires of your Countrey with singu-
lar Skill, Industry, and Faithfulnessse:) I need
produce no other argument then this; that living so
long under my Charge, as I doe also under your
Patronage,

Patronage, you never yet gave me the least cause to thinke my selfe, either despised in the Worke, or defrauded in the Wages, of my Ministry. Which, as it is a gracious evidence of a pious and sincere heart in you; so it is a Circumstance, wherein I am happy beyond the condition of most of my Brethren in the same Calling. God make me truly Thankfull to him for his good Providence over me therein, and for all other his Mercies towards me: and both continue and increase your Comforts amid all the Afflictions of this present evill World; and in the end make you partaker of the Ioyes of the world to come:

Boerbbey paynell Lic.
1. Iuly. 1618.

Yours in the Lord,

ROB. SAVNDERSON.



THE FOVRTH SERMON.

In S. Pauls
Church
Lon'on,
4 Nov. 1631.

I. COR. 7. 24.

*Brethren, let every man wherein he is called, there-
in abide with God.*



F flesh and blood be suffered to
make the *Glosse*, it is able to cor-
rupt a right good *Text*. It easily
turneth the doctrine of Gods grace
into ^a wantonnesse: and as easily
the doctrine of *Christian liberty*
into *licentiousnesse*. These Corin-
thians, being yet but ^b *Carnall*; for the poynt of *Li-
berty* consulted (it seemeth) but too much with this
curfed glosse. Which taught them to luterpret their
Calling to the Christian Faith, as an *Exemption* from
the duties of all other *Callings*: as if their spirituall
freedom in Christ had cancelled *ipso facto* all former
obligations, whether of *Nature* or *Civility*. The
Husband would put away his *Wife*, the *Servant* dis-
respect his *Master*, every other man breake the bonds
of *relation* to every other man: and all vnder this
pretence, and vpon this ground, that Christ hath
made them *free*. In this passage of the Chapter, the

S. 1.
*The Occasi-
on, and scope
of the Text.*
a Iude 4.

b I Cor. 3. 3,
3:4.

Z z

Apostle

Apostle occasionally correcteth this error: principally indeed as the present Argument led him, in the particular of *Marriage*; but with a farther and more universall extent to all outward *states* and *conditions* of life. The summe of his Doctrine, this. He that is yoked with a *Wife*, must not put her away, but count her *worthy* of all *love*; he that is bound to a *Master*, must not despise him, but count him *worthy* of all *honour*; every other man that is tyed in any *relation* to any other man, must not neglect him, but count him *worthy* of all good *offices* and *civill respects* suitable to his place and person: though *Shee* or *He*, or that *other*, be Infidels and Vnbeleivers. The *Christian Calling* doth not at all *prejudice*, much lesse *overthrow*; it rather establisheth and strengtheneth, those interests, that arise from *naturall relations*, or from *voluntary contracts* (either *domesticall* or *civill*) betwixt Man and Man. The *generall rule* to this effect he conceiveth in the forme of an *Exhortation*; that every man (notwithstanding his calling vnto liberty in Christ) abide in that *station* wherein God hath placed him, containe himselfe within the *bounds* thereof, and cheerefully and contentedly vndergoe the *duties* that belong thereto: *verf. 17.* [*As God hath distributed to every man, as the Lord hath called every one, so let him walke.*] And lest this *Exhortation* (as it fareth with most other, especially such as come in but vpon *the by*, as this doth) should be slenderly regarded: the more fully to *commend* it to their consideration and practise, hee *repeate*th it once againe, *verse 20.* [*Let every man abide in the same calling, wherein he was called.*] And now againe once more; in the words of this *verse*; concluding therewith the whole discourse into which he had digressed, [*Brethren, let every man, wherein he is called, therein abide with God.*]

Prom

c *Ex incidenti*
das do-umen-
rum generale.
Lyrar. ad
verf. 17.
d *Quod, ut*
plene commen-
das, restorat.
Ambros. in 1
Cor. cap. 37.

From which words, I desire it may be no prejudice to my present discourse, if I take occasion to entertain at this time of a very needefull argument; viz. concerning the *Necessity, Choyce, and Use of particular Callings*. Which whilest I doe, if any shall blame me for shaking hands with my Text: let such know, *First*, that it will not be very *charitably* done, to passe a hard censure vpon anothers labour; no nor yet very *prudently* for their owne good, to slight a profitable truth for some little seeming impertinency. *Secondly*, that the poynts proposed are indeede not *impertinent*: the last of them (which supposeth also the other two) being the very substance of this Exhortation; and all of them such as may without much violence bee drawne from the very words themselves, at leastwise if we may be allowed the liberty (which is but reasonable) to take in also the other two verses the 17. and the 20. in sense, and for substance, all one with this: as anon in the severall handling of them will in part appeare. But howsoever, *Thirdly*, (which Saint Bernard deemed a sufficient Apology for himselfe in a case of like nature, *⁂ Noverint me non tam intendisse, &c.*) let them know, that in my choyce of this Scripture my purpose was not so much to binde my selfe to the strict exposition of the Apostolicall Text, as to take *occasion* therefrom to deliver what I desired to speake, and judged expedient for you to heare; concerning, 1. the *Necessity*, 2. the *Choyce*, and 3. the *Use of particular Callings*.

Points, if ever needefull to be taught and knowne; certainly, in these dayes most. Wherein some habituated in idleness, will not betake themselves to any *Calling*; like a heavy jade, that is good at bit, and nought else. These would be soundly spurred vp, and whipped on end. Other some, through weakenesse,

5. 2.
The pertinence;

⁂ Noverint me non tam intendisse exponere evangelium, quam in Evangelio sumere occasionem loquendi, quod loqui solebat.
Bernard, super Missus est.

5. 3.
And Needfulness of the Points,
1.
2.

3.

doe not make a good *choyce* of a *fit Calling*: like a young *vnbroken thing* that hath mettall, and is free, but is ever wrying the wrong way. These would be fairely checkt turned into the right way, and *guided* with a steddy and skilfull hand. A *third sort* (and I thinke the greatest) through vnserlednesse, or discontentednesse; or other vntoward humour, walke not soberly, and vprightly, and orderly in their *Calling*; like an *vnruely Coni*, that will over hedge and ditch; no ground will hold him, no fence turne him. These would be well, fettered and side-hanckled for leaping. The *first sort*, are to be taught the *Necessity* of a *Calling*: the *second*, to be directed for the *Choyce* of their *Calling*: the *third*, to be bounded and limited in the *Exercise* of their *Calling*. Of which three in their order: and of the First, first; the *Necessity* of a *Calling*.

§. 4.

The General
& the Parti-
cular Calling

1 Ephe. 4. 4, 5.

The Scriptures speake of two kinds of *Vocations* or *Callings*: the one, *ad Fædus*; the other, *ad Munus*. The vsuall knowne termes are; the *Generall* and the *Particular Calling*. *Vocatio ad Fædus*, or the *Generall Calling*; is that wherewith God calleth vs, either *outwardly* in the ministry of his *Word*, or *inwardly* by the efficacy of his *Spirit*, or joyntly by both, to the faith and obedience of the *Gospell*, and to the embracing of the *Covenant* of grace and of mercy and saluation by Iesus Christ. Which is therefore termed the *Generall Calling*, (not for that it is of larger extent then the other, but) because the thing wherunto we are thus called, is *one* and the same, and common to all that are called. The same *duties*, and the same *promises* and every way the same *conditions*. Here is no difference in regard of Persons: but *One Lord, one faith, one baptisme, one body, and one spirit*; *even as we are all called in one hope of our Calling*: That's the *Generall Calling*. *Vocatio ad Munus*, or our *Particular*

Particular Calling; is that wherewith God enableth vs and directeth vs and putteth vs on to some speciall course and condition of life, wherein to employ our selues, and to exercise the gifts he hath bestowed vpon vs, to his glory, and the benefit of our selues, and others. And it is therefore termed a *Particular Calling*, (not as if it concerned not all in generall; for we shall prove the contrary anon;) but because the thing whereunto men are thus called is not one and the same to all, but differenced with much variety according to the quality of particular persons.

^b *Alius sic, alius verò sic*: [Every man hath his proper gift of God; one man on this manner, another on that.]

Heere is ^c *ἵδιος ἁλίστρα*, some called to be *Magistrates*, some *Ministers*, some *Merchants*, some *Artificers*; some one thing, some another, as to their *particular Callings*. But as to the *Generall Calling*, there is ^d *ἡ κοινὴ σωτηρία*, the common *Salvation*: all called to the same *State* of being the *servants* and *children* of God; all called to the performance of the same *duties* of *servants*, and to the expectation of the same *inheritance* of *children*; all called to be *Christians*. Of both which *Callings*; the *Generall* and *Particular*, there is not (I take it) any where in Scripture mention made so expressly and together, as in this passage of our Apostle; especially at the 20. ver. [Let every man abide in the same calling, wherein he was called.]

Where, besides the *matter*, the Apostles *elegancy* is observable in vsing the same word in ^e both significations: the *Nomine* signifying the *Particular*, and the *Verbe* the *Generall Calling*. Let every one abide in the same calling wherein he was called; bearing sense, as if the Apostle had sayd, Let every man abide in the same *Particular Calling*, wherein he stood at the time of his *Generall Calling*. And the same, and no other, is the meaning of the words of my Text.

b Verſ. 7. hic.

c Ibid.

d Iude 3.

e ἀρμολογίας, *Psalm. hic.*

§. 5.

A Particular Calling

Whence it appeareth, that the *Calling* my Text implyeth, and wherein every man is heere exhorted to abide; is to be vnderstood of the *Particular*, and not of the *Generall Calling*. And of this *Particular Calling* it is we now intend to speake. And that in the more Proper and restrained signification of it; as it importeth some settled course of life with reference to businesse, office, and employment: accordingly as we say a man is called to be a *Minister*, called to be a *Lawyer*, called to be a *Tradesman*, and the like. Although I cannot be ignorant, that our Apostle (as the streame of his Argument carryed him) heere taketh the word in a much wider extent; as including not only such *speciall courses* of life as refer to imployment, but even all outward *personall states* and conditions of men whatsoever, whether they have such reference, or no: as we may say, a man is called to *Marriage* or to single life, called to *riches* or poverty, and the like.

§. 6.

Necessary for all men

But omitting this larger signification, we will hold our selues either onely or principally, to the former: and by *Calling* vnderstand a *speciall settled course of life*, wherein mainly to employ a mans *gifts* and *time* for his *owne* and the *common* good. The *Necessity* whereof whilest we mention, you are to imagine, not an *absolute* and *positive*, but a *conditionall* and *suppositiue* necessity. Not as if no man could be without one *default*, (daily experie in these dissolute times manifesteth the contrary:) but because *de iure* no man should be without one. This kind of *Calling* is indeede *necessary* for all men: But how? Not as a necessary *thing ratione termini*, so as the want thereof would be an absolute *impossibility*: but *veronte precepti*, as a necessary *duty*, the neglect whereof would be a grievous and sinnefull *enormity*. He that will doe that which he ought, and is in conscience bound

bound to doe; must of necessity live in some Calling or other. That is it we meane by the *Necessity* of a *Calling*. And this *Necessity* we are now to proove.

And that *First*, from the *Obedience* we owe to every of Gods *Ordinances*; and the *Account* we must render for every of Gods *Gifts*. Amongst those *ordinances* this is one, and one of the first; that ^a *in the sweate of our faces every man of vs should eate our bread*, Gen. 3. The force of which *Precept*, let none thinke to avoyde by a quirk: that forsooth it was layed vpon *Adam* after his transgression, rather as a *Curse*, which he must *endure*; then as a *Duty*, which he should *performe*. For *first*; as some of Gods *Curses* (such is his *goodnesse*) are *Promises* as well as *Curses*; as is that of the ^b *Enmity* betweene the *Womans* seede and the *Serpents*: so some of Gods *Curses* (such is his *Iustice*) are *Precepts* as well as *Curses*; as is that of the ^c *Womans* *subjection* to the *Man*. This of eating our bread in the sweate of our face, is all the three: it is a *Curse*; it is a *Promise*; it is a *Precept*. It is a *Curse*; in that God will not suffer the earth, to afford vs bread, without our sweate. It is a *Promise*; in that God assureth vs, we shall have bread for our sweate. And it is a *Precept* too; in that God enjoineth vs, if we will have bread, to sweate for it. *Secondly*; although it may not bee gainesayed, but that that *injunction* to *Adam* was given as a *Curse*; yet the *substance* of the *injunction* was not the thing wherein the *Curse* did *formally* consist. Heerein was the *Curse*: that whereas before the fall, the taske which God appoynted it an was with ^d *pleasure* of *body* and content of *mind*, without sweate of *brow* or *brayne*; now after the fall he was to *toyle* and *forecast* for his living, with ^e *care* of *mind* and *travell* of *body*, with ^f *wearinesse* of *flesh* and *vexation* of *spirit*. But as for the *substance* of the

§. 7.
in respect 1.
of the Ordinance,
a Gen. 3. 19.

b Gen. 3. 15.

c Gen. 3. 16.
Ephes. 5. 12.
Col. 3. 18.
1 Tim. 3. 11.
&c.

d *Numeras laboris afflictio sed exultatio voluntatis.*
Augustin. de Gen. 2. lit. 9.
— non labore ferui sed honestis animi voluptatibus.

1bid. c. 9.
e *Sore travell.*
Ecl. 1. 13.
Great travell,
and a heavy yoke.
Sirac. 40. 7.
f Ecl. 12. 12.
g Ecl. 1. 14. 17

the

h Gen. 2. 15.

i Gen. 4. 2.

k Ephes. 4. 18.

l 1^a Thim. 2.

2 Thim. 3. 6. 11.

§. 8.

and Gifts of
God;

a Luke 12. 48.

b Vers. 17. hic.

c Psal. 118.

the *injunction*, which is, that every man should have somewhat to doe, wherein to *bestow himselfe* and his time and his gifts, and whereby to *earne* his bread: in this it appeareth not to have beene a *Curse*, but a *Precept* of divine institution; that *Adam*, in the time and state of *Innocency*, before he had deserved a *curse*, was yet enjoined his *taske* ^h *To dresse and to keepe the garden*. And as *Adam* lived himselfe, so he bred vp his children. His two first borne, though *heires* apparant of all the world, had yet their peculiar *employments*; the one in ⁱ *tillage*, the other in *pasturage*. And as many since, as have walked *orderly*, have observed Gods *Ordinance* heerein; ^k *Working with their hands the thing that is good* in some kind or other: those that have set themselves in no such good way, our Apostle else where justly blaming as ^l *inordinate*, or *disorderly* walkers. And how can such *disorderly* ones hope to finde approbance in the sight of our God, who is a *God of order*? He commandeth vs to live in a *Calling*: and woe to vs, if we negle it.

But say there were no such expresse *Command* for it: the very *distribution* of Gods *gifts* were enough to lay vpon vs this necessity. Where God *bestoweth*, he *bindeth*: and to whom any thing is ^a *given*, of him something shall be *required*. The inference is stronger, then most are aware of; from the *Ability* to the *Duty*, from the *Gift* to the *Work*, from the *Fitting* to the *Calling*. Obserue how this Apostle knitteth them together at the 17. ver: [^b *As God hath distributed to every man, as the Lord hath called every one, so let him walke.*] God hath distributed to every man some proper *gift*, or other: and therefore every man must glorifie God in some peculiar *Calling*, or other. And in *Eph. 4.* having alleaged that of the *Psalme*, ^c *He gave gifts vnto men*; immediately

diately he inferreth, ^d He gave some Apostles, some Prophets, &c. as giving vs to vnderstand, that for no other end God did bestow vpon some Apostolicall, vpon others Propheticall, vpon others gifts in other kinds, but that men should imploy them some in the Apostolicall, some in the Propheticall, some in Offices and Callings of other kinds. And if we confesse, that ^e Nature doth not, we may not thinke the God of Nature doth bestow abilities, whereof he intendeth not use: for that were to bestow them ^f in vaine. Sith then he bestoweth gifts and graces vpon every man some or other, and none in vaine; let every man take heed that he receive them not in vaine: let every man beware of ^g unkinning vp the talent, which was delivered him to trade withall: Let all, ^h As every one hath received the gift, even so minister the same one to another, as good stewards of the manifold graces of God. The manifestation of the spirit being given to every man ⁱ to profit withall; he that liueth vnprofitably with it, and without a Calling, abuseth the intent of the giver, and must answer for his abuse.

Secondly, the Necessity of a Calling is great, in regard of a mans selfe: and that more wayes then one. For man being by nature active, so as he cannot be long, but he must be doing: he that hath no honest vocation to busie himselfe in, that hath nothing of his owne to doe, must needs from doing nothing proceede to doing naught. That saying of Cato was subscribed by the wiser Heathens as an ^a Oracle, *Nil agendo male agere discas.* ^b Idleness teacheth much euill, saith the wise sonne of Syrac: nay all kind of euill, as some copies haue it. It hath an eare open to every extravagant motion; it giveth entertainment to a thousand sinfull fancies; it exposeth the soule to all the assaults of her Ghostly enemies:

Aaa

and

d Eph. 4. 3. &c.

e Deum & Naturam nihil facit sine fructu.

f Frustra est potentia, quam non perducimus in actum.

g Luk. 19. 20.

h 1 Pet. 4. 10.

i 1 Cor. 12. 7.

§. 2.

2 of every mans selfe;

a Catois oraculum, quod nihil verum.

Colum 11.

de re rust. 1.

c Syrac. 33. 28

¶ *Non numerum
sumus, et fruges
consumere na-
ti. Hieron. 1.
Epist. 2.
c. resape, sa-
tis est. Ouid.
de remed.*

¶ Hieron ad
Rusticum.
Tom. 1. Epist. 4

and whereas the *Devills* greatestt businesse is, to tempt other men; the *idle mans* only businesse is to tempt the *Devill*. Experience of all histories and times sheweth vs, what advantages the *Devill* hath wonne vpon godly and industrious men otherwise, (as vpon *David* in the matter of *Uriah*, and many others) only by watching the opportunity of their idle houres, and plying them with suggestions of noy-some lusts, at such times, as they had given themselves but some little intermission more then ordinary, from their ordinary employments. How will he not then lead captive at his pleasure those, whose whole lives are nothing else but a long Vacation, and their whole care nothing but to make vp a ^d number, and to waste the good creatures of God? There is no readier sanctuary for thee then, good Christian, when the *Devill* pursueth thee, then to betake thy selfe at once to prayer, and to the ^e workes of thy Calling: fly thither, and thou art safe, as in a Castle. *Non licet* is a very good, and proper, and direct answer, when the *Devill* would tempt thee to sinne; it is *evill*, and I may not doe it: but yet *Non vacat* is the stronger answer and surer; I am *busie*, and I cannot doe it. That giveth him scope to reply; and it is not safe to hold argument with the *Devill* vpon any termes: he is a cunning *Sophister*, and thou mayest be circumvented by a subtilty before thou art aware. But this stubborne and blunt answer cutteth off all reply; and dishearteneth the Tempter for that time. It was Saint *Hieromes* advice to his friend; *Semper boni aliquid operis facito, ut Diabolus te semper inveniat occupatum*: Be alwayes doing something, that the *Devil* may never find thee at leysure. There is no crosse, no holy-water, no Exorcisme so powerfull to drive away, and to conjure downe the Fiend; as employment is, and faithfull labour in some honest Calling.

Thirdly,

Thirdly, *Life* must be preserved, *Families* maintained, the *poore* relieved. this cannot be done without *Bread*, for that is the *Staffe of life*: and *Bread* cannot be gotten, or not honestly, but in a Lawfull vocation or Calling. Which who ever neglecteth, is in very deepe no better, then a very *theife*: the *Bread* hee eateth hee cannot call his owne. *Wee* heare, saith *Saint Paul* writing to the *Theſſalonians*, *That there are some among you that walke inordinately, and worke not at all, but are busie bodiies: Them therefore that are such, we command and exhort by our Lord Iesus Christ, that they worke with quietnesse, and eate their owne bread.* As if it were not their owne bread, if not gotten with the *worke* of their owne hands, and in the *sweate* of their owne faces. And againe writing to the *Ephesians*, *Let him, that stole, steale no more: but rather let him labour, &c.* If he will not steale, he must labour; and if he doe not labour, he d^o th^e steale: steale from himselfe, steale from his *Family*, steale from the *Poore*.

He stealeth from *himselfe*, and so is a kind of *Felo de se*. Spend he must: and if there be no gettings to repaire what is spent, the stocke will shrinke and waft, and a beggary will be the end. God hath ordained *Labour* as the Proper *meanes* whereby to obtaine the good things of this life: without which, as there is no *promise*, so ordinarily there is no *performance* of those blessings of *Plenty* and *Sufficiency*. God hath a *bountifull hand*; ^b *He openeth it, and filleth all things living with plenteousnesse*: but velle we have a *diligent hand*, wherewith to receive it, we may starue. ^c *No mill, we say, no meale*. And he that by the sloath of his hands disfurnisheth himselfe of the meanes of getting, hee is as neere of kinne to a waster as may be; (they may call ^d *Brothers*:) and it is but iust, if Gods curse light vpon

A33 2

3. of Justice
the Idle per-
son being a
thief
a. c. 12. 16
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100
101
102
103
104
105
106
107
108
109
110
111
112
113
114
115
116
117
118
119
120
121
122
123
124
125
126
127
128
129
130
131
132
133
134
135
136
137
138
139
140
141
142
143
144
145
146
147
148
149
150
151
152
153
154
155
156
157
158
159
160
161
162
163
164
165
166
167
168
169
170
171
172
173
174
175
176
177
178
179
180
181
182
183
184
185
186
187
188
189
190
191
192
193
194
195
196
197
198
199
200
201
202
203
204
205
206
207
208
209
210
211
212
213
214
215
216
217
218
219
220
221
222
223
224
225
226
227
228
229
230
231
232
233
234
235
236
237
238
239
240
241
242
243
244
245
246
247
248
249
250
251
252
253
254
255
256
257
258
259
260
261
262
263
264
265
266
267
268
269
270
271
272
273
274
275
276
277
278
279
280
281
282
283
284
285
286
287
288
289
290
291
292
293
294
295
296
297
298
299
300
301
302
303
304
305
306
307
308
309
310
311
312
313
314
315
316
317
318
319
320
321
322
323
324
325
326
327
328
329
330
331
332
333
334
335
336
337
338
339
340
341
342
343
344
345
346
347
348
349
350
351
352
353
354
355
356
357
358
359
360
361
362
363
364
365
366
367
368
369
370
371
372
373
374
375
376
377
378
379
380
381
382
383
384
385
386
387
388
389
390
391
392
393
394
395
396
397
398
399
400
401
402
403
404
405
406
407
408
409
410
411
412
413
414
415
416
417
418
419
420
421
422
423
424
425
426
427
428
429
430
431
432
433
434
435
436
437
438
439
440
441
442
443
444
445
446
447
448
449
450
451
452
453
454
455
456
457
458
459
460
461
462
463
464
465
466
467
468
469
470
471
472
473
474
475
476
477
478
479
480
481
482
483
484
485
486
487
488
489
490
491
492
493
494
495
496
497
498
499
500
501
502
503
504
505
506
507
508
509
510
511
512
513
514
515
516
517
518
519
520
521
522
523
524
525
526
527
528
529
530
531
532
533
534
535
536
537
538
539
540
541
542
543
544
545
546
547
548
549
550
551
552
553
554
555
556
557
558
559
560
561
562
563
564
565
566
567
568
569
570
571
572
573
574
575
576
577
578
579
580
581
582
583
584
585
586
587
588
589
590
591
592
593
594
595
596
597
598
599
600
601
602
603
604
605
606
607
608
609
610
611
612
613
614
615
616
617
618
619
620
621
622
623
624
625
626
627
628
629
630
631
632
633
634
635
636
637
638
639
640
641
642
643
644
645
646
647
648
649
650
651
652
653
654
655
656
657
658
659
660
661
662
663
664
665
666
667
668
669
670
671
672
673
674
675
676
677
678
679
680
681
682
683
684
685
686
687
688
689
690
691
692
693
694
695
696
697
698
699
700
701
702
703
704
705
706
707
708
709
710
711
712
713
714
715
716
717
718
719
720
721
722
723
724
725
726
727
728
729
730
731
732
733
734
735
736
737
738
739
740
741
742
743
744
745
746
747
748
749
750
751
752
753
754
755
756
757
758
759
760
761
762
763
764
765
766
767
768
769
770
771
772
773
774
775
776
777
778
779
780
781
782
783
784
785
786
787
788
789
790
791
792
793
794
795
796
797
798
799
800
801
802
803
804
805
806
807
808
809
810
811
812
813
814
815
816
817
818
819
820
821
822
823
824
825
826
827
828
829
830
831
832
833
834
835
836
837
838
839
840
841
842
843
844
845
846
847
848
849
850
851
852

d Eph 4 29.

§. II.
to himselfe,

[illegible]

b Pfa. 147.16.

c. Quivitas
melan, vat at
farinam. Adag

d P61.18.9.

him, and that he hath, and bring *him* to want, it to nothing.

He stealeth also from his *Family*, which should eate the fruit of his labours. The *painefull housewife*; see, in what a happy case her husband is, and her children, and her servants, and all that belong to her. They are not afraid of *hunger*, or *cold*, or any such thing: they are well *fed* and well *clad*, and carefully *looked vnto*. Her husband prayeth her, and her servants: and her children, when they have kneeled downe, and asked her blessing, *arise up, and call her blessed*. *Prou. 31.* But the *idle man*, that for want of a *Course* to live in, empoverisheth himselfe, and his family, whom he is bound to maintaine; is a burden to his friends, an eye-sore to his kindred, the shame of his name, the ruine of his house, and the bane of his posteritie. He bequeatherh *misery* to his offspring in stead of plenty: they that should fare the better for him, are yndone by him: and he that should give his children *Gods blessing* and *his*, pulleth vpon himselfe *Gods curse* and theirs. *b If any provide not for his owne, and specially for those of his owne house, hee hath denied the faith, and is in that respect even worse then an Infidel. 1. Tim. 5. 8.* The very *Infidels* take themselves bound to this care: Let not him that professeth the faith of Christ, by his supine carelesenesse this way, *justifie* the Infidel, and deny the Faith.

He stealeth also, (which is the basest theft of all) from the *poore*: in robbing them of that reliefe, which he should minister vnto them out of his honest gettings; the overplus whereof is their proper renew. The *good housewife*, of whom we heard something already out of the 31. of the *Proverbs*, *a Seeketh wools and flaxe, b Layeth her hands to the spindle, and her hands hold the distaffe.* But *cui bono*, and

§. 12.
to his family,

a Prou. 31.
vers 15. 21. 27.
28.

b 1 Tim. 5. 8.

§. 12.
and to the
Poore;

a Prou. 31.
vers. 3
b vers. 19.

and to what end, and for whole sake, all this? Not only for her selfe, *To make her coverings of tapestry*, though that also, nor yet only for his household *To cloath them in Scarlet*, though that also: but withall that she might have somewhat in her hands *To reach out to the poore and needy*; like another *Dorcas*, to make *coates and garments* for them, that *their loynes might bl'sse her*: so every man should be painfull and careful, to get some of the things of this earth by his faithfull labour; not as a foolish worldling, to make a *Mammon* of it; but as a wife Steward, to *make him friends* with it. So *Distributing it to the necessities* of the poore Saints, that it may redound also vpon the by to his owne advantage: whilest sowing to them *temporall things*, the comfort of his *Almes*, he reapeth in recompence of it their *spirituall things*, the benefit of their *Prayers*. Saint Paul exhorteth the Ephesians by word of mouth, (and it was the very close of his solemne farewell, when he tooke his last leave of them, and I should see their face no more;) that *By their labour they ought to support the weake, and minister to the necessities of others*; remembring the words of the Lord Iesus, how he sayd, *It is more blessed to give then to receive*. And after his departure, he thought it needefull for him to put them in mind of the same duty once againe by letter; *Let him that stole, steale no more, but rather let him labour working with his hands the thing, that is good, that he may have to give to him that needeth*. Lay all this, that I have now last sayd, together; and say if you know a verier *thiefe* then the Idle person? that stealeth from *himselfe* and so is a *foolish thiefe*; stealeth from his *family* and friends, and so is an *unnaturall thiefe*; stealeth from the *poore*, and so is a *base thiefe*.

c verſ. 22.

d verſ. 11.

e verſ. 20.

f Act. 9. 36.

g 1. b. 1. 10.

h Luk. 16. 9.

i Rom. 12. 13.

k Act. 20. 34.

35.

l Ephes. 4. 28.

S. 14.

4. of the com-
mon wealth.a ἀνθρώπων
σύνεσις πολιτικὴ
Ζών. Arist. 1.
Polit. 2.b Membra sa-
m corporum
magis Senec
Epist. 93.c Rom. 12. 5.
d Non enim his so-
lum naturased partem pa-
tris, partem pa-
tris, etc.Cic. ex Plato-
nis Epist. 9.in omni uno
est summa.

Senec Epist. 95.

e ἐν ἐκείνῳ ὅλῳ
αὐτὸν αὐτὸν π-
οιᾶται αὐτὸν πο-
λιτικῶν, ἀλλὰπάντας τοὺς πο-
λιτικούς. Arist. 2.
Polit. 1.

f Rom. 12. 4.

g μακρὸν ὄρα-
σθαι τοὺς πο-
λιτικούς ἢ δὲπυλῆσαι π-
σοχὰς ἐν ἐκείνῳμοδίᾳ θάνατον
πρὸς τοῦ το-
ῦ αὐτοῦ πολιτικού.

Arist. 2. Polit. 1.

h See Valer.
Max. 2. 6.I Patre 1. de
ep. 8. Cassan-
t. Catal. glor.
consil. 1.

Fourthly, and lastly: a Calling is necessary in regard of the *Publike*. God hath made vs ^a sociable creatures; contrived vs into pollicies, and societies and common-wealths; made vs ^b fellow-members of one body, and ^c every one anothers members. As therefore we are not ^d borne, so neither must we live, to and for our selves alone: but our Parents, and Friends, and acquaintance, may every man of vs hath a kind of right and interest in every other man of vs; and our ^e Country and the Common-wealth in vs all. And as in the artificiall body of a Clocke, one wheele moveth another, and each part giveth and receiveth helpe to and from other; and as in the naturall body of a Man, consisting of many members, all the members ^f Have not the same office, (for that would make a confusion,) yet there is no member in the body so meane or small, but hath its proper faculty, function and use, whereby it becometh usefull to the whole body, and helpfull to its fellow-members in the body: so should it be in the *Civill* body of the State, and in the *Mysticall* body of the Church. Every man should conferre aliquid in publicum, put to his helping hand to advance the common good, employ himselfe some way or other, in such sort, as he may be ^g serviceable to the whole body, and profitable to his fellow-members in the body. For which reason, the ancient renowned Common-wealths were so carefull to ordaine, that no man should live but in some profession; and to take distri^h examination who did otherwise; and to punish them, some with fasting, some with infamy, some with banishment, yea and some with death. The care of the *Indians*, *Egyptians*, *Athenians*, and others heerein: ^h Historians relate, and I omit. It were to be wished that Christian Common-wealths would take some greater care, if but from their example, to rid themselves of such vnnecessary

cessary burdens, as are good for nothing but to devour the fruits of the land; and either force these *droanes* to take paynes for their living, or else thrust them out of the Hives for their Illnessesse.

ἰ - δὲ καὶ αἱ
τοὶ Ζῶντες, κα-
ταναλίσκοντες τὰ
ἐν τῇ γῇ, ὡς τὰ
μέλισσαι, οἷον τὰ
μέλισσαι ἐν τῇ
κέντρῳ.

τοὶ οὐκ ἔχοντες ἀποδοτέον ἑαδόντες. Hefiod is ἄγ. — αἱ ἐν κέντρῳ καὶ τῇ γῇ
καταναλίσκοντες, ὡς τὰ τῶν τοιούτων ἐν αἰνῇ καὶ τῇ γῇ ἐκκαταναλίσκοντες, ὡς τῶν
Plar Polit. 8.

Which course if it were taken; what would become of many thousands in the world, *quibus anima pro sale*, who like *Swane* live in such sensuall and unprofitable sort, as we might well doubt whether they had any living soules in their bodies at all or no, were it not barely for this one argument, that their bodies are a degree sweeter then carrion? I meane all such, of what ranke and condition soever they be, as for want of a Calling *mispent* their precious time, *bury* their masters talent, waste Gods good creatures, and *weare* away themselves in idlenessse, without doing good to themselves, to their friends, to humane society. Infinite is the number of such *unprofitable burdens of the earth*: but there are amongst other, three sorts of them especially, whereof the world ringeth, and such as a man that hath to speake of this argument can scarce balke without some guilt of unfaithfulnessse. It is no matter how you ranke them, for there is never a better of the three. And therefore take them hand over head as they come: they are *Monkes*, *Gallants*, and *Roagues*.

§. 15.
*A just re-
proofe of idle*

First, those *καὶ τὰ βέλεια*, *Evil beasts*, *slow bellies*; stall-fed *Monkes* and *Friers*: who live mued vp in their *Cells* and *Cloysters*, like *Boares* in a *franke*, pinning themselves into *Lard*, and beating downe their bodies till their girdles cracke. I quarrell not the first institution and Originall of these kind of men: which was then *excusably* good, the condition of those times

α — ἰνὸς αἰῶνος
ἔχοντες ἀπάγας
Homer Iliad.
6. — ἀπὸ τῆς αἰῶνος
τοῦ αἰῶνος. Plar
in Tacit.

§. 16.
*1. Monkes;
with the li-
mitation,
a 12. 11.*

times considered; and might yet be tolerably followed even in these times, if those grosse *superstitions* and foule *abuses* which in proceſſe of time have adhered, and are by long and viuerſall cuſtome growne almoſt eſſentiall thereunto, could be fairely remooved. But *Monkery* was not then that thing, which it is now. There was not then that opinion of ſanctity and *perfection*, in the choiſe; that impoſition of *unlawfull, vnnaturall*, and (to ſome men) *impoſſible vomes*, in the *Entrance*; that clogge of ridiculous *habits* and *Ceremonies* and *regular irregular obſervances*, in the *uſe*; that heavy note of *Apoſtacy* vpon ſuch as altered their courſe, in the *loofe*: all which now there are. Thoſe by their *faſtings*, and *watchings*, and *devotions*, and *charity*, and *learning*, and *industry*, and *temperance*, and vnaffected *aſterity*, and ſtriſtneſſe of life, wonne from many of the *ancient Fathers* (as appeareth in their writings) ample and large *teſtimonies* of their vertue and piety. And that moſt deſervedly: although their willingneſſe, (out of a zealous deſire to excite others to the imitation of their virtues,) to ſet forth their prayſes in the beſt *Panegyrick* ſtraines they could, drew from their pens now and then ſuch *hyperbolicall* exceſſes in *modo loquendi*, as gave occaſion to thoſe ſuperſtitious in after ages, which they then never dreamed of. But ſuch were thoſe *Monkes* of old: ſo good, ſo godly. Whereas theſe ^b of later times, by their affected abſurd *habits*, and *geſtures*, and *rules*; by their groſſe and dull *ignorance*; by their inſufferable *pride*, though pretending *humility*, and their more then *Phariſaicall* overlooking of others; by their inſatiable *avarice*, and pulſible *arts* of getting into their hands the faireſt of the earth, and that vnder colour of *Religion*, and pretences of *poverty*; by their *ſenſuall* wallowing in all *eaſe* and *idleneſſe* and *ſlutneſſe*

^b V. Eraſm. in
Adag. *Monachos*
in doctus.
Nic. de Cle
mang. 3 de cor
rupto Eccl ſta
tu c 21. 22.
Camden in
Brit. p. 766 &c
Er. Mod. in lib
de ordin. Eccl.
Polyd. Virg 7
de inuent. 4.
Alu. Pelag. 2.
de planct. Eccl.
2. 73. 73. &c.
Jalinger. in
Leo. Virg. Sa
ttar. &c.

of

of bread, and (the fruites of these) in abominable and prodigious *filthinesse* and *luxury*; became as Proverbs and as by-words in the mouths and pens of men of all sorts. No sober writer almost of any note, even in those darker times, but noted and bewailed the corrupt estate of the *Church* and *Clergy* in that behalfe: for by this time, you must know, these droanes had thrust themselves, against all reason, and common sense, into the ranke of *Church-men*, and shrouded themselves vnder the title of the *Clergy*. Divers godly and learned men^e wrote against the *abuses*, desired a *reformation*, laboured to have *monkery* reduced, if not to the first *institution* (there seemed to be little hope of that, things were so farre out of courie;) yet at leastwise to some tolerable expression of it. The *Poets* wanted no sport the while; who made themselves bitterly merry with descanting vpon the *lean skul*, and the *fatted paunches* of these lasie gurlings: there was flesh-hould enough for the rining *Satyrists*, and the *wits* of those times, whereon to fasten the forest and the strongest teeth they had.

Not to insist vpon other differences; that which concerneth the poynt we have in hand, argueth a manifest and wide declination in these kind of men from their primitive purity. The ancient *Monkes* lived vpon the labour of their hands: and thereby not only maintained themselves, (which they might doe with a very little in that course of abstinence and austerity wherein they lived) but relieved many others, and did many pious and charitable workes, out of that they had earned with their fingers. And when about Saint *Augustines* and Saint *Hieroms* times, Monkes began to relish ease, and vnder pretence of reading and prayer to leave off working, and to live vpon the sweate of other mens browes;

B b b

both

c *Ricard. Ar-*
machanus Cul-
de S. Amara;
N. e. de Clo-
mangis; Rob.
Abbas Melis-
mensis; &c.

d O *Mowahi,*
vestris Roma-
chi, sunt am-
phora Sacchi,
&c.

S. 17
and explica-
tion.

^a *Aegyptiorum
monasteria
hunc ordinem
teneant, ut nul-
lum abique spe-
rit saluare sus-
cipiant. Hier.
Tom. 1. Epist. 4
^b Tom. 3. libro
de opere Mo-
nachorum.
^c *Qui autem se
dicunt vacare
lecticis, nonne
illuc inuenimus
quod praecepit
Apostolus? Quod
est ista ergo per-
uersitas, lectio-
nis nullo obtem-
perare, dum
vult ei vacare,
et, ut quid bo-
num est diuini
legatur, adeo fa-
cere nullo quod
legitur. c. 17. lib.
^d *ἡ δὲ τῆς πόλεως
καὶ οὗ.* Eu. pid.
in H. p. coron.
^e Mat. 23. 11.
f 1 Cor. 9. 9.**

both those good Fathers misliked it: Saint *Hierome* to ^a *Rusticus* alleging the laudable custome of the Monasteries in *Aegypt*, which admitted none to be *Monkes* but with expresse condition of labour; and Saint *Augustine* in a just ^b Treatise opposing it not without some bitterness, rebuking them as contumacious and peevishly ^c peruerse, who reading in the Scriptures, that *he that will not labour should not eat*, do yet resist the Apostles admonition, and vnder pre-*text* that they may have leisure to *read*, refuse to *obey* what they doe *read*. But *ease* is ^d *pleasing* to flesh & blood; & will not be easily wrung frō those that have any while given themselves to it; especially when it can pretend the face and colour of *Religion*. So that for all this the humour still encreased, and spread; till at the length there grew whole *Orders of disorderly Mendicants*, begging runnagate Friers: who by their affected poverty diverting the *Charity* of well-minded people from those that were truly poore, enriched themselves with the spoyles of the poore; and under colour of long prayers, made a prey not now (as those craving *Pharisees* of old, whose simplicity they pity) of ^e *widowes houses*, but of goodly *Lordships*, and whole countries before them. It is well knowne in this our Land, how both *Church* and *Common-wealth* groaned vnder the burden of these heavy lubbers: the *Common-wealth*, whilest they became Lords of very little lesse (by their computation who have traueiled in the search) then the one halfe of the *Temporalities* of the Kingdome; and the *Church*, whilest they engrossed into their hands the fruits of most of the best *Benefices* in the Realme; allowing scarce so much as the *chaffe* towards the maintenance of those that ^f *tired out the corne*. Their profession is (God he thanked) now long since suppressed, and their habitations demolished, by the violent

lent and *Iebu-like* reformation of a mighty King : and the land by that meanes well purged of these overspreading *Locusts*. There is nothing of them now remayneth, but the *rubbish* of their *nests*, and the *stinke* of their *memory* : vnlesse it be the *stinke* of th. ir diuclish *sacriledge* in robbing the Church by damnable *Impropriations*.

But let them goe. The next we meet withall are those, with whole eyther *birth*, or *breeding*, or *estate* it forteth not (as they thinke) to be tyed to labour in any vocation. It is the sinne of many of the *Gentry*, whom God hath furnished with meanes and abilities to doe much good ; to * spend their whole dayes and liues, in an vnprofitable course of doing eyther *nothing*, or as *good* as nothing, or *worse* then nothing. I cannot be so eyther stupid, as not to apprehend ; or rigorous, as not to allow, a difference in the *maner* of imployment, and in other *circumstances* thereto belonging, betweene those that are *nobly* or *generously* borne and bred, and those of the meaner and ordinary ranke. *Mannall* and *seruile* and *mechanicke* trades, and arts, are for men of a lower condition. But yet no man is *borne*, no man should be *bred* vnto idlenesse. There are *generous* and *ingenuous* and *liberall* imployments, fortible to the greatest *births* and *educations*. For some man, whom God hath blessed with power and authority in his countrey ; with faire livings and large revenues ; with a numerous family of servants, retainers and tenants, and the like : it may be a sufficient *Calling*, and enough to take vp his whole time, even to keepe *hospitality*, and to order and overlooke his *family*, and to dispose of his lands and rents, and to make *peace* and preserue love and *neighbourhood* among them that live *neere* or *under* him. He that doth but this, as he ought to doe, or is otherwise ^b industri-

§. 18.

2. Gallants
with the li-
mitation,

* Πολλὰ πάλιν,
καὶ πολλά· οὐ-
δὲν καὶ πολλά
καὶ ἐν πῶν
Ἀνδρῶν πρὸς,
καὶ τῶν Τιμο-
κρῶν· Ροδὶ·
Epitaph. Ti-
mocrentis,
apud Athen.
dipn. 5.

ous for the *common good*; must be acknowledged a worthy member of the *Common-wealth*: and his course of life, a *Calling* (though perhaps not so toylsome, yet) *in suo genere* as necessary and profitable, as that of the Husbandman, Merchant, Lawyer, Minister, or any other.

§. 19
Explication

• Mat. 6. 29.

h—wempe vo-
luerem Sic lau-
dum equum.
Nobis hic,
quocumq, venit
de gramine—
Sed venale po-
rui Corinthe,
offerat &
Hircani, si vira
sugo victoria
sedis; Nil ibi
maiorum re-
spectu, gratia
n. fl. Vmtra-
rum: domus;
precis mutare
solentur Ex-
pui. lucral
Satyr 8

§. 20.
*and exhorta-
tion.*

But for our (*meere or parcell*) *Gallants*, who live in no settled course of life, but spend halfe the *day* in *sleeping*, halfe the *night* in *gaming*, and the rest of their time in other *pleasures* and *vanities*, to as little purpose as they can devise; as if they were borne for nothing else but to eate and drinke and snort and sport; who are spruce and trimme as the *Lillies* (*Salomon in all his royaltie was not clothed like one of these*) yet they neither *sow*, nor *reape*, nor carry into the barne, they neither *labour* nor *spinne* nor doe any thing else for the good of humane society: let them know, there is not the *poorest contemptible* creature, that cryeth *Oysters* and *Kitchen-stuffe* in the *streetes*, but deserveth his bread better, than they; and his course of life is of better esteeme with God and every sober wise man, then theirs. A *horse*, that is neither good for the *way*, nor the *cart*, nor the *race*, nor the *warres*, nor any other *service*; let him be of never so good a *breede*, never so well *marked* and *shaped*; yet he is but a *jade*; his Master setteth no store by him, thinketh his meate ill bestowed on him; every man will say better knocke him in the head then keepe him; his *skinne*, though not much worth, is yet better worth then the whole *beast* besides.

Consider this, you that are of *noble* or *generous* birth. Looke vnto the *rock*, whence you were hewen; and to the *pit*, whence you were digged. Search your *Pedigrees*; collect the scattered *Monuments* and *Histories* of your *Ancestors*: and obserue
by

by what steps your worthy *Progenitors*: rayed their houses to the height of *Gentry*, or *Nobility*. Scarce shall you find a man of them, that gave any accession, or brought any noted eminency to his house; but either serving in the *Campe*, or swearing at the *Barre*, or waiting at the *Court*, or adventuring on the *Sea*, or trucking in his *Shoppe*, or some other way industriously bestirring himselfe in some settled Calling, and Course of life. You *vsurpe* their *Armes*, if you *inherit* not their *vertues*: and those *ensignes* of *Honour* and *Gentry* which they by industry achieved, sit no otherwise vpon your shoulders, then as rich *trappings* vpon *Asses* backs; which serue but to render the poore beast more ridiculous. If you by brutish sensuality, and spending your time in swinish luxury, *staine* the *colours*, and *embase* the *mettals* of those badges of your *Gentry* and *Nobility*, which you chime by dekent: thinke, when we *worship* or *honour* you, we doe but *flout* you; and know, the *titles* we in contesie give you, we bestow vpon their memories whose degenerate off-spring you are, and whose *Armes* you vnworthily beare; and they doe no more belong to you, then the reverence the good man did to *Isis*, belonged to the *Ass* that carryed her image.

The third sort of those that live vnprofitably and without a Calling, are but idle sturdy *Roagues*, and vagarant townel-end *Beggars*: the very scabs, and filth, and vermine of the common-wealth. I meane such as have *health*, and *strength*, and *lims*, and are in some measure able to *worke*, and take paines for their living; yet rather chuse to *wander* abroad the countrey, and to spend their dayes in a most base and vngodly course of life: and, which is yet more lamentable, by I know not what connivence, contrary to all *Conscience*, *Equity*, and *Law*, are suffered.

*d'ſic Bā
pā dūq̄ ō
xasē a rāp.
AAA' ō mōs
nālas rā
ōuā dplā.
Eucipid.
v—offices quo
Forbatorū,
ſiludēt alean
peruon. Aue
Numantini?
Iuven Sat. 8.
c Naniū cu-
ſudam, Atlan-
ta vocamus;
Arthopem,
Cyenum. Iu-
ven Ibid.
d—homores,
Quos illū da-
mon, & de ſā-
mon, quibus
omnis deſes.
Iuven Ibid.
c—quoniam
generoſum dix-
erit hunc, qui
Indagmū gene-
re t Ibid*

§. 21.

3. *Beggars;*
with the ſi-
mitation.

a Gal 6. 16.
 b Math. 26. 11.
 c *as some vnderstand that in Deut. 15. 4. d πωρὸς μὴ δῖς ἡμῖν ἐν τῇ πόλει γυγῆσθαι* Platon legib. 11.
 e ἐν πόλει, ὡς αἱ ἰδίαι πόλεις, ὅτι οἱ σίτου καὶ τῶν τῶν αὐτῶν κρυμμένων καὶ τῶν βαλαντιῶν, καὶ ἡ ἐξουσία, καὶ πᾶσι τοῖς τῶν πόλεων βασιλεῦσι. Id de Reb lib. 8.
 f Cod Iustin lib 11. Tit. 25. & Cod. Theo. 14. Tit. 18.
 g Horat. lib 3. Carm. 24.
 h Tacit. lib. 1. Histor.

§. 22.
 and Remedy.

All Christian Common-wealths should be the *Israel* of God: and in his *Israel*, God as he promised there should be *alwayes* some *poore*, on whom to exercise charity; so he ordayned there should be *no beggar*, to make a trade and profession of begging. *Plato*, then whom never any layed downe a more exact *Idea* of an happy Common-wealth; alloweth not any *beggar* therein: alleaging, that where such were tolerated, it was impossible but the State must abound with *pilfering* and *whoring*, and all kind of base villany. The *Civill Lawes* have flat constitutions against them, in the titles *de mendicantibus non invalidis*. But I thinke never kingdome had more wholesome lawes in both kindes, I meane both for the competent reliefe of the orderly poore, and for sharpe restraint of disorderly vagabonds; then those provisions which in many of our owne memories have beene made in this land. But *Quid leges sine moribus* —? Those *Lawes* are now *no Lawes*, for want of due execution: but *Beggars* are *Beggars* still, for want of due correction. *Et vetabitur semper, & retinebitur*; the saying is truer of *Roagues* and *Gipsies* in England, then ever it was of *Mathematicians* in Rome. You to whose care the preservation of the *Iustice*, and thereby also of the *Peace* of the Land is committed; as you tender the *Peace* and *Iustice* of the Land, as you tender your owne *quiet* and the *safety* of your neighbours, as you tender the *weale* of your Countrey and the honour of God: breath fiesh life into the languishing *Lawes* by severe execution; be rather cruell to these *Vipers*, then to the State. So shall you free *vs* from the *Plague*, and your selves from the *guilt* and them from the *opportunities* of infinite sinfull abominations.

But we are vnreasonable to presse you thus farre, or to seeke to you or any others for *Iustice* in this matter;

matter; having power enough in our owne hands to doe our selues Iustice vpon these men, if we would but vse it. Even by making a strait Covenant with our *Eares*, not to heede them; and with our *Eyes*, not to pittie them; and with our *Hands*, not to releeeve them. Say I this altogether of my selfe? or sayth not the Apostle even the same? *a He that will not labour, let him not eate*: releeeve him not. But hath not Christ required of vs to feede the hungry, and to cloath the naked, and to be free and charitable to the poore? Nothing surer: God forbid any man should preach against Charity and Almes-deedes. But remember, that as God approoveth not *b Almes* or any other worke, if without Charity; so nor Charity it selfe, if without Discretion. *c Honour widowes*, saith Saint Paul, But those that are Widowes indeed: so relieve the poore, but relieve those that are *poore indeede*. Not every one that *asketh*, not every one that *wanteth*, nay more, not every one that is *poore*, is *poore indeede*: and he that in his indiscreete and mis-guided charity should give to every one that *asketh* or *wanteth*; or, is *poore*, meate or clothing or Almes; would soone make himselfe more hungry and naked and *poore*; then he that is most hungry or naked or poore. The *poore*, whom Christ commendeth to thee as a fit object for thy charity, the *poore indeede*, are those that want not onely the things they *ake*, but want also *meanes* to get without asking. A man that is *blind* or aged and *past* his worke; a man that is sicke or weak or lame and *cannot* work; a man that desireth it, and seeketh it, and *cannot* get worke; a man that hath a greater *charge* vpon him then his honest paines can maintaine; such a man as one of these, he is *poore indeede*. Let thine *Eares* be open, and thine *Eyes* open, and thy *Bowells* open, and thy *Hands* open to such a one; it is a charitable deede, and a *d Sacrifice of sweete smelling*. *e With such sacri-*

a 2 Thes. 3. 10

b 1 Cor. 13. 3.

c 1 Tim. 5. 3.

d Phil. 4. 18.

e Heb. 13. 16.

f. 1 Tim. 5.
Compare verſ 3
with verſ. 5. &
16.

g. Pars ſacrilegii eſt, rem
pauperum dare
non pauperibus.
Hieron. ad Pā-
mach. Epiſt. 16.
h. Neque rem
ſcribatur rem
pauperum in
ſpolia fraudis
ſententiarum. Wi-
brof. 2 Offic.
16.

ſc. 23.
The conclu-
ſion of the
firſt point.

fear God is well pleaſed: Forget not thou to offer ſuch ſacrifices vpon every good opportunity, and be well aſſured God will not forget in due time to reward thee. But for a luſty able *upright man* (as they ſtile him in their owne diſlike) that had rather *beg*, or *ſteale*, or both, then *digge*: he is no more to be *relied* as a *poore* man, then a woman that hath poiſoned her husband is to be *honoured* as a *widow*. Such a woman is a *widow*, for ſhe hath no more an husband then any other widow hath: but ſuch a woman is not *a widow indeede*, as *Saint Paul* would be vnderſtood; nor ſuch a widow as he would have honoured: it is alwaies to *hang* vpon ſuch a *widow*, rather then to *honour* her. And I dare ſay, he that helpeth one of theſe *ſturdy Beggars* to the ſtockes, and the whip, and the houſe of correction, not onely deſerveth better of the *Common-wealth*; but doth a worke of greater *Charity* in the ſight of God, then he that helpeth him with meate and money and lodging. For he that doth this, corrupteth his *Charity* by a *double* error. *Fiſt*, he maintaineth, and ſo *encourage*th the other in idleneſſe; who, if none would relieue him, woulde be glad to doe any worke rather then ſtarue. And *ſecondly*, he diſableth his *Charity*, by *miſplacing* it; and vnawares robbeth the poore, whileſt he thinketh he relieueth them. As he that giveth any *honour* to an *Idol*, robbeth the *true* God, to whom alone all religious *honour* is due: ſo he that giveth any *Almes* to an *idle Beggar*, robbeth the *truly poore*, to whom properly all the fruites of our *Almes* are due. And ſo it cometh to paſſe oftentimes (as *Saint Ambroſe* ſometimes complained) that the *h* maintenance of the poore is made the ſpoyle of the loyterer.

But I forget *my ſelfe* and you, and the *time*; whileſt I give way to my juſt indignation againſt theſe baſe
excrement

excrements of the Common-wealth. You have seene the *Necessity* of a *Calling*: without it, we despise Gods ordinance, and smother his gifts; we expose our selues to *sinfull temptations*; we deprive our selues, our families and the poore of *due maintenance*; wee withdraw our bounden service from the *Common-wealth*. It is not the pretence of *Devotion*, that can exempt the *lazier Monke*; nor of *Birth*, the riotous *Gallant*; nor of *Want*, the able *Beggar*; nor of any other thing, any other man, from this common *Necessity*. And that is the summe of our first poynt, *viz. the Necessity of a Calling*. Proceed we now to the second, *the Choyce of a Calling*.

A Poynt indeed (I must confesse) not directly intended in the words of my Text: yet being after a sort *implied* therein (for the Apostles with that every particular man would abide in his owne proper station and particular *Calling*, cannot but imply that there is a *difference* and *choyce* of such *Callings*;) and being withall a matter of such great consequence to bee taught and knowne; I thought it would be more expedient for the present discharge of my duety in this place, to take it in, (though with some hazzard of the imputation of *impertinencie* to my selfe) then by passing it over to defraud them (and it is likely there are many such heere present) whom it may conerne in poynt of *conscience*, of such instructions, as may give them profitable directions in a buinesse so materiall. Concerning which, it behooveth every man the rather to have an especiall care, because much of a mans comfort and content in this life dependeth thereupon: it being scarce possible, that that mans life should bee *comfortable* to him, or hee goe on with any *cheerfulness* in his course, that

§. 24.
The choyce
of a Calling.

3. 24. d'quo
lib. 2. d'au. 27
p. 2. Secreta
dictum opud
Stob. term. 1.

Ccc

that

that liveth in a Calling for which neither hee is fit, nor the Calling fit for him. Neither will the consideration heereof be viefull onely for fuch, as are yet free to choofe; but even for thofe alfo, who have already made their choyce. For, ſince the very ſame *rules* which are to direct vs in the *choyce* of our *Calling*, are to helpe vs alfo for the *triall* of our *Callings*; it can be no loffe to the beft of vs all to give heed to thofe *Rules*: thereby either to *rectifie* our choyce; or to *quicken* our alacrity in what we have choſen, by *warranting* our courſes to our owne ſoules, and *ſilencing* many vneceſſary ſcruples, which are wont frequently to ariſe concerning this matter, in the Conſciences of Men.

And firſt, we are to lay this as a firme ground, that that is every mans *Proper* and right Calling, whereunto God calleth him. For he is the *Author* as of our *generall*, ſo of our *particular* Callings too: [*As the Lord hath called every one, verſ. 20.*] When therefore we ſpeake of the *choyce* of a *Calling*, you are not ſo to vnderſtand it, as if it were left free for vs ever, to make our choyce *where* and *as* we liſt. The *choyce* that is left to vs, is no other but a conſcionable *enquiry* which way God calleth vs, and a conſcionable *care* to take that way. So that if it ſhall once appeare, that God calleth vs this way or that way, there is *no* more place for choyce; all that we have to doe, is to obey. — *Obſequium ſufficit eſſe meum.* The enquiries we are to make ordinarily, are (as you ſhall heare anon) what *lawfulneſſe* there is in the *thing*, what *abilities* there are in *vs*, what *warrant* we have from *wisdom*. But all theſe muſt ceaſe, when God once expreſſeth himſelfe, and calleth vs with an audible voyce. No more enquiry then into the *thing*, how *lawfull* it is. If God bid *Peter* *kill and eat*, and ſend him to preach vnto the Gentiles; there is no

anſwe-

5. 25.
That is our
proper Cal-
ling, where-
unto God
calleth us:

^a — *mortalia
querunt Conſci-
tium; certum
iuffa eaſeſſe
Dni. Auſon.
Theodocio.*

^b Auſon. *ibid.*

c Acts 10. 13.
&c.

answering *undone it selfe*, not so Lord, nor alleaging the *unlawfulness* of the meate, or the *unlawfulness* of going into the way of the Gentiles: *Injusta justa habenda*— what God will have *cleane*, he^d must not account *common*. His very call to any thing, maketh it lawfull. No more enquiry *i* to our *selues* how able we are. If God call *e Moses*, one of a slow speech and not eloquent, from the *sheepfold*, to pleade for his people before a Tyrant; or *e Gideon*, a meane stripping of a small family and tribe, from the *threshing floor*, to deliver Israel out of the hands of their oppressors; or *e Jeremy*, a very childe and one that could not speake, from his *cottage* in *Anathoth*, to set him over nations and kingdomes to roote out and to plant; or *h Amos*, a plaine countrey fruit-gatherer, from the *Heard* in *Tekoa*, to prophesie at Bethel, and in the Kings Court: it is a fruitlesse and vnreasonable modestie to alledge vninsufficiency or vnworthinesse. *i Invas idem Qui jubet*. Where he setteth on worke, he giveth strength to goe through with it. His very calling of any man maketh him able. No more enquiry into *outward meanes*, what warrant we have. If God *k* call Paul to be an *Apostle*, and *l* to *bear* his name before the Gentiles, and Kings, and the children of Israel; it is needlesse to *m* *conferre* with flesh and blood, or to seeke confirmation at *Ierusalem* from them which were *Apostles* before him, by the imposition of their hands. Gods worke in him supplyeth abundantly the want of those solemnities; and Paul is as good an *Apostle* as the best of them, although he be *n* *an Apostle not of men, neither by man*. Gods calling any man to any office, sealeth his warrant *o* *Non tuum renuisse Deo*—away with all excuses, and pretences, and delays: when God calleth; *submit* thy will, *subdue* thy reason, *answer* his Call, as *Samuel* was taught to doe, & *Speake Lord*, for thy servant heareth.

Ccc 2

If

d 1b vers. 23.

e Exod 4.10.

&c.

f Iustg 6.14, 15

g Jerem 1.6.

&c.

h Amos 7.13.

14, 15.

i Auson. vbi

supra.

k Rom. 1.1.

l Acts 9.15.

m Gal 2.16, 17.

n Ibid. vers. 1

o Auson vbi

supra.

p 1 Sam 3.9, 10

5. 26.
and by what
Enquiries
that may bee
known.

If it were expedient for vs, that God should still
deale with vs, as he did long with the *Jewish*, and
a while with the *infant Christian Church*, by imme-
diate inspirations; and call vs either by *secret Enthusia-
simes*, or *sensible insinuations* (as he did many of
them) into the way wherein hee would have vs
walke: the *Rule* for our *Choyce* would be easie; or
rather there would neede no *Rule* at all, (because
indeede there would be left no *Choyce* at all;) but
this onely, even to get vp and be doing, to put our
selues speedily into that way whereunto hee did
poynt vs. But since the wisdom of God hath
thought it better for vs, to take counsell from his
written word, which he hath left vs for our ordinary
direction in this and all other difficulties; rather
then to depend vpon *immediate* and *extraordinary*
inspirations: it will be very profitable for vs to draw
thence some few *Rules*, whereby to make reasona-
ble judgement concerning any course of life, whe-
ther that it be, whereunto God hath called vs, or no.
The *Rules*, as I have partly intimated already, may be
reduced to *three heads*: according as the *Enquiries*
we are to make in this businesse are of three sorts.
For they either concerne the *Course* it selfe; or else
our *selues*, that should vse it; or else thirdly those that
have *right and power* over vs in it. If there be a faile
in any of these; as if either the *Course* it selfe be not
lawfull, or we not competently *fit* for it, or our *superi-
ours* will not *allow* of vs, or it: we may well thinke,
God hath not called vs thither. God is *just*; and will
not call any man to that, which is not honest & good:
God is *all-sufficient*; and will not call any man to that,
which is above the proportion of his strength: God
is *wonderfull* in his *Providence*; and will not call any
man to that, whereto he will not open him a faire &
orderly passage. Somewhat, by your patience, of each
of these.

And

1.

2.

3.

And *first*, of the *Course* we intend. Wherein let these be our *Enquiries*: *First*, whether the thing be simply and in it selfe lawfull, or no; *Secondly*, whether it be lawfull so as to be made a Calling, or no; *Thirdly*, whether it will be profitable, or rather hurtfull to the Common-wealth. Now observe the *Rules*. The first *Rule* this, *Adventure not on any course, without good assurance that it be in it selfe lawfull*. The ground of this Rule is playne and evident. For it cannot be that God, who *hateth* and *forbiddeth* and *punisheth* every sinne in every man, should call any man to the practice of any sinne. * *Let him that stole, steale no more*, saith S. Paul; *But rather let him labour with his hands the thing that is good*. Ephesi. 4. If it be not something *that is good*; it is good for him to hold his hands off: let him be sure God never called him to labour in that: and hee were as good hold to his old trade, and steale still, as labour with his hands the thing that is not good. If ^b *Diana* of Ephesus bee an *Idol*, *Demetrius* his occupation must downe: he must make no more silver shrines for *Diana*, though *by that craft* hee have his wealth. *Tertulian* excellently enlargeth himselfe in this argument in his ^c booke *de Idololatria*; strongly disapprooving their practice, who being *Christians*, yet got their living by making *Statues* and *Images* and other ornaments to sell to *heathen Idolaters*. Offenders against this Rule are not only such as live by *Stealing*, and *Robbing*, and *Piracy*, and *Purse-cutting*, and *Witch-craft*, and other such like vngodly practices as are made capitall even by the *Lawes of Men*; and punishable by death: but all such also, as maintaine themselves by, or get their living in any course, absolutely condemned by the *Law of God*; howsoever they may finde amongst men either expresse allowance, as *Whores* and *Bawdes*

§. 27.
Three conditions requisite in every lawfull calling:
1. as considered in it selfe;

a Eph. 4. 28.

b Act. 19. 25.
— 27.

c *de Idololatria*
cap. 5. — 3.

d Dent. 28. 10.
— 12.

e 1 Sam. 28. 9.

§. 28.

2. Considered
as a Calling.

2. Tit. 2. 11.
Tit. 2. 12.
Tit. 2. 13.
Tit. 2. 14.
Tit. 2. 15.
Tit. 2. 16.

b. 1. Cor. 7. 24.
c. 1. Cor. 7. 24.
d. 1. Cor. 7. 24.

doe in the holy Mother Church of Rome; or at least some kind of toleration by *connivence*, as *Charmers*, and *Fortune-tellers*, and *Wizards* doe amongst vs. Which sort of people, it is scarce credible how generally and miserably our *common ignorants* are besotted with the opinion of their skill, and how pitifully they are gulled by their damnable impostures, through their owne foolish credality. These *superstitions* helped to roote out the *Amorites* out of the *land of Canaan*: and it may passe among *Sauls* best Acts, that he rooted out these *superstitions* out of the *land of Israel*: And great pitie it is, that such as make a trade of these *superstitions* are not by some severe provisions rooted out of this, and every other *Christian Land*. Let this first Rule be remembered of vs in every choice and triall of our Callings; *No unlawfull thing can be a lawfull Calling.*

No, nor yet every *lawfull thing* neither. For many things may be lawfull in the *private use*, which yet may not lawfully be made a *Calling*, or trade of life. Who can reasonably deny the lawfulness of many disports and recreations, as *Bowling*, or *Shooting*, or even *Cards* and *Dice*? and yet who can reasonably thinke it should be a commendable *Calling* for any man to be a protest *Bowler*, or *Archer*, or *Gamster*, and nothing else? Therefore take a *second Rule*; *Make not a Calling of that, which was not made to be a Calling.* If you shall aske, how you shall know a thing to be such. I answer, *generally* all such things are of this nature, as are *indifferent* for men of all *sorts* and *callings* to use with due caution and circumstances; and more especially matters of delight, and recreations are such. And the reasons are good. The *ground* of particular Callings is some *peculiar gift* of God, according to the differences that are to be found in particular men in regard either of the *soule*,
or

or of the *body*, or of *outward things*: whereas such things as these, whereof we now speake, become of Lawfull and commendable vse, not so much from any *speciall abilitie* received from God, which should be *exercised* therein, as from the *common necessity* of our *weake nature*, which is to be *refreshed* thereby. And the *End* also, for which God permitteth vs these things, is not to employ our strength and time in them; but to give vs some *refreshing*, when we are *wearied* with former labour, and to *fit* vs for fresh and future employment. The workes of our *Callings*, they are as our *Meates* and *Drinks*: these of *Delight*, as *Sauces*, or as *Physicks*; and as *sauces* or *Physicks* they are to be vsed and not otherwise. As absurd then as it would be for a man to accustom himselfe to no other *dyes* but *stabber-sauces*, and *Druggs*: so absurd a thing it is for a man to have no other *Calling* but *Dicing*, and *Carding*, and *Gaming*. Amongst offenders against this Rule, that I reckon not *Inglers*, and *Fiddlers*, and *Tumblers*, and *Seawards*, and *Rope-dancers*, and *Rymers*, and the rest of that rabble; they may thanke the *baseness* of their condition, rather then the *Lawfulness* of their Course. I strike rather, at those that are more both eminent and pernicious; especially those *Bardes* of *vnchristianesse*, and almost every other *Vice*; (for where *vnchristianesse* is, there is almost every other *Vice*.) I meane those *parcell-Gallants* that haue nothing to live on but their *wits*, and no other vse of their wits, but to distill a kind of maintenance from *juvke heires* and *flush novices* by *play*. I would our *Pantomimes* also and *Staga-players* would examine themselves and their *Callings* by this Rule. If they should have bene tryed by the bench of *Fathers* and *Councells* of old, or would have put it to most voyces among late *Divines* both *Papish* and *Refor-*

med;

med; they had beene vtterly cast and condemned by the *first Rule*, and not have beene reprimed till now: most holding, not the *Calling* onely, but the *very Practice* and *Thing* it selfe vnlawfull and damnable. For my owne part, I dare not at all say the *Practice* is, neither will I now say the *Calling* is, vnlawfull: onely let them that make a *Calling* of it, consider themselves and their *Calling* well, and examine whether God hath not bestowed vpon them some *gifts*, which they might have employed a better way, and what *inducements* they have, and of what weight those inducements are, to give their consciences security, that they have done well, in embracing this as their *Calling*. And when they have thus done, freely and faithfully as in the sight of God; if *their owne hearts* condemn them not, neither doe I: in the meane time, I would but be their remembrancer of thus much onely, that there are some things lawfull to *doe*, which are not lawfull to *live by*; some things lawfull as *Delights*, which are not lawfull as *Callings*. And so much for that second Rule.

§. 29.

3. considered,
with respect
to common
utilitie.

a See before,
§. 14.

b 1 Cor 12. 7.

c οὐκ ἐστὶν
τοῦ λαοῦ καὶ τοῦ
κοινῆς ἀγαθῆς
τοῦ τοῦ ἑαυτοῦ
ἀδικεῖν. Xenoph
de Venatione.

There is yet a *third Rule* behind, and that is this. *Resolve not vpon that course for thy Calling*, what pretences soever, or what reasons thou must have for the lawfulness of it otherwise, which is rather hurtfull, then profitable for the common-wealth. The *Publicke good* is one of those maine respects which enforce the *Necessity* of a *Calling*: the same respect then must of necessity enforce such a *Calling*, as may at leastwise stand with the *Publicke good*. *The manifestation of the Spirit is given to every man* (saith our Apostle after at the twelfth Chapter) *to profit withall*. Yea perhaps, to profit *himselfe* withall. If it were but so, yet that were enough to inferre more; sith the *private good* is included in the

the *publike* *tangquam trigonum in tetragono*. But the Apostle meant to speake home; and therefore he made choyce of a word that will not admit that glosse of *private* profit *neque in opusibus*. That very word impliedly preferreth the *publike* good before the *private*; and scarce alloweth the *private* otherwise then as it is enterwoven in the *publike*. Now things in themselves lawfull, and at sometimes vsfull, may, in regard of the *End*, or of the *Master*, or by some *accident* otherwise, happen at some other times to be hurtfull to the *Common-wealth*: and heereof such due consideration would be had in the choyce and exercise of our Callings, as ever to have one eye vpon the *common good*, and not wholly to looke after our owne *private* gaine. Offenders against this Rule are most of our *Engrossers*, and *Fare-shallers*, and sundry kinds of *Hucksters* and *Regraters*: as also those that export mony, corne, or other needfull commodities out of the Land in times of want or scarcenesse, or bring in *vnnecessary* commodities when there is *plenty* at home: and all those that project new devices, and vnjust *Monopolies*, to fill their owne Coffers, perhaps not without *pretension* of some small benefit to the *Common-wealth*, but certainly not without sensible and grievous *pressures* of those that are a great part of the *Common-wealth*.

Thus have we delivered three *Rules*, concerning the *Quality* of a right Calling: and pointed out some speciall offenders against each of them. And now me thinks I see the *Usurer* hugging himselfe, and clapping his sides, that he hath come off so fairely: surely his *Calling* is absolute good, whereon none of these *Rules* could fasten. But it is indeede with the *Usurer* in this case, as with the *Drunkard*. If the *Drunkard* should aske me against which of the *tenne Commandements* he offended; I

d. Sani hominum publica prouisa potiora sunt. Senec. 1. de Clem 4.

*§. 30.
The Usurers
Calling examined by
these Rules.*

1.

a 1 Pet. 4.8.

2.

confesse I could not readily give him a direct punctuall answer: Not that he sinneth not against any; but because he sinneth against so many of them, that it is hard to say against which most. He sinneth against the *sixt* Commandement, by distempering his *body*; he sinneth against the *seventh*, by enflaming his *lust*; he sinneth against the *eighth* by making waste of the good *creatures* of God. Right so is it with our *Vsw-er* in this Case: He would pose me, that should aske me the Question, which of these three *Rules* fetcheth-in the *Vsw-er*, and his *Calling*. Verily, I cannot well tell which most; I thinke every one of the three may: howsoever, among the three, I am sure I have him. If *Vsw-ry* be simply *unlawfull* (as most of the learned have concluded,) then the *first Rule* hath him. I should be very tender to condemne any thing as simply *unlawfull*, which any even imaginarij conjuncture of Circumstances would render *lawfull*; and would chuse rather by an *over-liberall charity* to *cover a multitude of sinnes*, (if I may abuse the Apostles phrase to that sense) then by a too *superstitious restraint* make one. Yet the Texts of *Scripture* are so expresse, and the grounds of *Reason* so strong against all *Vsw-ry*: that when I weigh these on the one side, and on the other side, how nothing all that is, which I ever yet saw or heard alledged to the contrary; I cannot find in my selfe charity enough to absolve any kinde of *Vsw-ry*, with what cautions or circumstances soever qualified, from being a *sinne*. But I will suspect mine owne and the common judgement heerein, and admit for this once (*data, non con-esso.*) that *Vsw-ry* be in some case *lawfull*, and so our *Vsw-er* escape the *first Rule*; which yet cannot be, till his *teeth* be knocked out for biting: But you must knocke out his *braines* too, before he escape our *second Rule*. I dare say, the most learned *Vsw-er* that

that liveth (and they say some learned ones are *Vsurers*) will never be able to proove, that *Vsury*, if it be at all lawfull, is so lawfull, as ^b to be made a Calling. Heere all his *Dollars*, and his *Proctors*, and his *Advocates* leave him. For can it possibly enter into any reasonable mans head to thinke, that a man should be borne for nothing else, but to tell out money, and take in paper? which if a man had many millions of gold and silver, could take vp but a small portion of that precious time which God would have spent in some honest and fruitfull employment. But what doe I speake of the judgement of reasonable men in so plaine a matter; wherein I dare appeale to the conscience, even of the *Vsurer* himselfe; and it had neede be a very playne matter, that a man would referre to the conscience of an *Vsurer*. No honest man neede be ashamed of an honest Calling: if then the *Vsurers* Calling be such, what need he care who knoweth it, or why should he shame with it? If that be his trade, why doth he not in his *Bills*, and *Bonds*, and *Noverints*, make it knowne to all men by those presents that he is an *Vsurer*, rather then write himselfe Gentleman or Yeoman, or by some other stile? But say yet our *Vsurer* should escape, at least in the judgement of his own hardned conscience, from both these Rules, as from the sword of *Iehu* & *Hazael*: there is yet yet a third Rule, like the sword of *Elisha*, to strike him stone-dead; and he shall never be able to escape that. Let him shew wherein his Calling is profitable to humane society. He keepeth no Hospitality: if he have but a barr'd chest, and a strong locke to keep his God and his Scriptures (his *Mammon* and his *Parchments* in,) he hath house-roume enough. He fleeceth many; but cloatheth none. He biteth and devoureth; but eateth all his morsels alone: He giveth not so much as a crumme, no not to his dearest Brother

b *Artem negotia delegaverunt, unde virtutem irascentis. Et in se volunt poscere, unde offendant eum, a quo omnes patiuntur.* August. in *Psal* 129.

c *Per magisterium ille reversus, qui vocat Artem vendere prologus, quam fallit. Cic. in Orator.*

d 1er. 15. 10.

§. 32.
Enquiries
concerning
our selves :

ker or *Scrivener*; onely, where he *biteth*, he alloweth them to *scratch* what they can for themselves. The *King*, the *Church*, the *Poore*, are all wronged by him, and so are all that live neere him : in every *common charge* he slippeth the collar, and leaveth the burden vpon those that are lesse able. It were not possible *Vsurers* should be so bitterly inveighed against by sober *heathen Writers*; so severely censured by the *Civill* and *Canon Lawes*; so vniformely condemned by godly *Fathers* and *Councells*; so vniversally ^d hated by all men of all sorts and in all ages and countries, as *Histories* and *experience* manifest they ever have beene, and are : if their *Practise* and *Calling* had beene any way *profitable*, and not indeed every way hurtfull and incommodious both to *private men* and *publike societies*. If any thing can make a *Calling* vnlawfull; certainly the *Vsurers Calling* cannot be lawfull.

Our *first* care past, which concerneth the *Calling* it selfe; our *next* care in our choyce must bee, to enquire into *Our selves*, what *Calling* is most fit for vs, and we ^{for} it. Wherein our *Enquiry* must rest especially vpon three things; our *Inclination*, our *Gifts*, and our *Education*. Concerning which, let this be the *first Rule*: Where these three *concur* vpon one and the same *Calling*, our consciences may rest assured that that *Calling* is fit for vs; and we ought, so farre as it lyeth in our power, to resolute to follow that. This *Rule*, if well observed, is of singular vse, for the settling of their consciences, who are scrupulous and doubtfull concerning their *inward Calling* to any office or *employment*. Divines teach it commonly, and that truly, that every man should have an *inward Calling* from God for his particular course of life : and this in the calling of the *Ministry* is by so much more requisite, then in most other *Callings*,

Callings, by how much the businesse of it is more weighty then theirs, as of things more immediately belonging vnto God. Whence it is, that in our Church none are admitted into *holy Orders*, vntill they have personally and expressly made profession before the *Bishop*, that they find themselves *inwardly called and mooued thereunto*. But because what that *inward Calling* is, and how it should be discerned, is a thing not so distinctly declared and vnderstood, generally as it should be: it often falleth out, that men are *distressed* in conscience with doubts and scruples in this case, whilest they desire to be assured of their *inward calling* and know not how. We are to know therefore, that to this inward calling there is not of necessity required any inward secret sensible testimony of Gods blessed *sanctifying Spirit* to a mans soule, (for then an *un-sanctified* man could not be rightly called;) neither yet any strong working of the *Spirit of Illumination*, (for then a *meere heathen* man could not be rightly called:) both which consequents are false. For *Saul* and *Judas* were called; the one to the *Kingdome*, the other to the *Apostleshippe*; of whom it is certaine the one was not, and it is not likely the other was, endued with the holy *Spirit of Sanctification*. And many *heathen* men have beene called to severall employments, wherein they have also laboured with much profit to their owne, and succeeding times; who in all probability never had any other inward motion, then what might arise from some or all of these three things now specified: *viz. the Inclination* of their nature, their personall *Abilities*, and the care of *Education*. If it shall please God to afford any of vs, any farther gracious assurance then these can give vs, by some *extraordinary worke* of his Spirit within vs; we

Ddd 3.

are

a Booke of ord-
ering, &c.b 1. Sam. 10.
14.
c Ioh. 6. 72

1.

2.

3.

are to embrace it with *joy* and *thankfulness*, as a speciall favour: but we are not to suspend our resolutions for the choyce of a course, in expectation of that *extraordinary* assurance; since we may receive comfortable satisfaction to our soules without it, by these *ordinary* meanes, now mentioned. For who need be scrupulous, where all these concur? Thy parents have from thy childhood *destinated* thee to some speciall course, (admit the *Ministry*) and bin at the care and *charge* to breed thee vp in learning, to make thee in some measure fit for it: when thou art growne to some maturity of yeares and discretion, thou findest in thy selfe a kinde of *desire* to be doing some thing that way in thy private study by way of tryall; and withall some measure of *knowledge*, *discretion*, and *utterance*, (though perhaps not in such an *eminent* degree as thou couldest wish, yet) in such a *competency*, as thou mayst reasonably perswade thy selfe thou mightest thereby be able (with his blessing) to doe some good to Gods people, and not be altogether vnprofitable in the Ministry. In this so happy concurrence of *Propension*, *Abilities*, and *Education*; make no farther enquiry, doubt not of thine *inward Calling*: Tender thy selfe to those, that have the power of *Admission* for thy *outward Calling*; which once obtained, thou art certainly in thine owne proper Course. *Vp and be doing*: for the Lord hath *called* thee, and (no doubt) the Lord will be with thee.

§. 33.

with some
more speciall
directions, in
doubtfull cases;
in respect

But say, these three doe not concur; as oftentimes they doe not. A man may be *destinated* by his friends, and accordingly bred, out of some covetous or ambitious or other corrupt respect, to some *Calling*; where from he may be altogether *averse*, and whereto altogether *unfit*: as we see some parents, that have the donations or advocations of Church livings

livings in their hands, must needs have some of their children (and for the most part they set by the most vntoward and *mishapen chip* of the whole *blocks* to make *timber* for the *Pulpit*;) but some of their children they will have thrust into the *Ministry*, though they haue neither a *head*, nor a *heart* for it. Again, a man may have good *sufficiency* in him for a *Calling*, and yet out of a sloathfull desire of *ease* and *liberty*, if it seeme *painfull* or *austere*; or an ambitious desire of *eminency* and *reputation*, if it seeme *base* and *contemptible*, or some other secret corruption, cannot set his mind that way; as *Salomon* saith, there may be *A price in the hand of a foole, to buy wisdom*, and yet the foole *have no heart to it*. And diuers other occurrents there may be, and are, to hinder this happy conjuncture of *Nature*, *Skill*, and *Education*. Now in such Cases as these, where our *Education* bendeth vs one way, our *Inclination* fwayeth vs another way, and it may be our *Gifts* and *Abilities* lead vs a third: in this distraction, what are we to doe? which way to take? what calling to pitch vpon? In poynt of *Conscience*, there can no more be given *generall Rules*, to meete with all *Cases*, and regulate all difficulties; then in point of *Law*, there can be *generall Resolutions* given, to set an end to all *sutes*, or provisions made to prevent all *inconueniences*. *Particulars* are infinite, and various: but *Rules* are not, must not, cannot be so. He whose *Case* it is, if he be not able to direct himselfe, should doe well to take advice of his *learned Counsell*: this we can readily doe in matters of *Law*, for the quieting of our *Estates*; why should we not doe it at least as readily in matter of *Conscience*, for the quieting of our *soules*? But yet for some light, at least in the generality; what if thou shouldest proceede thus?

1. Prou. 17. 16.

First,

§. 34.

1 of our
Education;

a Exod 10 12.

h *Hauid æquum
sue i, qui, mo
didicit, ad
dicit. Plaut. in
Amphit.
c inque eo vel
maximè pro-
bans - Apollo-
num, qui cum
mercede doce-
ret, tamen non
patebatur eos,
quos iudicabat
non posse orato-
res euadere, o-
peram apud se
perdere, di-
mittebatque:
Et aquam-
cunque artem
putabat esse ap-
tum, ad eam
impellere, at-
que hortari
solebat, Cic. 1.
de Orat.*

First, have an eye to thy *Education*: and if it be possible to bring the rest that way, doe so rather, then forsake it. For besides that it would be some *griefe* to thy parents, (to whom thou shouldest be a *comfort*) to have cast away so much *charge* as they have beene at for thy *education*; and some *dishonour* to them withall, (whom thou art bound by the law of God and Nature to *honour*,) to have their *judgements* so much *sighted*, and their *choyce* so little *regarded* by their child: the very consideration of so much precious *time*, as hath beene spent in fitting thee to that course, which would be almost *lost* vpon thy Change, should prevaile with thee to try all possible meanes, rather then forgoe it. It were a thing indeede much to be wished, that *Parents* and *Friends* and *Guardians* and all those other whosoever, that have the Education of young ones committed vnto them; (all *greedy desires* to make their children great, all base *griuesome* nigardesse in saving their owne purses, all *fond cherishing* of their children in their humours, all *doting opinion* of their forwardnesse and wit and towardlinesse, all other *corrupt partiall affections* whatsoever, layd aside;) would *out* of the observation of their naturall *propensions* and *inclinations*, and of their particular *abilities* and *defects*, frame them from the beginning to such courses, as wherein they were likeliest to goe on with *cheerfulness* and *profit*. This indeed were to be wished: but this is not alwayes done. If it have not beene so done to thee; the fault is theirs, that should haue done it, and not thine: and thou art not able now to remedy that which is past and gone. But as for thee, and for the future; if thy *Parents* have not done their *part*, yet doe not thou forget thy *duty*: if they have done *one* fault, in making a bad *choyce*; doe not thou adde *another*, in making a worse *change*: disparage

not

not their *Judgements* by misliking, neither gaine-say their *Wills* by forsaking their choyce, vpon every small incongruity with thine owne *Judgement* or *Will*. If thine *Inclination* draw thee another way; *labour* throughly to subdue thy nature therein: *Suspect* thine owne corruption; *Think* this backwardnesse proceedeth not from true judgement in thee, but issueth rather from the roote of some carnall affection: Consider thy *yeeres* are greene, & *affections* strong, *judgements* vnsetled: *Hope* that this backwardnesse will grow off, as *yeares* and *staydnesse* grow on: *Pray* and *endeavour* that thou mayest daily more and more waine thy *affections* from thine owne *bent*, and take liking to that course; whereunto thou hast beene so long in framing. Thus possibly thou mayest in time make that cheerefull and delightfull vnto thee, which now is grievous and irksome. And as for thy *insufficiency*, if that dishearten thee, (which is indeede a maine rubbe,) doe thus. *Impute* thy former non-proficiency to thine owne sloath and negligence: *Think*, if after so long time spent in this course, thou hast attained to no greater *perfection* in it; how long it would be ere thou shouldest come to a tolerable *mediocrity* in another: *Resolve*, not to lose all that precious time forepast, by beginning the world anew; but rather save as much of it, as is redeemeable, by adding to thy diligence: *Suspect* that it commeth from thy *pride*, that thou canst not content thy selfe with a *Calling*, wherein thou mayest not be excellent; and imagine that God, of purpose to humble thee, might divert thy education to another, for which thou art lesse apt: *Obserue* what strange things past beliefe, and such as have seemed insuperable, have beene conquered and subdued by the *obstinacy* and *improbability* of vnwearyed

E e e

labour,

d *Iuvenile* *vitium est, regere non posse impetum.* Senec. in Troad.

e *Nihil est quod non expugnet pertinax opera, Et intentis ac diligens cura.* Senec.

— *Laborem omnia vincit improbus.* Virgil. 2. Georg.

Præstatum est contra verum naturam, et quidem visum est, malignitatis eius pertinacissima voluntas superari deo. de Demosthene, Valer. Max. 2. 7. τῶν καὶ οὐκ ἔστιν ἔτι βελτίον. Heliodor. lib. 3. Æthiop. hist.

labour, and of assiduity: *Doubt* not, but by Gods blessing vpon thy faithfull industry, to attaine in time, (if not to such *perfection* as thou desirest, and mightest perhaps have attained in some other course, if thou hadst beene bred vp to it; yet) to such a *competent sufficiency*, as may render thy endeavours acceptable to God, comfortable to thy selfe, and serviceable to community. If by these and the like considerations, and the vse of other good meanes, thou canst bring thy *affections* to some indifferent *liking* of, and thy *abilities* to some indifferent *mediocrity* for, that course which *Education* hath opened vnto thee: thou hast no more to doe; There's thy *course*, that's thy *Calling*, that's the *Werke* whereunto God hath appointed thee.

6. 35.
2. of our *Abilities*,

a Ver. 17. hic

I.

b 1er. 17. 9.

But if after long striving, and paines, and tryall, thou canst neither bring thy *mind* to it, nor doe any good vpon it, having faithfully desired and endeavoured it, so that thou must needs leave the course of thy *Education*; or (which is another case) if thy *Education* haue left thee *free*; (as many Parents, God knoweth, are but too carelesse that way;) then *Secondly* thou art in the next place to consider of thy *Gifts* and *Abilities*; and to take direction from them, rather then from thine *Inclination*. And this *Rule* I take to be very sound: not only from the Apostles intimation, *verse 17.* (*As God hath distributed to every man, as the Lord hath called every one,*) where he seemeth to make the *choyce* of mens *Callings*, to depend much vpon the *distribution* of Gods *Gifts*: but withall for two good *Reasons*. One is, because our *Gifts* and *Abilities*, whether of body or mind, being in the *Braine* or *Hand*, are at a better certainty; then our *Propensions* and *Inclinations* are, which are seated in the *Heart*. The heart is *deceitfull* about all things: and there are so many rotten corruptions

in

in it, that it is a very hard thing for a man to discern his owne *Inclinations* and *Propenssions*, whether they spring from a *sound*, or from a *corrupt* roote. Whereas in the discerning of our *Gifts* and *Abilities*, we are lesse subject to grosse Errors and mistakings: I meane for the *truth* and *reality* of them; howsoever we are apt to overvalue them for the *c* *measure* and *degree*. Now it is meete in the *choyce* of our Callings, we should follow the *surer* guide: and therefore rather beled by our *d* *Gifts*, then by our *Inclinations*. The other Reason is; because our *Inclinations* cannot so well produce *Abilities*, as these can draw on them. We say indeede, there is nothing hard to a *willing* minde: and in some sense, it is true. Not as if a *willing* minde could make vs doe more then we are *able*. A man can doe no more, then he can doe, be he never so willing: but because a *willing* mind will make vs *exerere vires*, stirre vp our selues to doe as much as we are able, which we vse not to doe in those things we goe vnwillingly about. *Willingnesse* then may quicken the strength we have: but it doth not put any new strength into vs. But *Abilities* can produce *Inclinations de novo*; and make them, where they finde them not. As we see, every other naturall thing is *incluable* to the exercise of those naturall *faculties*, that are in it: so certainly would every man have strongest *inclination* to those things, wherto he hath strongest *abilities*, if wicked and vntoward affections did not often corrupt our inclinations, and hinder them from moving their owne proper and naturall way. It is best then, to begin the choyce of our Callings from our *Abilities*, which will fetch on *Inclinations*; and not from our *Inclinations*, which without *Abilities* will not serue the turne.

Concerning which *gifts* or *abilities*; what they are, and how to make true judgement of them, and

Ecc 2

how

c. *sero plus nobis videmus posse quam possumus*. Seneca. de tranquill.

c. 4.

d. *Mentis si quicunque suo modulo ac pede verum est.*

Hort. l. 1. Epist. 7.

2.

§. 36.

With sundry

Considerations concerning them;

1.

2.

3.

4.

5.

how to frame the *choyce* of our Callings from them : to speake punctually and fully , would require a large discourse. I can but touch at some few points therein, such as are of daily vse; and proceed. *First*, by *gifts* and *abilities* we are to vnderstand not onely those of the *Minde*; Iudgement, Wit, Invention, Memory, Fancy, Eloquence, &c. and those of the *Body*; Health, Strength, Beauty, Activity, &c. but also those which are *without*; Birth, Wealth, Honour, Authority, Reputation, Kindred, Alliance, &c. generally *anything*, that may be of *vse* or *advantage* vnto vs for any employment. *Secondly*, as our *abilities* on the one side, so on the other side all our *wants* and *defects*, which might disable vs more or lesse for any employment, are to be duely weighed and considered of: and the one laid against the other; that we may know how to make as neere as wee can a *just estimate* of our strength and sufficiency. *Thirdly*, it is the safer way to *undervalue*, then to *overprize* our selves: lest ignorantly confident, wee affect a *Calling* above our *strength*; which were to *flye* with *waxen wings*; and to owe the world a laughter. Be we sure of this: if God have not *gifted* vs for it, he hath not *called* vs to it. *Fourthly*, in the judging of our *Abilities*, we should have a regard to the outward *circumstances* of *times* and *places*, and the rest. Those *gifts*, which would have made a sufficient *Priest*, in the beginning of the *Reformation*, in that dearth of learning, and penury of the Gospell; now the times are full of knowledge and learning, would be all little enough for a *Parish-Clarke*. *Fifthly*, something would be yeelded to the judgements of *other men* concerning our *Abilities*. It is either secret *pride*, or base *faintnesse* of heart, or dull *sloth*, or some other thing, and not true *modesty* in vs: if being excellently gifted for some weigh-

ty

ty employment in every other mans judgement, we yet withdraw our selves from it with pretensions of vnſufficieny. *Sixthly*, and laſtly; let vs reſolve on that courſe, (*ceteris paribus*;) not only for which we are *competently* fit, but for which we are *absolutely* fitteſt. A good Actor it may be could very ſufficiently act any part in the play; reſent the maieſty of a *King*, or the humour of a *Swaggerer*, or the pranks of a *Bedlam*, or any thing: but yet if hee bee notedly excellent at ſome part rather then another, he would not willingly bee put from that, to act another. *Ergo hiſtris hoc videbitur in ſcenâ, quod non videbitur ſapiens in vitâ*? Shame we to let theſe men be wiſer in their generations, then we in ours. And thus much for abilities.

There is yet a doubt remaineth concerning a mans *Inclination*. In caſe wee have examined our *gifts*, and finde them in a good meaſure of *competency* for ſuch or ſuch a courſe; and yet remaine ſtill *averse* from it, and cannot by any poſſible meanes worke over our *affections* to any tolerable liking of it: in ſuch a caſe, what is to be done, or how ſhall wee judge what *Calling* is fitteſt for vs to take? whether that whereto our *Abilities* lead vs, or that whereto our *Inclinations* draw vs. As I conceive it; in ſuch a caſe, wee are to hold this order. *Fiſt*, if our *Inclinations* cannot be wonne over to that courſe, for which our *Abilities* lye fitteſt; wee are to take a ſecond ſurvey of our *Abilities*, to ſee if they be *competently* fit for that, whereto our *Inclination* ſwayeth vs: and if ypon due vnpartiall examination wee finde they are, wee may then follow the ſway of our *Inclinations*. The *reaſon* this. A mans *inclination* cannot be forced. If it can bee ſaferely wonne

E e c 3

over,

6

§. 37.

3. of our inclinations, concerning which, the fiſt Rule,

— *Reſte facis, animo quando obſequitur ſuo; Quid animus homines facere oportet, dum ad modum fiat boni.* Plautin *Amphitr.*

b *Mala respondent casta ingemita: reluctante natura, irrequies labor est.*
Senec de tranquill. c. 6.

§. 38.
the second,

§. 39.
the third.

i *Apud arbitrum neque nihil, neque tantum quantum offensus, conquirimus. Quis unquam d arbitros, tantum petis, tantum abstinis?* Cic p. 0 tolc. Com.

over, well and good: but *violence* it cannot endure at any hand. And therefore if we cannot make it yeeld to vs in reason, there is no remedy, we must in wisdom yeeld to it, (provided ever it be *honest*;) or else all is lost. What ever our *sufficiencies* be; things will not *sadge* that are vnderaken ^b without an heart: there is no good to be done against the haire.

But then *secondly*, if vpon search we finde our selues altogether *vn*sufficient and vnfit for that *Calting*, whereunto our *inclination* is strongly and violently carried: we are to oppose that *inclination* with a greater *violence*; and to set vpon some other *Calting*, for which we are in some mediocrity gifted, *speedily* and *resolvedly*, and leave the successe to Almighty God. The *reason* this. It being certaine, that God never *callet*h any man but to that, for which he hath in some competent measure *enabled* him: we are to hold that for a pernicious and *vn*naturall *inclination* at the least, if not rather for a wicked and *Diabolicall suggestion*, which so stiffly excieth vs to a function, wherto we may be assured God never called vs.

But yet *thirdly*, (and I would commend it vnto you, as a principall good Rule, and the fairest out-let of all other from amid these difficulties;) we should doe well to deale with these *mutinious* and *distracting thoughts* within vs, as wise *Statists* doe when they have to deale with men divided in *opinions* and *sections*, and *ends*. How is that? They vie to bethinke themselves of a *middle courte*, to reduce all the severall opinions to a kinde of *temper*; so as no side be satisfied *fully* in the proposals they have tendred, and yet every side *in part*: as we commonly hold those to be the ^a justest *arbitrators*, and to make the best and the fairest *end* of differences betwene the parties for whom they arbitrate, that by pleasing *neither*,

ther, please both. So heere, if our *Educations, Abilities*, and *Inclinations* looke severall waies; and the *Inclination* be peremptory and stiffe, and will not con-
 cend to either of the other two: it will be a point of good wisdom in vs, if we can beethinke our selues of some such meete *temper*, as may in part give satisfaction to our *Inclinations*; and yet not leave our *gifts & educations* wholly unsatisfied. And that is easily done by *proposing* the *full latitude* of our *Educations* and *Abilities*, as the vtmost bounds of our choice; and then leaving it to our *Inclinations* to determine our particular *choyce* within those bounds. For no mans education or gifts runne so *Mathematically*, and by the *Line*, to that poynt whereto they direct him, but that there is a kinde of *latitude* in them; and that for the most part (by reason of the great *variety* and *affinity* of offices and employments) very large and spacious. One instance shall serue both to *exemplifie*, and *illustrate* this Rule. A man designed by his Parents to the *Ministry*, and for that end brought vp in the Vniuersity, studieth there *Philosophy*, and *History*, and the *Arts*, and the *Tongues*, and furnisheth himselfe with generall knowledge, which may enable him as f^r the worke of the *Ministry* so for the exercise of any other *profession*, that hath to doe with *learning*: so as not onely the Calling of the *Ministry*, but that of the *Lawyer* too, and of the *Physician*, and of the *Tutor*, and *Schoole-master*, and sundry other besides these, doe come within the *latitude* of his Education and Abilities. Certainly if his *minde* would stand thereunto, no course would be so *proper* for such a man, as that which he was entended for, of the *Ministry*. But he prooveth *obstinately averse* from it, and cannot be drawne by any perswasion of *friends* or *reason* to embrace it. It is not meete to *force* his *Inclination* quite against

b Nulla ars in
 alterum artū,
 aut miter, aut
 propinqua est.
 Tert. de Idol.
 cap. 8.

against the bent of it: and yet it is pity his *Abilities* and *Education* should be cast away. This middle course therefore is to be held; even to leave it free for him to make his choice of *Law* or *Physique*, or *teaching*, or any other profession that belongeth to a *Scholar*, and commeth within his *latitude*, which of them soever hee shall finde himselfe to have the strongest *Inclination* and *Propension* vnto. And the like course we are to hold in other cases of like nature: by which meanes our *Inclinations*, which cannot be driven to the *Centre*, may yet be drawne within the *Circumference* of our *Educations* and *Abilities*. He that observeth these Rules I have hitherto delivered, with due respect to his *Education*, *Abilities*, and *Inclination*; and dealeth therein faithfully and vnpartially and in the feare of God: may rest secure in his conscience of his *Inward Calling*.

§. 40.
The necessity
of an out-
ward Cal-
ling;

* 1 Cor. 14. 40.

But there must be an *Outward Calling* too: else yet all is not right. The generall Rule, ^a [*omnia in ordine*] *Let all things be done honestly, and in order*, enforceeth it. There are some *Callings*, which conscientiously discharged, require great *paines* and *care*; but yet the *profits* will come in, whether the *duties* be conscientiously performed, or no. Our calling of the *Ministry* is such; and such are all those *offices*, as have annexed vnto them a certaine standing *revenue*, or annuall *fee*. Now into such *Callings* as these, every *unworthy* fellow that wanteth maintenance and loveth ease, would be *intruding*; (as we of the Clergy finde it but too true:) and there would be no order kept heerein, if there were not left in some others a *power* to *keepe backe* vn sufficient men. There are againe diuers *Callings*, necessary for the publique, which yet bring in either no *profits* at all, (if not rather a *charge*,) or at least profits improporcionable to the *paines* and *dangers* men must vndergoe in them: such as are the *Callings*

Callings of a *Iustice of peace*, the *high Sheriffe* of a County, a *Constable*, *Church-Warden*, *Souldier*, &c. Now from these *Callings*, men of *sufficiency* to avoid trouble and charge would *withdraw* themselves; and so the *King* and *Countrie* should be served either not at all, or by vnworthy ones. Heere likewise would be no order, if there were not left in some others a *power* to *impose* those offices vpon sufficient men. It may be, those in whom either *power* resideth, may sometimes, yea often *abuse* it; (for they are but men:) *keeping backe* sufficient men, and *admitting* vn sufficient, into callings of the *former*; *sparing* sufficient men, and *imposing* vpon vn sufficient, offices of the *latter* kind. This is not well: but yet what wise man knoweth not, that there could not be avoided a *necessity* of generall *inconueniences*, if there should not be left a *possibility* of particular *mischiefes*? And therefore it is needfull, these should be this *power* of admitting and refusing, of sparing and imposing, in *Church* and *Common-wealth*, though it may happen to be thus mischievously abused; rather then for want of this power, a multitude of vn sufferable *inconueniences* (as needs there must) should ensue. And from this *power* must every man have his warrant for his *outward Calling* to any office or employment in Church or Common-wealth.

Now then to frame a *case* to either of these two sorts of *Calling*. A man desireth a lawfull Calling, suppose the *Ministry*; not onely his *Inclination* bendeth him, but his *Education* also leadeth him, and his *Gifts* encourage him that way: hitherto all things concur to seale vnto his conscience Gods calling him to this function. But for so much as he hath not, (as it is not fit any man should have,) *power* to give himselfe either a *Orders* to be a *Priest*, or *Institution* into a *Pastorall charge*; he must,

Fff

for

§. 41.
*Exemplified
in two cases:
the first;*

a See Heb 5. 4.

for his *admission* into that holy function, depend vpon those to whom the *power* of admitting or refusing in either kinde is committed. He may tender *himselfe*, and his *gifts* to examination; and modestly crave admission: which once obtained, he hath no more to doe; his *Calling* is warranted, and his *choice* at an end. But if that be peremptorily denied him, (whether reasonably, or no, it now mattereth not;) he is to *rest* himselfe content awhile, to *employ* himselfe at his study or in some other good course for the time, and to *waite* Gods leasure and a farther opportunity. And if after some reasonable expectation, vpon further tender with *modest importunity*, he cannot yet hope to prevaile: he must begin to resolve of *another course*, submit himselfe to *Authority* and *Order*, acknowledge Gods *providence* in it, possesse his soule in *patience*, and thinke, that for some secret corruption in himselfe, or for some other just cause, God is pleased that he should *not*, or *not yet*, enter into that *Calling*.

§. 42.
the second,

On the other side, a *Gentleman* liveth in his Countrey in good credit and account; knowne to be a *sufficient* man both for *estate* and *understanding*; thought every way fit to doe the King and his Countrey service in the *Commission of the Peace*: yet himselfe, either out of a desire to live at *ease* and avoyd *trouble*, or because he thinketh he hath as much *businessse* of his owne as he can well tyme him to, without charging himselfe with the cares of the publique, or possibly out of a privy *Consciousnesse* to himselfe of some *defect*, (as, it may be, an *irresoluzion* in *judgement*, or in *courage*, or too great a propension to foolish *paſſy,*) or for some other reason which appeareth to him just, thinketh not that a fit *Calling* for him, and rather desireth to be spared. But for so much as it is not fit a man should be altogether

^a See Syrac.
7. 6.

ther his owne judge (especially in things that concerne the *Publike*;) he must heerein depend vpon those to whom the power of sparing or imposing in this kind is committed. He may *excuse* himselfe by his other many *occasions*, *allége* his owne *wants* and *insufficiencie*s, and what he can else for himselfe; and modestly *crave* to be spared. But if he cannot by faire and honest suite get off; he must submit himselfe to *Authority* and *Order*, yeeld somewhat to the *judgement* of others, thinke that God hath his secret *workes* in it, and rest vpon the warrant of this *Outward Calling*.

The *Outward Calling* then, is not a thing of small moment, or to be lightly regarded. Sometimes (as in the *Case* last proposed,) it may have the chiefe and the *Calling* voyce: but where it hath least, it hath alwayes a *Negative*; in every *regular choyce* of any *Calling* or course of life. And it is this *Outward Calling*, which (I say not *principally*, but) even alone must rule every ordinary Christian in the judging of *other mens* Callings. We cannot see their *hearts*; we know not how God might *moove* them; we are not able to judge of their *inward Callings*. If we see them too *neglectfull* of the *duties* of their *Calling*; if we find their *Gifts* hold very short and vnequall proportion with the *weight* of their *Calling*; or the like: we have but little comfortable assurance, to make vs confident that all is right *within*. But yet (vnlesse it be such as are in place of *Authority* and *Office*, to *examine* mens *sufficiencie*s, and accordingly to *allow* or *disallow* them,) what hath any of vs to doe to judge the *heart*, or the *Conscience*, or the *inward Calling* of our brother? So long as he hath the warrant of an orderly *outward Calling*, we must take him for such as he goeth for: and leave the tryall of his heart to God, and to his owne *heart*.

Fff 2

And

§. 43.
with the importance
hereof.

§. 44.
The abiding
in our Cal-
lings

a Verſ. 17. hic.
b Verſ. 20.

§. 45.
diſalloweth
not a change,

I.

And of this *ſecond* generall point, the *choyce of a Cal-
ling*, thus farre.

Remaineth now the *third* and laſt poynt propo-
ſed; The *Uſe of a mans calling*. Let him ^a *walke* in it,
ver. 17. Let him ^b *abide* in it, ver. 20. Let him *abide*
therein with God, heere in my Text. At this I aymed
moſt, in my choyce of this Text; and yet of this I
muſt ſay leaſt. *Preachers* oft times doe with their *propo-
ſalls*, as *Parents* ſometimes do with their *Children*:
though they love the *later* as well, yet the *fiſt* goe a-
way with the largeſt portions. But I doe not well, to
trifle out that little ſand I have left, in *Apologies*: Let
vs rather on to the *matter*; and ſee what *Duties* our
Apoſtle heere requireth of vs, vnder theſe phraſes of
Abiding in our Callings, and abiding therein with God.

It may ſeeme, he would have vs *ſticke* to a courſe;
and when we are in a *Calling*, not to *forſake* it, nor
change it, no not for a better, no not vpon any termes.
Perhaps ſome have taken it ſo: but certainly the A-
poſtle never meant it ſo. For taking the word
[*Calling*] in that extent wherein he treateth of it
in this Chapter; if that were his meaning, he ſhould
conſequently teach that no *ſingle man* might marry,
nor any *ſervant* become free: which are apparantly
contrary, both vnto common *Reason*, and vnto the
very *purpose* of the Chapter. But taking the word
as we have hitherto *ſpecially* intended it, and ſpoken
of it, for ſome ſettled *Station* and *Courſe* of Life
whereby a man is to *maintaine* himſelfe, or wherein
to doe profitable ſervice to *humane ſociety*, or both:
is it yet lawfull for a man to *change* it, or is he bound
to *abide* in it perpetually without any *poſſibility* or
liberty to alter his courſe vpon any termes? I anſwer:
it is *Lawfull*; ſo it be done with due *caution*. It is
Lawfull: *fiſt*, in ſubordinate Callings. For where a
man cannot warrantably climbe vnto an *higher*, but
by

by the steps of an inferior *Calling*; there must needs be supposed a lawfulness of relinquishing the inferior. How should we doe for *Generalls* for the warres, if *Coronells* and *Lieutenants* and *Captaines* and Common *Souldiers* might not relinquish their charges? and how for *Bishops* in the Church, if *beneficed* men and *Colledge Governours* were clench't and riveted to their *Cures*, like a naile in a sure place, not to be remooved? Nay, we should have no *Priests* in the Church of England, (since a *Priest* must be a *Deacon* first,) if a *Deacon* might not leave his station, and become a *Priest*. But Saint *Paul* saith, *They that have used the office of a Deacon well, purchase to themselves a good degree: and so in lower Callings it is, that men should give proofe of their worthinesse for higher. It is lawfull secondly, yea necessary; when the very Calling it selfe, though in it selfe good and usefull, doth yet by some accident become unlawfull or unusefull. As when some Manufacture is prohibited by the State; or when some more exall device of later invention, hath made the old vnprofitable. It is lawfull thirdly, when a man by some accident becommeth unable for the duties of his Calling: as by age, blindness, maim, decay of estate, and sundry other impediments which daily occurre. It is lawfull fourthly, where there is a want of sufficient men, or not a sufficient number of them in some Callings, for the necessities of the State and Countrey: in such cases, Authority may interpose, and cull out men from other Callings, such as are fit, and may be spared, to serue in those. Not to braunch out too many particulars, it is lawfull generally; where either absolute Necessity enforceth it, or lawfull Authority enjoyneth it, or a concurrence of weighty circumstances faithfully, and soberly, and discretely laid together, seemeth to require it.*

a 1 Tim. 3. 9.

2.

3.

4.

5.

5.46.

1.

So is be done
with due
cautions :

a Nullam men-
tem animi ha-
beret : *ibi sum,*
ibi non sum, &c.
ibi non sum, *ibi*
est animus.
Plaut in Ci-
tel.

b *ὅπου ἔστις*
ἡ ψυχή, *παρὲν*
αὐτῇ, *καὶ οὐκ ἔ-*
στις τῇ πύλῃ.
apud Stob.

Serm 1

2.

3.

c Phil. 4. 11.

4.

5

But then it must bee done with due *cautions*. As *first*, not out of a *desultory* lightnesse: some men are ever *a* *restlesse*, as if they had *Wind-mills* in their heads: every new crotchet putterh them into a new course. But these *rowling stones* carry their curse with them; they seldome gather *mosse*: and who proove many *Conclusions*, it is a wonder, if their last *Conclusion* proove not *Beggary*. If thou art well, *b* keepe thy selfe well: lest thinking to meet with better, thou finde worse. Nor *secondly*, out of the greedinesse of a *covetous* or *ambitious* lust. *Profit* and *Credit*, are things *respectively* amongst other things, to bee considered both in the *choyce* and *change*: but not *principally*, and *above* all other things; certainly not *wholly*, and *without*, or *against* all other things. *Thirdly*, nor out of fullennesse, or a *discontentednesse* at thy present condition. Content groweth from the *minde*, not from the *condition*: and therefore change of the *Calling*, the *minde* vnchanged, will either *not* afford content, or *not long*. Thy *new broome*, that now *sweepeth cleane* all *discontents* from thee, will soone grow *stubb'd*; and leave as much filth behinde to amoy thee, as the old one thou flungest away. Either learne with Saint *Paul*, in whatsoever state *c* *thou art*, to be therewithall content: or never hope to finde content in whatsoever state *thou shalt be*. Much lesse *fourthly*, out of an *evill eye* against thy *neighbour* that liveth by thee. There is not a baser sinne then *envy*. nor a fouler marke of *envy*, then to forsake thine owne trading, to juggle thy *neighbour* out of his. Nor *fifthly*, out of degenerate *false-heartednesse*. That man would soone dare to be *evill*, that dareth not long be *good*. And he that flincheth from his *Calling*, at the *first* frowne; who can say he will not flinch from his *conscience*, at the *next*? In an *vpriight* course, feare not the *face* of man: neither

neither ^d *Leave thy place, though the spirit of a Ruler rise up against thee.* Patience will conjure downe againe that spirit in time; onely, if thou keepe thy selfe within thy circle. But *sixthly*, be sure thou change not, if thy *Calling* be of that nature, that it may not be changed. Some degrees of *Magistracy* seeme to be of that nature: and therefore some have noted it, rather as an act of *impotency* in *Charles the fifth*, then a fruit either of *Humility*, or *Wisedome*, or *Devotion*, that he resigned his *Crowne*, to betake himselfe to a *Cloister*. But our *Calling* of the *Ministry* is certainly such. There may be a change of the *station*, or *degree*, in the *Ministry* vpon good cause, and with due circumstances: but yet still so, as that the maine *Calling* it selfe remaine vnchanged. This *Calling* hath in it something that is *sacred*, and singular, and different from other *Callings*. As therefore things once *dedicated* and *hallowed* to *religious* seruices, were no more to returne to *common* vses; (for that were to *prophane* them *ipso facto*, and to make them *unclean*:) so persons once *set apart* for the holy worke of the *Ministry*, (*seperate me Paul & Barnabas*.) and invested into their *Calling* with solemne collation of *the holy Ghost* in a speciall manner; if any more they returne to be of that lump from which they are *separated*, they do as it were puffe the blessed breath of *Christ* backe into his owne face, & renounce their part in the *holy Ghost*. Bethinke thy selfe well therefore before-hand, and consider what thou art in doing, when thou beginnest to reach forth thine hand towards this *spirituall Plow*: know, when it is once there, it may not be *pulled backe* againe, no not for a *Dictatorship*. That man can be no lesse then *disorderly* at the least, that forsaketh his *Orders*. You see I doe but point at things as I goe, which would require further enlarging: because I desire to have done.

This

d Eccl. 10. 4.

6

e Acts 13. 2.
whence d'p'w-
erud' Gr.
Rom. 1. 1.
f Iohn 20. 12.

§. 47.

but impar-
teth. 1. Con-
tentednesse;

a Verſ. 11. hic.

b 1 Cor. 12. 17.

c 3 King. 5. 15.

d 1 Cor. 12. 13

§. 48.

2. Faithful-
neſſe;

a Verſ. 17. hic.

b Rom. 12. 7.

c 1 Cor. 4. 2.

d 1 Pet. 4. 10.

This then, that we should *persevere* in our Callings vntill death, and not *leave* or *change* them vpon any consideration whatsoever; is not the thing our Apostle meaneth by *abiding* in our Callings. The word importeth diuers other *Christian duties*, concerning the *use* of our Callings. I will but touch at them, and conclude. The first is *contentednesse*: that we neither *repine* at the *meanes* of our owne, nor *envy* at the *eminence* of anothers Calling. ^a *Art thou called being a servant? care not for it*, saith this Apostle, but a little before my Text. All men cannot have *rich*, or *eale*, or *honourable* Callings: the necessity of the whole, requireth that some should *drudge* in *base* and *meaner* offices. ^b *If all the body were Eye, where were the Hearing?* And if there were none to *grinde* at the *Mill*, there would soone be none to sit vpon the *Throne*. *Salomons Temple* had not bene reared to this houre, if there had not bene ^c *burden bearers* and *labourers*, as well as *curious workers* in stone, and *brasse*, and *gold*. There should be no *shame* in that, whereof there can be no *want*: nay ^d *Much more*; those members of the body, which seeme to be more feeble, are necessary. Grudge not then at thine owne lot; for not the *meanest* Calling, but hath a *promise* of Gods blessing: neither *envy* anothers lot; for not the *greatest* Calling, but is attended with worldly *venations*. Whatsoever thy Calling is, therein *abide*: be *Content* with it.

The second is *Faithfulnesse*, and *Industry*, and *Diligence*. What is here called *Abiding* in it, is at ver. 17 called ^a *Walking* in it; and in Rom. 12. *Waiting* on it, (^b *Let him that hath an office, waite on his office.*) ^c *It is required in stewards that a man be found faithful*: and every man in his Calling, is ^d *a Steward*. He that professeth a *Calling*, and doth nothing in it; doth no more *abide* in it, then he that *leaveth* it, or he that

never

never had it. *Spartam quam nactus es, orna.* Whatsoever Calling thou hast vnder taken, therein abide: be painefull in it.

The third is *sobriety*; that we keepe our selues within the proper *bounds* and *limits* of our Callings. For how doth he abide in his Calling, that is ever and anon *flying out* of it, or *starting beyond* it? like an *extravagant souldier*, that is alwayes breaking ranke. ** Vexa* had better have ventured the *falling*, then the *fugering* of the *Arke*, though it tottered. It is never well, when the *b Cobler* looketh aboue the *Ankle*; nor when *Lay-men* teach vs *what*, and *how*, we should teach them. The *Pope* should have done well, to have throwne away his *keyes*, (as they say one of them once did,) before he had taken the *sword* into his hands: and *Midwives* well, to *goe* teach all nations, before they baptise them in the name of the *Father*, and of the *Sonne*, and of the *holy Ghost*. Let it be the singular absurdity of the *Church of Rome*, to allow *Vicars* to dispose of *Crownes*, and *Women* of *Sacraments*. As for thee, whatsoever thy calling be, therein abide: keepe within the bounds of it.

But yet abide with *God*. That clause was not added for nothing: it teacheth thee also some duties. *First*; so to demean thy selfe in thy particular Calling, as that thou doe nothing but what may stand with thy generall Calling. *Magistrate*, or *Minister*, or *Lawyer*, or *Merchant*, or *Artificer*, or whatsoever other thou art; remember thou art withall a *Christian*. Pretend not the ** necessities* of thy particular Calling to any breach of the least of those *Lawes* of God, which must rule thy generall Calling. God is the *author* of both Callings: of thy *Generall* Calling, and of thy *Particular* Calling too. Doe not thinke he hath called thee to *service*, in the one, and to *liber-*

5. 49.

3. *Sobrietic.*

22. Sam. 5. 6.

b Ne Sutor ultra crepidam.
v. Plin. 15.
Nat. hist. 10.

c Math. 23. 19.

5. 50.

The abiding therein with God, requireth 1. a Conscience of the duties of the Generall Calling;
a cum illa ob-
ices solita vox,
Non habes ali-
ud quo vivam.
Terrent. de I-
dolol. cap. 5.
v. ibid. cap. 12.
pulchre.

§. 51.
2 a Care of
the exercises
of Religion;

• Iob 19.

ty in the other; to *Iustice* in the one, and to *Conse-
nage* in the other; to *Simplicity* in the one, and to
Dissimulation in the other; to *Holynesse* in the one,
and to *Prophanenesse* in the other; in a word, to an
entire and vniverfall *Obedience* in the one, and to any
kind or degree of *Disobedience* in the other.

It teacheth thee *secondly*; not to *ingulfe* thy selfe
so wholly into the businesse of thy *particular* Cal-
ling, as to *abridge* thy selfe of convenient opportuni-
ties for the *exercise* of those religious duties, which
thou art bound to performe by vertue of thy *generall*
Calling; as *Prayer*, *Confession*, *Thanksgiving*,
Meditation, &c. God alloweth thee to *serue* thy
selfe; but he *Commandeth* thee, to *serue* him too.
Be not thou so all for *thy selfe*, as to forget him: but
as thou art ready to embrace that *liberty*, which
he hath given thee, to *serue* thy selfe; so make a
conscience to performe those *duties* which he hath
required of thee for *his service*. *Worke*, and spare
not: but yet *pray* too, or else worke not. *Prayer*
is the meanes, to procure a *blessing* vpon thy *labours*,
from his hands; who never faileth to *serue* them,
that never faile to *serue* him. Did ever any man
• *serue* God for nought? A man cannot have so com-
fortable assurance, that he shall prosper in the as-
sayres he taketh in hand, by any other meanes, as
by making God the *Alpha* and *Omega* of his endea-
vours; by *beginning* them in his *name*, and *directing*
them to his *glory*. Neither is this a point of *Duty*
only, in regard of Gods *command*; or a poynt of
*Wisdom*e onely, to make our *labours* successfull:
but it is a poynt of *Iustice* too, as due by way of
Restitution. We make bold with *his day*, and dis-
pence with some of that *time* which he hath sancti-
fied vnto his service, for our owne *necessities*. It is
equall, we should *allow* him at least as much of *ours*,

as we *borrow* of *him*; though it be for our *necessities*, or lawfull *comforts*. But if we *rob* him of some of his time, (as too often we doe,) employing it in our owne *businesses*, without the warrant of a *just necessity*: we are to know that it is *theft*, yea theft in the highest degree, *sacriledge*; and that therefore we are bound, at least as farre as *petty theeves* were in the *Law*, to a *fourfold restitution*. Abide in thy Calling, by doing thine owne *part*, and labouring faithfully; but yet so, as Gods *part* be not forgotten, in *serving* him daily.

It teacheth thee *thirdly*; to watch over the *speciall* *sinnes* of thy particular Calling. *Sinnes* I meane, not that cleave *necessarily* to the Calling; for then the very Calling it selfe should be *viciousfull*: but *sinnes*, vnto the temptations whereof the condition of thy Calling layeth thee *open*, more then it doth vnto *other sinnes*, or more then some *other Callings* would doe vnto the same *sinnes*; and wherewith, whilest thou art stirring about the *businesses* of thy Calling, thou mayest be soonest overtaken, if thou dost not heede fully watch over thy selfe and them. The *Magistrates* *sinnes*, Partiality and Injustice; the *Ministers* *sinnes*, Sloath and Flattery; the *Lawyers* *sinnes*, Maintenance and Collusion; the *Merchants* *sinnes*, Lying and Deceitfulness; the *Courtiers* *sinnes*, Ambition and Dissimulation; the *Great Mans* *sinnes*, Pride and Oppression; the *Gentlemans* *sinnes*, Rvot and Prodigality; the *Officers* *sinnes*, Bribery and Extortion; the *Countrie mans* *sinnes*, Envy and Discontentednesse; the *Servants* *sinnes*, Tale-bearing and Purloyning. In every *State* and condition of life, there is a kind of *opportunity* to some *speciall sinne*: wherein if our watchfulness be not the greater, mainly to oppose it, and keepe it out; we cannot abide therein with God.

^b Exod. 22. 1.
2 Sam. 12. 6.

§. 52.
3. Watchfulness against the speciall sinnes of the Calling.

*The conclu-
sion.*

All that I have done all this while, in my passage
over this Scripture, is but this. I have prooved the
Necessity of having a *Calling*; layed downe *directi-
ons* for the *Choyce* and *tryall* of our *Callings*; and
shewed what is required of vs in the *vse* of our *Cal-
lings* for the abiding therein with God. And having
thus dispatched my Message, it is now time I should
spare both your *eares*, and my owne *sides*. God
grant that every one of vs may *remember* so much of
what hath beene taught, as is needfull for each of vs;
and faithfully *apply* it vnto our owne soules and conf-
ciences; and make a profitable and seasonable
vse of it in the whole course of our lives:
even for Iesus Christs sake, his blef-
sed sonne, and our alone Saviour.
To whom &c.

A

Henry Duley & Lucy Willard



A
S E R M O N
P R E A C H E D
at *Pauls-Crosse*
L O N D O N.

Novem. 21.
1624.

I. T I M. 4. 4.

*For every Creature of God is good: and nothing
to be refused, if it be received with Thankesgiving.*



F that great and Univerfall *A-*
postacie, which should be in
the Church through the ty-
ranny and fraud of *Antichrist*;
there are elsewhere in the
Scriptures more full, scarce
any where more plaine pre-
dictions, then in this passage
of Saint Paul, whereof my

Text is a part. The Quality of the *Doltrines* foretold
vers. 1. Contrary to the Faith, Erroneous, Divelish;

[* Now the Spirit speaketh expressly, that in the later

Ggg 3

times

S. T.
The Cobre-
rence

Vers 1.

• Verse 2.

c Verse 3.

d 2 Thes 2.3.

&c.

e Apoc 13 11.

&c.

f *Moultins* at-
complishment
in the Preface

S. 2.

Scope;

times some shall depart from the Faith, giving heed to seducing Spirits, and doctrines of Devils.] The Quality of the Doctors foretold, *verse 2.* Lyars, Hypocritical, Vnconscionable; [^b Speaking lyes in Hypocrisie, having their Consciences seared with a hot iron.] But least these generalities should seeme not sufficiently distinctive; each side charging other, (as commonly it happeneth where differences are about Religion) with Apostacy, and Errour, and Falschoo^l, and Hypocrisie: the Apostle thought it needfull to poynt out those *Antichristian* Doctors more distinctly, by specifying some particulars of their diuclish Doctrines. For which purpose he giveth instance in ^c two of their Doctrines: whereof he maketh choyce, not as being simply the worst of all the rest, (though bad enough) but as being more easily discernable then most of the rest; *viz.* a Prohibition of Marriage, and an Injunction of abstinence from certaine Meates. Which particulars, being so agreeable to the present Tenets of the *Romish* Synagogue, doe give even of themselves alone, a strong suspicion, that there is the seate of *Antichrist*. But joynd vnto the other Prophecies of ^d Saint Paul, and ^e Saint Iohn, in other places, make it so vnquestionable: that they who will needs be so vnreasonably charitable, as to thinke the Pope is not *Antichrist*, may at the least wonder, (as ^f one saith well) by what strange chance it fell out, that these Apostles should draw the picture of *Antichrist* in every point and limbe, so just like the Pope, and yet never thinke of him.

The words of the Text, are the ground of a Confutation; indeed properly and directly of the latter of these two Errours onely, concerning Abstinence from certaine meates: but yet so, as it strongly overthroweth the other too, concerning Marriage; and in trueth generally, all other superstitious Precepts, or Prohi-

Prohibitions, of like Nature. *Marriage* being the holy *Ordinance* of God, as *Meates* are the good *Creatures* of God: and neither *Marriage*, nor *Meates*, nor any other *Creature* or *Ordinance*, being to be refused as vpon tye of Conscience; provided ever, they be received with such *thankfulnessse*, and such other requisite conditions, as become Christian men. For every *Creature* of God is good; and nothing to be refused, if it be received with *thanksgiving*.

Which words give vs occasion to consider of Three points, which according to the number and order of the severall clauses in this verse, are these. First, the *Quality* of Gods *Creatures*, as they come from him, and are given to vs: [*Every Creature of God is good.*] Secondly, the *Vse* of Gods *Creatures*, consisting in their *lawfulnessse* vnto vs, and our *liberty* vnto them: [*And nothing to be refused.*] Thirdly, a *Condition* necessary on our parts, lest the *Creatures*, otherwise good and lawfull, should become vnto vs evill and hurtfull; and that is *Thankfulnessse*: [*If it be received with Thank(giving).*] The two first set out the *bounty* of God towards vs; who hath made a world of *Creatures*, and all good, and hath not envyed vs the vse of any of them: and the third, containeth our *duty* vnto God in regard thereof; viz. to returne vnto him, for the free vse of all his good *Creatures*, the tribute of our *Thanks*. Of these three Points it is my purpose, by Gods grace, and with your patience, to *speake* in such *manner*, as shall be most for our edification; in such *measure*, as the vsuall houres will allow; and in such *Order*, as the Text giveth them: and first of the *First*, from the first clause thereof; *Every Creature of God is good.*

By *Creature* vnderstand, not onely such as are appointed for nourishment: but even all kind of created Beings; the ^a *Heaven* and the *Earth*, and ^b all

things

§. 3.
And division of the Text.

1.

2.

3.

§. 4.
OBSERV. I.
The Goodnes of the Creature declared

^a Gen. 1. 1.

^b Exod. 20. 11.

c Col. 1. 16.

d P. Scalig.
exrr. 307 fcll.
27.e mi'sa ts-
zab'u' o'zallma
Plai in Pro-
tag. 65 in Me-
none.g. 5.
Wish the
prooffe

things therein contained *c* visible and invisible, with all their severall Properties and Accidents. Of all and each of these the Apostles assertion is true; Every Creature of God is good. He concludeth all kinds of meates to be good; because, they are the Creatures of God: which argument were not good, if every Creature were not good. And by Goodnesse vnderstand, not only that goodnes *ad intra*, whereby every thing is simply and *metaphysically* good, in regard of the Nature, perfection, and being thereof: but that goodnesse *ad extra* too, whereby every thing is in the kind and in some measure endowed with an ability to doe some good without and beyond it selfe. You may call them an *d* absolute, and a Relative Goodnesse. And every Creature hath both of these. There being in the meanest and basest of Gods Creatures, not onely an *Absolute Goodnesse*, whereby it is perfect in its proper kin^d, *Quà Ens*, as it hath a being and existence: but also a *Relative goodnesse* too; and that two-fold. One, respecting God the Creator: whose glory more or lesse it serveth to shew forth, *Quà Creatura*, as it is the Worke of his hands. Another, respecting its *fellow-Creatures*: to some of whom it is some way or other serviceable, *Quà Pars Mundi*, as it is a Part of the Whole; but especially serviceable vnto *Man*, for whose service (next vnder the *Glory* of God) the whole was Created. The summe is. Every Creature which God hath made is good. Good, absolutely and in it selfe; as a Thing: Good, in that it setteth forth the *Glory* of him that made it, as a Creature: Good, as a part of the *World*, for the service it doth to Man, and other Creatures.

Heereof we need neither further, nor other testimony, then Gods owne approbation registred in the story of the Creation *Gene. 1.* Where we may see Gods

Gods allowance stamped, both vpon the *severall Creatures* of each severall day, that they were ^a good: and also vpon the *whole frame* of the Creatures, when the worke was finished; that behold they were ^b *Exceeding good*. *Et nusquam in toto corpore menda fuit*. In this goodly *systeme* and *fabricke* of Nature, that which is beyond all, is, the *harmony* and *conjuncture* of the Parts, *exceeding* in goodnesse, beauty, and perfection: yet so, as no one *part* is superfluous or vnprofitable; or, if considered singly and by it selfe, destitute of its proper goodnesse and vselfulnesse. As in the *Naturall Body* of a Man; not the least *member*, or *string*, or *sinew*, but hath his proper office and complice in the Body: and as in the *artificiall Body* of a Clocke or other engine of motion, not the least *wheele*, or *pinne*, or *notch*, but hath his proper worke and vse in the Engine. God hath given to every thing he hath made, that ^c *number, weight, and measure* of perfection and goodnesse, which he saw fittest for it vnto those ends for which he made it. *Every Creature of God is good*.

A truth so evident; that even those among the *Heathen Philosophers*, who either denied or doubted of the *Worlds Creation*, did yet, by making a *Ens* and *Bonum* termes convertible, acknowledge the goodnesse of every Creature. It were a shame then for vs, who ^b *Through Faith understand* that the *worlds were framed by the word of God*, if our assent vnto this truth should not be by so much *firmer* then theirs, by how much our *evidence* for it is *stronger* then theirs. They perceived the *thing*; we the *ground* also: they saw, it was so; we, why it is so. Even because it is the worke of God. A God full of goodnesse; a God who is nothing but goodnesse; a God ^c *essentially* and *infinitely* good, yea very *Goodnesse* it selfe. And as is the *Workeman*, such is his

H h

a Gen. 1. 4.
12, 18, 21, 25.

b *Ibid.* vers. 31.

c Wisd. 11. 20

9. 6.

And ground thereof.

a τὸ κατὰ τὴν φύσιν καὶ τὸ κατὰ τὴν ἀρετήν
τὸ ὅτι τὸ κατὰ τὴν ἀρετήν
1. Ethic. 6.

b Heb. 11. 3.

c *Parti natura eorum est esse bonum.* (De Di. u) Scac.

worke-

d See *August.*
passim in scrip-
ture contr. Ma-
nichaeis.

e 1 Cor. 8.6.

f 1am. 1. 7.

workmanship. Not for *degree*, (that is here impossible;) but for the *truth* of the *Quality*: not alike good with him, but like to him in being good. In every Creature there are certaine trackes and *foot-steps* as of Gods *Essence*, whereby it hath its *Being*: so of his *Goodnesse* too, whereby it also is good. The *Manichees* saw the strength of this Inference: Who, though they were so injurious vnto the *Creatures*, as to repute some of them *Evill*; yet durst not be so absurd, as to charge the true God to be the cause of those, they so reputed. Common reason taught them: that from the good God could not proceed any *evill* thing; no more then *Darkenesse* could from the light of the *Sunne*, or Cold from the heate of the *Fire*. And therefore so to defend their Errour, as to avoid this absurdity; they were forced to maintaine another absurdity (indeed a greater, though it seemed to them the lesse of the two,) *viz.* to say, there were *two* Gods, a *Good God*, the Author of all good things; and an *Evill God*, the Author of all evill things. If then we acknowledge, that there is but *one God*, and that one God good; (and we doe all so acknowledge;) vnlesse we will be more absurd then those most absurd *Heretiques*, we must withall acknowledge all the *Creatures* of that one and good God to be also good. He is so the causer of all that is good; (for *Every good gift and every perfect giving descendeth from above from the Father of lights*:) as that he is the causer onely of what is good (for *with him is no variablenesse neither shadow of turning*, saith Saint *James*.) As the *Sunne* who is *Pater Luminum*, the fountaine and father of Lights, (whereunto *S. James* in that passage doth apparently allude) giveth *light* to the Moone, and Starrs, and all the lights of he: *ven*, and causeth *light* whersoever he shineth, but no where causeth *darknesse*: So God the Father

Father and fountaine of all goodnes, so communicateth goodnesse to every thing he produceth, as that he cannot produce any thing at all, but that which is good. Every Creature of God then is good.

Which being so; certainly then, *first* (to raise some *Inferences* from the premisses for our farther instruction and vse) certainly I say; *Sinne*, and *Death*, and such things as are evil and not good, are not of Gods making, they are none of his *Creatures*: for all his *Creatures* are good. ^a *Let no man therefore say when he is tempted and overcome of sinne, I am tempted of God*: neither let any man say when he hath done evill, it was Gods doing. God indeed preserveth the *Man*, actuateth the *Power*, and ordereth the *Action* to the glory of his *Mercy* or *Iustice*: but he hath no hand at all in the sinfull defect and obliquity of a wicked action. There is a *naturall* (or rather *transcendentall*) Goodnesse; *Bonitas Entis* as they call it, in every *Action*, even in that whereto the greatest sinne adhereth: and that ^b Goodnesse is from God, as that *Action* is his *Creature*. But the *Evill* that cleaveth vnto it, is wholly from the default of the *Person* that committeth it; and not at all from God. And as for the *Evils* of *Paine* also; neither are they of Gods making. ^c *Deus mortem non fecit*, saith the Author of the Booke of Wisedome, *God made not death, neither doth he take pleasure in the destruction of the living: but wicked men by their words, and workes have brought it upon themselves*: ^d *Perditio tua ex te Israel*. *Ose* 12. *O Israel, thy destruction is from thy selfe*: that is, both thy *sinne*, whereby thou destroyest thy selfe, and thy *Misery* whereby thou art destroyed, is ouely and wholly from thy selfe. Certainly God is not the cause of any *Evill*, either of *Sinne*, or *Punishment*. Conceive it thus: not the Cause of it (formally, and) so farre forth as it is *Evill*. For other-

Hhh 2

wise,

*2. Error, si quis
putet illos (De-
os) nocere velle,
qui nō possunt.
Senec. Epist. 97.
Nec dant malū
nec habet. ibid.*

*5. 7.
Inferences
thence: the
First.
a 1am. 1. 13.*

*b Mali author
non est, qui om-
nium qua sunt
author est:
quia in quantum
sunt, in tantum
bona sunt. Au-
gust. 13. Quest.*

*11.
c Wild. 13. 16*

d Ose. 13. 9.

c Amos 3. 6.

wile, we must know, that (*materially* considered) all *Evills of Punishment* are from God: for, *Shall there be evill in the City, and the Lord hath not done it?* Amos 3. 6. In *Evills of sinne*, there is no other, but onely that *Naturall or Transcendental* goodnesse (whereof we spake) in the *Action*: which goodnesse though it be from God, yet because the *Action* is *Morally* bad, God is not said to doe it: But in *Evills of Punishment*, there is, over and besides that *Naturall Goodnesse* whereby they exist, a kind of *Morall Goodnesse*, (as we may call it, after a sort, *improperly*, and by way of *reduction*,) as they are Instruments of the *Iustice* of God: and whatsoever may be referred to Iustice, may so farre forth be called *good*: and for that very goodnesse, God may be said in some sort to be the *Author* of these evils of *Punishment*, though not also of those other evils of *Sinne*. In both, we must distinguish the *Good* from the *Evill*: and ascribe all the *Good* whatsoever it be, (*Transcendental*, *Naturall*, *Morall*, or if there be any other,) to God alone; but by no means any of the *Evill*. We are *vnthankfull* if we impute any Good, but to him: and we are *vnjust*, if we impute to him any thing but good.

§. 8.

The second.

a See Wild.

13. 1, &c.

b A. G. 1.

Nell. Attic. 1.

c 1 Tim. 6. 16.

Secondly, from the goodnes of the least *Creature*, guesse we at the *excellent* goodnesse of the great *Creator*. *Ex pede Herculem*. God hath Imprinted, as before I said, some *steps* and footings of his goodnesse in the *Creatures*: from which we must take the best scantling, we are capable of, of those admirable and inexpressible and vnconceivable perfections that are in him. There is no beholding of the body of this *Sun*, who dwelleth in such a *Glorious light* as none can attaine unto; that glory would dazle with blindness the sharpest and most *Eagly eye* that should dare to fixe it selfe vpon it, with any stedfastnesse: enough

h Mark. 10. 18.

tures; as that, though yet they be good, yet compared with him they deserue not the name of good. ^b *There is none good but one, that is God.* Mark. 10. None good, as he: simply, and absolutely, and essentially, and of himselfe such. The Creatures that they are good, they have it from him; and their goodnesse dependeth vpon him: and they are good but in *parts*, and in some *measure*, and in their owne *kinds*. Whensoever therefore we finde any good *from*, or obserue any goodnesse *in*, any of the *Creatures*: let vs not bury our meditations there, but raise them vp by those *stages* (as it were) of the *Creatures*, to contemplate the great goodnesse of him their *Creator*. We are vnhappy triants; if in this so richly furnished *schools* of Gods good *Creatures*; we have not learned from them at the least so much knowledge of him and his goodnesse, as to admire, & love, & depend vpon it and him. Look vpon the *Workmanship*, & accordingly judge of the *Workman*: Every *Creature* of God is good: surely then the *Creator* must needs excel in goodnesse.

Thirdly; there is in men, amongst other cursed fruites of selfe-love, an aptnesse to measure things, ^a not by the *levell* of exact *Truth*, but by the *modell* of their owne *apprehensions*. Who is there, that cannot fault anothers worke? The ^b *Cobler* could espy something amisse in *Apelles* his master-piece; because the picture was not drawne iust according to his fancy. If a thousand of vs heare a *Sermon*, scarce one of that thousand, but he must shew some of that little wit he hath in *disliking* something or other: There the Preacher was too *elaborate*, heere too *loose*; that point he might have *enlarged*, *contracted* this; he might have beene *playner* there, shewed more *learning* heere; that *observation* was obvious, that *exposition* enforced, that *proofe* impertinent, that *illustration* common, that *exhortation* needlesse, that *reproofe*.

5. 9.

The third.

^a *Nam ex sui natura, sed ex suo commodo, vel incommodo.*

August. 12. de

Civit. 4.

^b *Plin. 35. Nat.**Hist. 10.*

i Bern. Sermon.
5. 10. Cant.

k ibid.

5. 10.
A Doubt re-
moued.

a Rom. 8. 30.

b ἡμῶν
πάντα θύνα-
μεν τῆς
ἀπολαύσεως. Chry-
sost. in Gen.
Horn. 35.

least this way: ⁱ *Visu*, *si non visu*, as Bernard spea-
keth; if not to vse them, yet to see in them as in a
glasse Gods wisdom, and our owne ignorance. And
so they doe vs good; if not ^k *cedendo in cibum*, if not
exhibendo ministerium, in feeding and serving vs; yet
exercendo ingenium, as the same Bernard speaketh;
in exercising our witts and giving vs a sight of our
ignorance.

But yet those Creatures, which are apparantly hurt-
full to vs; as *Serpents*, and *Wild-beasts*, and sundry
poysinous plants; but above all, the *Diuels*, and cursed
Angels: May we not say, they are ill, and justly both
blame and *hate* them? Even these also are *good*, as
they are the *Creatures of God*, and the workmanship
of his hands. It is onely through *sinne*, that they are
Evill: either *to vs*, as the rest; or in *themselves*, as
the *Diuels*. These (now wicked) *Angels* were *glo-
rious* Creatures at the first: by their owne volunta-
ry transgression it is, that they are now the *worst*, and
the *basest*. And as for all the other Creatures of God,
made to doe vs service; they were at the first, and
still are *good in themselves*: if there cleaveth to them
any *evill*, whereby they become hurtfull *to vs*, that is
by accident; and we have to thanke none but our
selues for that. For who, or what could have harmed
vs, if we had beene followers of that which was
good? It was ^a *not of their owne accord*, but through
our *sinfulnessse*, that the Creatures became *subject vnto
vanity*, and capable either to *doe* or to *suffer ill*.
They had bin still *harmlesse*, if we had bin still *sancti-
lesse*: it was our ^b *sinne*, that at once forfeited both
our *innocency*, and *theirs*. If then we *see* any ill in
them, or *finde* any ill by them; let vs not lay the
blame, or wreake our *hatred* vpon them: let vs rather
bestow our *blame* and *hatred* where it is most due;
the blame vpon *our selues*, the hatred vpon *our sinnes*.
If²

If *Balaam* had done justly, he should have spared the *Ass* and have corrected *himselfe*: but the false *Prophet* doth the fault, and the poore *beast* must beare both *blame* and *stroke*. When we suffer, we *curse*, or at the easiest *blame* the *Creatures*: this *weather*, that *flood*, such a *storme*, hath blasted our *fruits*, fanded our *grounds*, shipwrackt our *wares*, and vndone vs: when alas these have neither *heart* nor *strength* against vs, but what our selues put into them by our *sinnes*. Every sence of *evil* thereof in or from the *Creatures*, should worke in vs a sence of our *disobedience* vnto God; should encrease in vs a *detestation* of the *sins* we have committed against God; should teach vs by condemning our selues, to *acquite* the good *Creatures* of God: which as they are good in themselves, so should they have bin ever and onely good vnto vs, if we had bin true to our selues, and continued good and faithfull servants vnto God. They are all good: doe not thou *accuse* any of them, and say they are *evill*; doe not thou *abuse* any of them, and make them *evill*.

Hitherto of the *first* Point, the *Goodnes* of the *Creatures*; Every *Creature* of God is good. Followeth the *second*, which is their *Vse*: consisting in their *lawfulness* vnto vs, & our *liberty* vnto them; every *Creature* of God is good, and nothing to be refused [Nothing.] That is, most agreeable to the argument of the former ver. nothing fit for food: but more generally, (& so I rather thinke the *Apostle* intendeth it) no *Creature* of God, wherof we may have use or service in any kinde whatsoever. *Nothing*, which may yeeld vs any comfortable content for the support of this life, in poynt of *health*, *ease*, *profit*, *delight*, or otherwise (with due *sobriety*, & other requisite conditions;) *nothing* is to be refused. By which *Refusal* the *Apostle* meaneth not a bare *forbearance* of the things; (for that we both

e Numb. 22.
27, &c.

S. II.
Obseru. II.
Our Liberty
to the Crea-
tures.

may and in many cases *ought* so to refuse some of the Creatures shall anone appeare:) but the thing he forbiddeth is, the *forbearance* of the Creature, as vpon *immediate* tye of Conscience; viz. eyther out of a superstitious opinion of the *vnlawfulnessse* of any creature, for some supposed *naturall* or *legall* vncleannesse in it, or out of a like superstitious opinion of some extraordinary *perfection*, or operative and effectuell *holinesse* in such refusall. The point is this. *All the Creatures of God are lawfull for vs to vse*: so as it is against *Christian liberty*, either to charge the *vse* of them with *sinne*, or to place *holinesse* in the *abstaining* from them.

§. 12.

Without either sinne,
in the vse;

a Rom. 14. 20.

b *Ibid.* 14.c *Ibid.* 1.

d 1 Cor. 10. 25

e *Ibid.* 17.f *Ibid.* 23.

g Tit. 1. 15.

Our Apostle often teacheth this Point. In *Rom.* 14. at *Ver.* 20. [^a *All things are pure*:] and at *Ver.* 14. there he delivereth it as a certaine truth, and vpon knowledge, [^b *I know and am perswaded by the Lord Iesus, that there is nothing vncleane of it selfe*:] and therefore he imputeth it as an error and *weakenesse* in judgement to them that refused some kind of meates out of a superstitious opinion, or but timorous feare, of their *vnlawfulnessse*, at *Ver.* 2. [^c *One believeth he may eate all things*: another, who is weake, eateth hearbes:] And in 1. *Cor.* 10. [^d *Whatsoever is sold in the shambles that eate, asking no question for Conscience sake*:] and anon *Ver.* 27. [^e *If an unbeliever bid you to a feast and you be disposed to goe; Whatsoever is set before you, eate, asking no question for Conscience sake.*] And to the end we might know the liberty he there giveth, to extend to all other Creatures, as well as meates, he pronounceth of them all vniuersally at *Ver.* 23. [^f *omnia p̄cīa ē̄go, All things are lawfull for me.*] And so he doth in *Titus* 1. 15. vniuersally too; [^g *Omnia munda munda, To the pure all things are pure.*] From all which Testimonies we may conclude, there is no *vnlawfulnessse* or *impurity*

impurity in any of the Creatures, but that we may with security of conscience, freely use them without sinne. If we use them doubtfully against *Conscience*, or indiscreetly against *Charity*, or otherwise inordinately against *Sobriety*; they become indeed in such cases sinfull vnto vs: But that is through *our* default, not theirs; who sinfully abuse that, which woe might lawfully use. And that *abuse* of ours, neither *defileth* the things themselves; nor ought to *prejudice* the liberty of another, that may use them well.

And as there is no *sinne* in the *use*: so neither is there any *religion* or *perfection* to be placed in the *refusal* of any of Gods Creatures. Rather on the contrary, to abstaine from any of them, out of a conceit of any such perfection or holiness, is it selfe a sinfull superstition. Our Apostle ranketh it with Idolatrous *Angel-worship*, and condemneth it as a *Will-worship*, *Colos. 2.* from *Verse 16.* to the end of the Chapter. The subjecting of our selues to those and such like ordinances, *Touch not, taste not, handle not*; though it may have a *shew of Wisdom* in *Will-worship*, and in a voluntary humility and *neglecting of the body*, yet it is derogatory to that *liberty* wherein Christ hath set vs free, and a reviving of those *rudiments of the world*, from which we are dead with Christ. Every Creature of God is good; and *nothing to be refused*, out of a superstitious either *fear* of un-lawfulness, or *opinion* of holiness.

Now the *Ground* of this our *Right* or *Liberty* vnto the Creatures is double: the one, *Gods ordinance* at the first *Creation*; the other *Christs purchase* in the worke of *Redemption*. At the *Creation*, God made *all things* for mans use, as he did man for his owne service; and as he reserved to himselfe his *absolute* Sovereignty over *Man*; so he gave vnto man a kind

h Rom. 14. 14
i 1 Cor. 10.
29, 30.

S. 13.
*Or merit, in
the forbearance.*

2 Col. 2. 16,
&c.

S. 14.
*Our right by
Creation.*

a Gen. 1. 26.

b Psal. 8. 6. --

quod nos in hoc
micherrimo
domicilio volu-
erunt (Dij) se-
cundum fortis,
quod terrenis
trafererunt.

Sen 2 de benefic.
39.

c Gen. 1. 27.

d Boni natura
mala aduentu-
ris dum non
succeedunt, sed
accedunt tur-
pant viiq. ea,
non extermi-
nant, contur-
bant, non de-
turbant. BERN.
in Cant. Sermon.
82.

e Chrysost. in
Gen. hom. 9.

f *ἡ δὲ τῆς πνεύματος τῆς τῆς διὰ τὸν ἁγίον πνεύματι ἐκφραζομένης τῆς
ἐκφραζομένης.* Damasc. 4 de fid. Orthod. 4.

S. 15.

And Re-
demption.

a Col. 1. 20.

of limited ^a Sovereignty over the *Creatures*, in Gen. 1
b He hath put all things in subjection vnder our feete,
saith David, Psal. 8. Which dominion over the
Creatures was one speciall branch of that glorious
c Image of God in vs, after which we were created :
and therefore was not, nor could be absolutely ^d lost
by sinne ; but onely decayed and defaced, and empai-
red, as the other branches of that Image were. So
that, albeit man by sinne lost a great part of his *Sove-
raignty*, (^e τὴν τῆς ἀρχῆς ἐξουσίαν, as speaketh Saint
Chrysostome,) especially so farre as concerneth the
execution of it ; many of the *Creatures* being now
rebellious and noysome vnto Man, and vnanswering his
commands and expectations : yet the *Rights* still re-
maineth even in corrupt nature : and there are still to
be found some tracings and *Characters*, as in man of
superiority, so in them of subjection. But those
f dimme, and confused, and scarce legible : as in old
Marbles, and Coynes, and out-worne Incriptions,
we have much a doe to find out what some of the
letters were.

But if by sinne we had lost all that first title we had
to the Creature wholly and vtterly : yet as God
hath beene pleased graciously to deale with vs, we
are fully as well as before. God the Father hath
graunted vs, and God the Sonne hath acquired vs and
God the Holy Ghost hath sealed vs a new Patent. By
it, whatsoever Defect is, or can be supposed to be, in
our *old Evidence*, is supplied ; and by vertue of it, we
may make fresh challenge and renew our claime vnto
the *Creatures*. The Blessed Sonne of God ^a Having
made peace through the blood of his Crosse, hath recon-
ciled vs to his Father ; and therein also reconciled
the *Creaturs* both to vs and him : reconciling by him
(faith

(saith our Apostle Col. 1. 20.) *in* *all things* (not men onely) *unto himselfe*. For God having given vs his Sonne *the heire of all things*; hath he not *with him given us all things else*? hath he not permitted vs the free vse of his Creatures in as ample Right as euer? *If the Sonne have made us free, we are free in deede*. And as verily as Christ is Gods, so verily (if we be Christs) *all things are ours*. This Apostle setteth downe the whole *series* and forme of this *spirituall Hierarchie*, (if I may so speake,) this subjection and subordination of the *Creatures* to Man, of *Man* to Christ, of *Christ* to God, 1 Cor. 3. *All are yours, and ye are Christs, and Christ is Gods*.

Strengthened with this double *title*, what should hinder vs from *possession*? Why may we not freely vse that *liberty*, which was once given vs by God, and againe restored vs by Iesus Christ? Why should we not *stand fast in*, and contend earnestly for the maintenance of that *liberty*, *wherewith Christ hath set us free*: by rejecting all *fancies, opinions, and Doctrines*, that any way trench vpon this our *Christian prerogative*; or seeke either to *shorten, or to corrupt*, our *freedom* vnto, and *power* over the *Creatures*? First, If any shall oppose the *legall Prohibitions* of the *Old Testament*; whereby some *Creatures* were *forbidden* the *Jewes*, pronounced by God himselfe *uncleane*, and decreed *unlawfull*: it should not trouble vs. For, what ever the principall reasons were, for which those prohibitions were then made vnto *them* (as there be diuers reasons given thereof by *Divines* both ancient and moderne;) certaine it is, they now concerne not vs. The Church, during her *nonage* and *pupillage*, (though she were *heire of all*, and had right to all; yet) was to be held *under Tutors and Governors*, and to be trayned vp vnder the law of Ceremonies as *under a Schoolemaster*, during the

6 Heb. 1. 2.
6 Ro. 8. 32.

4 Ioh. 8. 36.

6 1. Cor. 3. 22.
23.

§. 16.
Th. liberty
impeached
by Iudasme:
6 Gal. 5. 1.

6 Leuit. 11.

6 Gal. 4. 1. 2.

1 Gal. 3. 24. 25.

c Gal. 4.4.

f *Handwritten*
 g *Gal 4.9*
 h *Col 2.14*
 i *Ephes. 2.14*
 j *Handwritten*
 k *Handwritten*
 l *Handwritten*
 m *Handwritten*
 n *Handwritten*
 o *Handwritten*
 p *Handwritten*
 q *Handwritten*

k Gal. 5.3,4,11

l Act. 10.11,15

2.

m Gen. 9.4.

n Lev. 17.14. 14

o Act. 15.20.29

3.

p Ios. 7.1.

q 4 King. 18.4

appointed time. But ^e When the fulnesse of the time appointed was come, her wardship expired, and livery sued out (as it were;) by the coming and suffering of Christ in the flesh: the Church was then to enter vpon her full *royalties*, and no more to be burdened with those ^f *hegerly rudiments* of legall obseruances. The ^g *handwriting of Ordinances* was then *blotted out*; and the muddy ^h *partition wall broken downe*; and the legall *impurity* of the Creatures *soured off*; by the ⁱ *blood of Christ*. They have little to do then, but withall much to answer; who, by seeking to bring in *Iudaisme* againe into the *Christian Church*, either in whole or in part, doe thereby as much as lyeth in the ^j *power*, (though perhaps vnawares to themselves, yet in deed and in truth) ^k *evacuate* the Crosse of Christ. In that ^l *large sheete* of the Creatures, which reacheth from heauen to the earth, whatsoever we finde, we may freely *kill, and eat, and vse* every other way to our comforts with-ut scruple. God having *cleansed* all; we are not to *call* or esteeme any thing *common* or *vnclane*: God having *Created* all *good*, we are to *refuse* nothing. If any shall oppose *secondly*, the seeming *morality* of some of these prohibitions; as being given ^m *before the Law* of Ceremonies, pressed from ⁿ *Morall reasons*, and confirmed by ^o *Apostolicall Constitution* since; vpon which ground some would impose vpon the Christian Church this, as a perpetuall yoke, to *abstaine from blood*: Or *thirdly*, the *prophanation* which some Creatures haue contracted by being vsed in the exercise of *Idolatrous worship*, whereby they become *Anathema*, and are to be held as *excerable things*; as ^p *Achans wedge* was, and the ^q *Brazen Serpent* which *Hezekiah* stamped to powder; vpon which ground also some others have inferred an vtter vnlawfulnesse to *vse* any thing in the *Church*, which was *abused* in *Pope-*

ry, by calling them *rugges* and *reliques of Idolatry*: neither this, nor that ought to trouble vs. For although neither my *ayme*, (which lyeth another way,) nor the *time*, will permit me now to give a just and full and satisfying *answere* to the severall *instances*, and their *grounds*: yet the very words and waight of my *Text*, doe give vs a cleere resolution in the generall, and sufficient to rest our Consciences, and our *judgements* and *practise* vpon; that, notwithstanding all pretensions of reason to the contrary, yet these things, for so much as they are still *good*, ought not to be *refused*. For the Apostle hath heere layd a sure foundation, and impregnable: in that he groundeth the *Vse* vpon the *Power*; and from the *Goodnesse* of the Creature inferreth the *lawfulnessse* of it. [*Every Creature of God is good: and nothing to bee refused.*] He concludeth; it is therefore *not to bee refused*, because it is *good*. So that looke whatsoever *Goodnesse* there is in any Creature; that is, whatsoever *naturall Power* it hath, which either *immediately* and of it selfe is, or may by the *improvement* of humane Art and industry be taught to be, of any use vnto man, for necessity, nourishment, service, lawfull delight or otherwise: the Creature, wherein such goodnesse or power is to be found, may not be refused as vpon tye of Conscience; but that *power* and *goodnesse* it hath, may lawfully be *employ'd* to those uses, for which it is meete in regard thereof: Ever provided, we be carefull to obserue all those requisite conditions, which must guide our *Consciences*, and regulate our *practise*, in the use of all lawfull and indifferent things. They that teach otherwise, lay burdens vpon their owne consciences which they *needs* not, and vpon the consciences of their *brethren* which they *should* not; and are injurious to that *liberty* which

which the blessed *Sonne* of God hath purchased for his Church, and which the blessed *spirit* of God hath asserted in my Text.

§. 17.
and Poperie;
in the points.

a 2. Thes. 13.

Injurious in the second place, to this branch of our *Christian liberty*, is the *Church of Rome*: whom Saint *Paul* in this passage hath branded with an indeleble note of infamy; in as much as those very *doctrines*, wherein he giveth instance as in *doctrines of Devils*, are the received *Tenets* and *Conclusions* of that Church. Not to insist on other prejudices done to *Christian liberty*, by the intollerable usurpation of a *man of sinne*, who exerciseth a *spirituall Tyranny* over mens Consciences; as opposite to *Evangelicall liberty*, as *Antichrist* is to *Christ*: let vs but a little see, how she hath fulfilled S. *Pauls* prediction in teaching *lying* and *Devilish doctrines* and that with *seared* consciences and in *Hypocrisie*, in the two specialities mentioned in the next former ver. viz. forbidding to *Marry*, and commanding to *abstaine from Meates*.

§. 18.
of Mariage,
a Gen. 2. 18
b Ioh. 2. 2.
c 1. Cor. 7. 1.
d Heb. 13. 4.
e 1. Cor. 7. 9.
f Rcu. 17. 13

Marriage, the holy *Ordinance* of God, instituted in the a *place* and *estate* of innocency, honoured by b *Christs* presence at *Cana* in *Galilee*; the *seeds-plot*, of the Church, and the c *sole* allowed *remedy* against incontinency and burning lusts; by the Apostle commended as d *honourable* in all men, and commanded in case of e *affliction* to all men: is yet by this f *purple strumpet* forbidden, and that *sub mortali*, to Bishops, Priests, Deacons, Subdeacons, Monkes, Fryers, Nunnies: in a word, to the whole *Clergie* (as they extend that title) both *Secular* and *Regular*. Wherein besides the *Discreetness* of the Doctrine, in contrarying the *Ordinance* of God, and in denying men subject to sinfull lusts the lawfull *remedie*, and so casting them vpon a *necessity* of sinning; see if they doe not teach this lye with *seared* consciences. For with what Conscience can they make the same thing a *Sacrament* in the Lay; and

and *Sacrilege* in the Clergy? With what conscience permit *stewes*; and forbid *Marriage*? With what conscience alledge *Scriptures* for the single life of Priests; and yet confesse it to be an^h ordinance only of *Ecclesiastical* and not of *Divine* right? With what conscience confesse *fornication* to be against the Law of *God*, and *Priests marriage* onely against the Law of *holy Church*; and yet make *marriage* in a Priest aⁱ farre fouler sinne then *fornication*, or *incest*? with what conscience excommunicate a *monke* of continencie from *Clearks*, by those *Canons*, which^k defend their open incontinency? With what conscience forbid *lawfull marriages* to some; and yet by dispensation allow *unlawfull marriages* to others.

And is not the like also done in the other particular, concerning *Meates*? The lawes of that Church forbidling some^a orders of men, some kindes of meates *perpetually*, and *all* men some meates vpon certaine dayes: and that not for *Ciuill* respects; but with opinion of *satisfaction*, yea *merit*, yea and *supererogation* too. In which also, besides the *Deuils* influence of the Doctrine, in corrupting the profitable and religious exercise of *fasting*, and turning it into a superstitious obseruation of *Dayes* and *Meates*: judge if they doe not teach this lye also, as the former, with *seuered* Confinements. For with what conscience can they allow an ordinary *Confessor* to absolve for Murder, A lute y, Peccary, and such petty crimes; but reserue the great sinne of *Eating flesh* vpon a Friday or Ember day to the censure of a *Penitentiary*; as being a matter beyond the power of an ordinary Priest to grant absolution for? With what Conscience make the tasting of the courtiest *flesh* a breach of the *Lent fast*; and sursetting vpon the delicatest *fishes* and *confections*, none? With what conscience forbid they such and such meates, for the *taming*

g. *Ballarm de Monach. cap. 34*

h. *Aquin 2. 2. q. 81. 2. Ballar de Cler. cap. 18. Bezan 1. man. Consequ. 13. n. 11.*

i. *Casper. Enchirid. cap. 20. prop. 9.*

k. *Ca. 11. q. 4. dist. 34. c. 1. 2. q. 1. ca. Dilectissimus.*

§. 16.

and *Meates.*

a. *Benedictines and Carthusians.*

b *Dist. 82. ca.
Presbyter.*

c *Gloss. ibid.*

§. 20.
*The extent
of this Li-
berty in
eight Positi-
ons.*

of the flesh; when they allow those that are farre more *inordinate* of the flesh, and *inordinate* of fleshly lusts? With what conscience *embrace* such abstinence for a *penance*, and then presently release it againe for a *peny*? Indeede the *Glosse* vpon the b *Canon*, that doth so, hath a right worthy and a right wholsome note: Note, saith the *Glosse*, that hee who giveth a *peny* to redeeme his fast, though he giue money for a spirituall thing, yet hee doth not commit *Symonie*, because the contract is made with God. If these men had not *fearred* vp their consciences: would they not thinke you, feele some checke at the broaching of such ridiculous and inconsistent stuffe, as floweth from these two heads of *Deuillish Doctrines*; of forbidding to *Marry*, and commaunding to abstaine from *Meates*?

I deny not, but the *bands* of that strumpet, the *Doctors* of that Church, haue their *colourable pretences* wherewith to blanch ouer these errors: else the *lies* would be palpable; and they should not otherwise fill vp the measure of their Apostacy, according to my Apostles Prophecie, in *teaching these lies in Hypocrisie*. But the *colours*, though never so artificially *tempered*, and neuer so handsomely *layd on*; are yet so *thin*: that a steddy eye, not bleered with *preiudice*, may discern the *lie* through them, for all the *Hypocrisie*. As might easily be shewen; if my intended course led me that way, and did not rather direct me to matter of more profitable and vniuersall vse. Hauing therefore done with them, it were good for vs in the *third place*, (that we might know our owne free-hold with better certainty, and keepe our selues within our due bounds;) to enquire a little what is the iust *extent* of our *Christian liberty* vnto the Creatures, and what *restraints* it may admit. A point very needfull to be knowne for the resolution of

of many doubts in conscience, and for the cutting off of many questions and disputes in the Church: which are of very noysome consequence, for want of right information herein. I haue other matter also to entreat of: and therefore since I may not allow this enquiry so large a discourse, as it well deserueth: I shall desire you to take into your Christian consideration, these Positions following.

The first. Our Christian liberty extendeth to all the Creatures of God. This ariseth clearly from what hath bene already deliuered: and the testimonies of Scripture for it are expresse. ^a All things are pure; ^b All things are lawfull; ^c All are yours; elsewhere: and here, Nothing to be refused.

The second Position. Our Christian liberty equally respecteth the using, and the not using of any of Gods Creatures. There is no Creature; but a Christian man by vertue of his liberty, as hee may vs it vpon iust occasion, so he may also vpon iust cause refuse it. ^a All things are lawfull for me, saith S. Paul, but I will not be brought vnder the power of any thing. Where he establisheth this liberty in both the parts of it: liberty to vse the Creatures, or else they had not all bin lawfull for him; and yet liberty not to vse them, or else he had bin vnder the power of some of them. Whence it followeth, that all the Creatures of God stand in the nature of things indifferent: that is, such as may indifferently be either used or not used, according as the rules of godly discretion, circumstances duly considered, shall direct.

The third Position. Our Christian liberty for the using or not using of the creature, may without prejudice admit of some restraint in the outward practise of it. *Ab illicitis emper, quandoque & a licitis*; I thinke it is S. Gregories: A Christian must neuer doe vnlawfull; nor yet alwayes, lawfull things.

S. 21.

I. It extendeth to all the Creatures.

^a Rom. 14. 20.
^b 1 Cor. 10. 23.
^c 1 Cor. 3. 21.

S. 22.

II. It equally respecteth the vse and the forbearance.

^a 1 Cor. 6. 12.

S. 23.

III. It may admit of some restraints in the outward exercise of it

• 1 Cor. 9. 13.

§. 24.
III. as first,
Sobriety;

S. Paul had liberty to *eat flesh*, and hee vsed that liberty, and ate flesh: yet hee knew there might be some cases, wherein to abridge himselfe of the vse of that liberty so farre, as ^a *not to eat flesh whilst the world standeth*. But what those *Restraints* are, and how farre they may be admitted without prejudice done to that liberty, that wee may the better vnderstand: let vs goe on to

The *fourth Position*. Sobriety may and ought to restraine vs in the outward practise of our Christian liberty. For our *Dyes*, all fish, and flesh, and fowle, and fruits, and spices, are lawfull for vs, as well as Bread and hearbs: but may we therefore with thriflesse prodigality and exquisite ryot fare deliciously and sumptuously every day, vnder pretence of Christian liberty? Likewise for our *Apparell*; all stufes and colours, the richest silkes, and furrer, and dyes, are as lawfull for vs, as c^oath, and leather, and sheepe-russet: *Christian liberty* extendeth as well to one as another. But doe we thinke that liberty will excuse our pride, and vanity, and excesse, if we ruffle it out in silkes and scarlets, or otherwise in *stufte, colour, or fashion* vsuitably to our *yeares, sexe, calling, estate or condition*? In all other things of like nature; in our *buildings*, in our *furniture*, in our *retinues*, in our *disports*, in our *recreations*, in our *society*, in our *Marriages*, in other things: we ought as well to consider, what in *Christian sobriety* is meete for vs to doe; as what in *Christian liberty* may bee done. Scarce is there any one thing, wherein the *Deuill* putteth slurs vpon vs more frequently, yea and more dangerously too, (because vn suspected:) then in this very thing, in making vs take the *uttermost* of our freedom in the vse of *indifferent things*. It therefore concerneth vs so much the more, to keepe a *liber watch* over our selues and soules, in the vse of Gods good

good Creatures : lest other wise, vnder the faire title and habite of *Christian liberty*, wee yeeld our selues over to a carnall licentiousnesse.

The *fift Position*. As Sobriety : so Charity also may, and ought to reſtraine vs in the outward exercise of our Christian liberty. Charity, I ſay, both to *our ſelues*, and *others*. First, to *our ſelues* : for regular charity beginneth there. If wee are to cut off our *right hand*, and to pluck out our *right eye*, and to caſt them both from vs, when they offend vs : much more then ought wee to deny our ſelues the uſe of ſuch outward lawfull things, as by experience wee haue found, or haue otherwiſe cauſe to ſuſpect to bee hurtfull either for our *bodies*, or *ſoules*. So a man may, and ſhould reſtraine from *meates*, which may endanger his *bodily* health : But how much more then from euery thing, that may endanger the health of his *ſoule* ? If thou ſin. leſt thy ſelfe enſlamed with *luſt*, by dancing ; if enraged with *choler*, by game : if tempted to *concupiſcence*, *pride*, *uncleanneſſe*, *ſuperſtition*, *cruelty*, any ſinne, by occaſion of any of the Creatures : it is better for thee, to make a covenat with thine *eyes*, and *eares*, and *hands*, and *ſences*, (ſo farre as thy condition and calling will warrant thee,) not to haue any thing to doe with ſuch things : then by ſatisfying them therewith, caſt both thy ſelfe and them into hell. Better, by our voluntary *abſtinence*, to depart with *ſome* of our liberty vnto the Creatures : then by our voluntary *tranſgreſſion* forfeit *all* and become the *Devils captiues*.

But Charity, though it begin *at home*, yet it will *abroad* : and not reſting at *our ſelues*, reacheth to *our brethren* alſo : of whom we are to haue a due regard in our uſe of the creatures. An argument where- in Saint Paul often enlargeth himſelfe : as in *Rom. 14.* and *1 Cor. 8.* the whole Chapters throughour, and

§. 25.

V. Secondly,
Charity : to
our ſelues,Math. 5, 29.
30.

§. 26.

and others.

^a 1 Cor. 14. 26

^b 1 Cor. 10. 23

^c Rom. 14. 20.

^d *ibid.* vers. 21.

S. 27.
VI. Thirdly,
Duty, in O-
bedience to
Gouernours;
Oeconomically.

^a 1 Pet. 2. 13.
15. 16.

^b Rom. 13. 5.

^c *ibid.* vers. 4.

in a great part of 1 Cor. 10. The resolution euery where is, that ^a *all things be done to edification*: that things lawfull become ^b *inexpedient*, when they offend rather, then edifie: that though ^c *all things indeede are pure*, yet it is euill for that man which vsesh them with offence: that albeit flesh and wine and other things be lawfull, yet ^d *it is good neither to eate flesh, nor to drinke wine, nor to doe any thing, whereby a mans brother stumbleth, or is offended, or is made weak*. Hitherto appertaineth that great and difficult common-place of *scandall*, so much debated and disputed of by Diuines. The *Questions* and *Cases* are manifold; not now to be rehearsed, much lesse resolved, in particular: But the Position is plaine in the generall, that in case of *scandall*, for our *weak* brothers sake, wee may, and sometimes ought, to abridge our selues of some part of our lawfull Liberty.

Besides these two, *Sobriety* and *Charity*; there is yet one restraint more, which ariseth from the *duty* we owe to our Superiours, and from the bond of *Civil obedience*: which if it had beene by all men as freely admitted, as there is iust cause it should, how happy had it beene for the peace of this Church? Concerning it, let this be our *Sixth Position*: The determination of *Superiours* may and ought to re-
strain vs in the outward exercise of our Christian liberty. Wee must ^a *submit our selues to euery ordinance of man*, saith S. *Peter*, 1 Pet. 2. 13. and it is necessary wee should doe so: for so is the will of God, vers. 15. Neither is it against *Christian liberty* if we doe so; for wee are still as free as before: rather if wee doe not so, wee *abuse our liberty* for a cloake of *maliciousnesse*, as it followeth there, vers. 16. And S. *Paul* telleth vs we ^b *must needs be subiect not onely for feare*, because the Magistrate ^c *carrieth not the sword in vaine*; but also for conscience sake, because

^d *the*

^d the powers that are, are ordained of God. This duty, so fully pressed and so vniiformly by these two grand Apostles, is most apparant in *private societies*. In a family, the *Master* or *Pater familias*, who is a kinde of petty *Monarch* there, hath authority to prescribe to his children and *servants* in the vse of those indifferant things; whereto yet they, as *Christians*, haue as much liberty as he. The *servant*, though hee be ^e the *Lords free-man*, yet is limited in his *dyet*, *lodging*, *livery*, and many other things by his *Master*: and he is to *submit* himselfe to his Masters appointment in these things, though perhaps in his *private affection* hee had rather his Master had appointed otherwise, and perhaps withall in his *private indgement*, doth verily thinke it fitter his Master should appoint otherwise. If any man vnder colour of *Christian liberty* shall ^f teach otherwise, and exempt *servants* from the obedience of their Masters in such things: Saint *Paul* in a holy indignation inueigheth against such a man, not without some bitterness, in the last Chapter of this Epistle, as one that is proud, and knoweth nothing as he should do, but doateth about questions and strife of words, &c. ver. 3. 5.

Now looke what power the *Master* hath ouer his *servants* for the ordering of his family; no doubt the same at the least, if not much more, hath the *supream Magistrate* ouer his *subiects*, for the peaceable ordering of the *Common-wealth*: the Magistrate being *Pater Patria*, as the Master is *Pater familias*. Whosoever then shall interpret the *determinations* of *Magistrates* in the vse of the Creatures to bee contrary to the *liberty* of a *Christian*: or vnder that colour shall exempt *inferiours* from their obedience to such determinations, hee must blame Saint *Paul*; nay, hee must blame the *Holy Ghost*, and not vs, if hee heare from vs that he is proud, and knoweth nothing,

^d *Ibid.* ver. 1.

^e 1 Cor. 7. 21.

^f 1 Tim. 6. 3. 5.

§. 28.
Causid.

1 Cor. II. 19.

§. 29.
and Ecclesi-
asticall.

* Act. 15. 28. 29

§. 30.
VII. With
the compari-
son of these
3 restraints.

nothing, and doateth about vnprofitable questions. Surely, but that experience sheweth vs it hath bin so, and the Scriptures haue fore-told vs that it should be so: that there should be differences, and sidings, and part-takings in the Church: a man would wonder how it should ever sink into the hearts and heads of sober vnderstanding men, to deny either the power in Superiours to ordaine, or the necessity in Inferiours to obey Lawes and constitutions, to restraining vs in the vse of the Creatures.

Neither let any man cherish his ignorance herein: by conceiting, as if there were some difference to be made betweene *Civill* and *Ecclesiasticall* Things, and Lawes, and Persons in this behalfe. The truth is, our liberty is equall in both: the power of Superiours for restraint equall in both, and the necessity of obedience in Inferiours equall in both. No man hath yet beene able to shew, nor I thinke ever shall be, a reall and substantiall difference indeede betweene them; to make an inequality. But that still, as *civill Magistrates* haue sometimes, for iust politique respects, prohibited some trades, and manufactures, and commodities, and enioyned other-some, and done well in both: so *Church-governours* may vpon good considerations, say it bee but for order and vniformities sake, prescribe the times, places, vestiments, gestures, and other Ceremoniall circumstances to bee vsed in Ecclesiasticall Offices and assemblies. As the Apostles in the first Councell holden at Ierusalem in Act. 15. layd vpon the Churches of the Gentiles for a time, a *restraint from the eating of Blood, and things sacrificed to Idols, and strangled.

Thus we see our *Christian liberty* vnto the Creatures, may without prejudice admit of some restraints in the outward exercise of it: and namely from the three

three respects, of Christian *Sobriety*, of Christian *Charity*, and of Christian *Duty* and Obedience. But now in the comparing of these together; when there seemeth to be a repugnancy betweene one and another of them, there may be some difficulty: and the greatest difficulty, and which hath bred most trouble, is in comparing the cases of *Scandall* and *Disobedience* together, when their seemeth to be a repugnancy betweene *Charity* and *Duty*. As for example. Suppose in a thing which simply and in it selfe we may lawfully according to the *Liberty* we have in Christ, either use or forbear; *Charity* seemeth to lay restraint vpon vs one way, our *weake brother* expecting we should forbear, and *Duty* a quite contrary way, *Authority* requiring the use: in such a case what are we to doe? It is against *Charity* to offend a brother; and it is against *Duty*, to disobey a superior. And yet something must be done: either we must use, or not use; forbear, or not forbear. For the vntying of this knot, (which, if we will but lay things rightly together, hath not in it so much hardnesse as it seemeth to have;) let this be our *seventh Position*. In the use of the Creatures, and all indifferent things, we ought to beare a greater regard to our *publique Governours*, then to our *Private Brethren*; and be more carefull to obey them, then to satisfy these, if the same course will not in some mediocrity satisfy both. Alas, that our Brethren who are contrary minded, would but with the spirit of Sobriety admit *common Reason* to be vmpire in this case: Alas, that they would but consider, what a world of *Contradictions* would follow vpon the contrary *Opinion*, and what a world of *Confusions* vpon the contrary *practise*. Say what can be sayd, in the behalfe of a *Brother*; all the same, and more may be said for a *Governour*. For a *Governour* is a *Brother* too, and

something more : and *Duty* is *Charity* too, & something more. If then I may not offend my *Brother*, then certainly not my *Governour* : because he is my *Brother* too, being a *man*, and a *Christian*, as well as the other is. And the same *Charity*, that bindeth me to satisfie another *Brother*, equally bindeth me to satisfie *this*. So that, if we goe no farther, but even to the common bond of *Charity*, and relation of *Brotherhood* : that maketh them *equall* at the least : and therefore no reason, why I should satisfie one that is but a *Private Brother* : rather then the *publique Magistrate*, who (that publique respect set aside) is my *Brother* also. When the scales hang thus even : shall not the accession of a *Magistracie* to common *Brotherhood* in him, and of *Duty* to common *Charity* in me, be enough to cast it cleare for the *Magistrate* ? Shall a *servant* in a family, rather then offend his fellow-servant, disobey his Master ? And is not a double scandall against *Charity* and *Duty* both, (for *Duty* implyeth *Charity*,) greater then a single scandall against *Charity* alone ? If private men will be offended at our *Obedience* to publique *Governours* : we can but be sorry for it : We ^b may not redeeme their offence by our disobedience. He that *taketh* offence, where none is *given*, sustaineth a double person ; and must answer for it, both as the *giver* and the *taker*. If offence be taken at vs, there is no woe to vs for it, if it doe not come by vs : ^c *Woe to the man by whom the offence commeth* : and it doth not come by vs, if we doe but what is our duty to doe. The *Rule* is certaine and equitable ; The respect of *private scandall* ceaseth, where lawfull authority determineth our liberty : and that restraint which proceedeth from *speciall Duty*, is of superiour reason to that which proceedeth but from *Common Charity*.

Three

a Si intempere
cauenda sunt
scandala parvulorum,
quanto amplius praetororum?
Bernard. de Praecept. & dispens.

b Prudenter advertat qui hoc cogitat, scandalum scandalo non bene emendari. Quasi e mendatio erit, si vbi alius scandalum tollas, alius scandalizet?
Bernard. de praec. & disp.

c Math. 23.7.

Three *Moderations* then of our Christian liberty to the Creatures we are to allow off; *Sobriety*, *Charity*, and *Duty*: vnto every of which a just regard ought to be had. Neither neede we feare, if we suffer *Sobriety* on one side, and *Charity* on another, and *Duty* on a third, thus to abridge vs in the vse of our *Christian liberty*; that by little and little it may be at length so pared away among them, that there may be little or nothing left of it. To remoove this suspicion; let this be our *Eighth* and last *Position*. No respect whatsoever can, or ought to diminish the *inward freedome* of the conscience to any of the Creatures. And this *inward freedome* is it, wherein especially consisteth our *Christian liberty* to the Creature. This freedome we are all bound to maintaine to the vtmost of our powers; and not to suffer our selues to be made ^a *the servants of men*, (otherwise then in ^b *serving one another by love*:) but to ^c *Stand fast in the liberty wherein Christ hath set vs free*. Now this *Liberty* consisteth in a certaine resolution of judgement, and a certaine persuasion of conscience arising thence, that all the Creatures of God are in themselves lawfull, and free for vs either to vse, or refuse, as we shall see it expedient for vs: and that neither the vse nor the forbearance of them, doth of it selfe either commend or discommend vs vnto God; or any way either please him as a part of his worship, or offend him as a transgression of his Law. ^d *The Kingdom of God is not meate and drinke*, saith Saint Paul: ^e *Neither if we eat, are we the better; neither the worse, if we doe not eat*; nor on the contrary. Now here is the wickednesse, and the vsurpation of the *High Priest of Rome*; that he challengeth to himselfe a *spirituall power* ouer the consciences of men, which is the greatest tyranny that ever was, or can be exercised in the world: laying *impurity*

§. 31.
VIII. The
inward freedome
of the
Conscience

a 1 Cor. 7.23

b Gal. 5.13.

c Gal. 3.1.

d Rom. 14.17.

e 1 Cor. 8.8.

§. 32.
may stand
with some
restraints in
the outward
exercise.

vpon the things he forbiddeth; and annexing *operative helinesse*, and power both *satisfactory*, and *meritorious*, to the things he injoyne. Which vsurpation, whosoever hateth not in him with a perfect hatred: is justly *unworthy* of, and shamefully *unthankfull* for, that *liberty* and *freedom*, which the blessed Sonne of God, hath purchased for his Church.

But this *inward freedom* once established in our hearts; and our consciences fully perswaded thereof: let vs thenceforth make no scruple to admit of such just *restraints* in the outward exercise of it, as Christian *Sobriety*, *Charity*, and *Duty* shall require. For we must know, that the *Liberty* of a Christian is not in *eating*, and *wearing*, and *doing*, *what* and *when* and *where* and *how* he list; but in being assured that it is all one before God, (in the things themselves barely considered,) whether he *eate* or not *eate*, *weare* or not *weare*, *doe* or not *doe*, *this* or *that*, and that therefore, as he may vpon just cause *eate*, and *weare*, and *doe*; so he may vpon just cause also refuse to *eate*, or *weare*, or *doe*, *this* thing or *that*. Indeed otherwise, if we well consider it, it were but the empty name of liberty, without the *thing*: for how is it *liberty*, if a man be determinately bound the one way, and tyed *ad alteram partem contradictionis* precisely: and not left indifferent and equall to either? If then the regards of *Sobriety*, *Charity*, or *Duty*, doe not require a forbearance, thou knowest *every Creature of God is good*, and *nothing to be refused*: thou hast thy *Liberty* therefore, and mayest according to that liberty freely *use* that Creature. But if any of those former respects require thou shouldest forbear; thou knowest that *the Creature still is good*, and as not to be *refused*, so not to be *imposed*: thou hast thy *liberty* therefore here, as before, and oughtest according to that liberty, freely to *abstaine* from that Creature. Both in
vſing,

vsing, and refusing, the *Conscience* is still free: and as well the *use* as the *refusal*, and as well the *refusal* as the *use*, doe equally and alike belong to the true *liberty* of a Christian.

We have seene now, what *liberty* God hath allowed vs: and therein we may see also his great goodnesse and *bounty* towards vs, in making such a world of *Creatures*, and all of them good. [*Every Creature of God is good;*] and not envying vs the free *use* of any of those good *Creatures*, [*Nothing to be refused.*] But where is our *Duty*, answerable to this *Bounty*? Where is our *thankfulnessse*, proportionable to such *receipts*? Let vs not rejoyce too much in the *Creatures goodnesse*, nor glory too much in our *freedom* thereunto: vnlesse there be in vs, withall, a due care and conscience to performe the *Condition*, which God requireth in lieu thereof; neither can their *goodnesse* doe vs good, nor our *freedom* exempt vs from *evil*. And that condition is, the *Duty of thanksgiving*: expressed in the last clause of the vers. [*If it be received with thanksgiving.*] Forget this *proviso*: and we vndoe all againe, that we have hitherto done, and destroy all that we have already established concerning both the *goodnes* of the *Creature*, and our *liberty* in the *use* thereof: for without *thanksgiving*, neither can we partake their *Goodnes*, nor *use* our owne *liberty*, with comfort. Of this therefore in the next place: wherein the *waight* of the *Duty* considered, together with our *backwardnes* thereunto, if I shall spend the remainder of my time, and meditations: I hope my labour by the blessing of God and your prayers shall not be vnprofitable, and my purpose therein shall finishe, if not *allowance* in your judgements, at least in your *Charity Excuse*. To speake of which *Duty of thanksgiving* in the full extent, and by way of common place; were to enter in-

Lil 3.

to

S. 33.
OBSERV. III.
The Creature to be received with Thanksgiving;

to a spacious field, indeed a very sea of matter without bottom. For mine owne ease therefore and yours, I shall confine my selfe to that branch of it, which is most immediatly pertinent to my text; *viz.* that tribute of *Thanks*, which we owe vnto God for the free vse of his good Creatures: forbearing to meddle with the other branches thereof, otherwise then as they fall within the reach of this, by way either of *Proportion* or *Inference*.

And first we are to know, that by *Thanksgiving* in my Text is not meant onely that *subsequent* act, whereby we render vnto God *praise* and *thanks* for the Creature, *after* we have received it, and enjoyed the benefit of it: which yet is most properly *Thanksgiving*: but we are to extend the word farther, even to those *precedent* acts of *Prayer* and *Benediction*, whereby we beseech God to give his blessing to the Creature, and to sanctifie the vse of it to vs. For what in this verse is called *Thanksgiving*, is in the next verse comprehended vnder the name of a *Prayer*. And we shall accordingly find in the Scriptures elsewhere, the words *ευχαριστια*, & *ευχαριστια*, the one wherof signifieth properly *Blessing*, the other *Thanksgiving*, vsed oftentimes promiscuously the one for the other. The blessing which our blessed Saviour Iesus Christ, vsed at the consecration of the *Sacramentall bread*, ^b *S. Luke* & ^c *S. Paul* expresse: by the word *ευχαριστια*: ^d *S. Math.* & ^e *S. Marke*, by *ευχαριστας*. And the Prayer of blessing, vsed before the eating of *common bread*, is by ^f every one of the *four* Evangelists in some places described by the word *ευχαριστια*: and by ^g three of them in other some places, by *ευχαριστων*. And the name ^h *ευχαριστια* is sometimes found in the writings of the Ancients, for the Sacrament of the *Lords Supper*; the more vsuall name wherof is *ευχαριστια*, or the *holy Eucharist*. And we in our ordinary manner of speech, call

5. 34.
and what is
meant there-
by.

a Vers. 5. *hic*.

b Luk. 22. 17.

19.

c 1 Cor. 11. 24

d Math. 26. 27

e Mark. 14. 22,

23.

f Math. 15. 36.

Mark. 8. 6.

Iohn 6. 11.

Acts 2. 35.

g Math. 14. 19

Mark 6. 41.

Luke 9. 16.

h See *Causaub.*

exercit. 16. in

Baron. self 33.

call as well the *Blessing* before meate, as the *Thanksgiving* after, by the common name of *Grace*, or *saying of Grace*. Both these then together, *Grace* before meate, & *Grace* after meate; a sacrifice of *Prayer* before we vie any of the good Creatures of God, and a sacrifice of *Praise* after we have vsed them; the *Blessing* wherewith we blesse the *Creature* in the name of God, and the *Blessing* wherewith we blesse the *Name of God* for the *Creature*: both these I say together, is the iust extent of that *Thanksgiving*, whereof my Text speaketh, and we are now to entreat.

Concerning *Meates* and *Drinkes*, vnto which our Apostle hath speciall reference in this whole passage: this duty of *Thanksgiving*, hath beene ever held so congruous to the partaking thereof, that long & ancient custome hath established it in the common practise of Christians; not only with inward thankfulness of heart to recount & acknowledg Gods goodnes to them therein, but also outwardly to expresse the same in a vocall solemn forme of Blessing or *Thanksgiving*, that which we call *Grace*, or *saying of Grace*. Which very phrascs, whether or no they have ground, (as to me it seemeth they have,) from those words of our Apostle, 1. Corin. 10. (*For if I by Grace be a partaker, why am I euill spoken of, for that, for which I give thanks:*) I say, howsoever it be with the phrase; sure we are the thing it selfe hath sufficient ground from the examples of Christ, and of his holy Apostles. From whom, the custome of giving Thanks at meales, seemeth to have beene derived, throughout all succeeding ages, even to vs. Of Christ himselfe we reade often, and in every of the Evangelists, that hee *blessed and gave thanks* in the name of himselfe and the people, *before meate*; in 14. and 15. of *Matthew*, in 6. and 8. of *Marke*, in 9. of

Luke,

S. 35.
For meates
and drinkes.

a 1 Cor. 10. 30

b Math. 14. 19.
& 15. 36.
c Mark. 6. 41.
and 8. 6.

d Luke 9. 16.
e Iohn 6. 8.
f *ὑμνίσαι*.
 Math. 26. 30.

g Acts 27. 35.

h Rom. 14. 6.

§. 36.
 and other
 Creatures,
 the Thank-
 giving of the
 mouth expe-
 dient,

d Luke, and in 6. of *e* Iohn. And in *Matthew* 26. that *after meate* also, when Supper was ended, he and his Disciples *f sang an hymme*, before they departed the roome. And Saint *Luke* relateth of Saint *Paul*, Act. 27. when he and his company in the Ship, who were well toward 300. persons, were to refresh themselves with food after a long fast, that he *tooke Bread*, and first *gave thanks to God in the presence of them all*, and then *after brake it*, and began to eat: yea Saint *Paul* himselfe so speaketh of it, *Rom. 14.* as of the knowne practise of the Church among Christians of all sorts, *Weake and Strong*. He that was *strong in the faith*, and knew the liberty he had in Christ to eat indifferently of all kinds of meates, flesh as well as hearbes; did eat of all indifferently, and gave God *thanks* for all. The *weake* Christian too, who made scruple of some kinds of flesh or other meates, and contented himselfe with hearbes and such like things, yet gave God *thanks* for his hearbes, and for whatsoever else he durst eat. *h* He that eateth, eateth to the Lord (saith he there, at verse 6.) for he giveth God *thanks*: and he that eateth not, to the Lord he eateth not, and giveth God *thanks* too. Notwithstanding they differed in their judgements and opinions, and consequently in their practise, concerning the lawfull or vnlawfull use of some meates: yet they consented most sweetly, and agreed both in their judgement and practise, in the performance of this religious service of *Thanksgiving*.

So then giving of *Thankes* for our meates and *drinckes* before and after meales, in an outward and audible forme, is an ancient, a commendable, an *Apostolicall*, a *Christian* practise: ordinarily requisite as an outward testimony of the inward thankfulness of the heart; and therefore not to be omitted *ordinarily*.

narity, neither but in some few cases. There being the like necessity of this duty, in regard of *inward thankfulness*, as there is of *vocall Prayer*, in regard of *inward Devotion*; and of *outward Confession*, in regard of *inward beliefe*: and looke what exceptions those other outward duties may admit; the very same, *mutandis mutatis*, and in their proportion, are to be admitted here. But not only *Meates & Drinks*; but every other good *Creature* also of God, wherof we may have vse, ought to be received with a due measure of thankfulness. And if in these things also, so often as in good discretion it may seeme expedient for the advancing of Gods *glory*, the benefiting of his *Church*, or the quickning of our own *Devotion*, we shall make some *outward* and sensible expression of the thankfulness of our hearts for them: wee shall therein doe an acceptable service vnto God, and comfortable to our owne soules. For, for this cause God instituted of old among his owne people, divers solemne *feasts* and *sacrifices*, together with the Sanctifying of the *first fruits*, and of the *first-borne*, and divers other ordinances of that nature: as on the other side to bee fit *remembrancers* vnto them of their duty of thankfulness; so to be as well good *testimonies*, and fit expressions of their *performance* of that duty.

But if not alwayes, the *outward* manifestation thereof; yet God ever expecteth at least the true & *inward* thankfulness of the heart, for the vse of his good Creatures. ^a *Whatsoever you doe in word or deepe doe all in the name of the Lord Iesus, giving thanks vnto God and the Father by him*, Col. 3. ^b *Be carefull for nothing: but in every thing by prayer and supplication with thanksgiving, let your request bee made knowne vnto God*, Phil. 4. ^c *Blesse the Lord, O my soule, (saith David in Psalm. 103.) and all that is within mee, praise his holy name; Praise the Lord, O my soule, and forget*

§. 37.
but of the
heart neces-
sary.

^a Col. 1. 17.

^b Phil. 4. 6.

^c Psal. 103. 1. 2.

§. 38.
as an *Act*,
1. of *Iustice*;

a Cic. 2. de in-
uent 13. & 6
b Quid tam
cōtra officium,
quam non red-
dere quod ac-
ceperis? Am-
bros 1. offic. 11
Nullum Offi-
cium referenda
gratia magis
necessarium est.
Cic. 1. de Of-
fic.

c Erunt homi-
cida, tyranni,
raptores, adulteri,
raptores, sacro-
legi, proditores:
infra ista om-
nia ingratus
est. Senec. 1. de
benef. 10.

not all his benefits. Forget not all his benefits: as much as to say, by an ordinary Hebraisme, forget not any of all his benefits. Hee summoneth all that is in him to blesse God for all he hath from him: he thought it was necessary for him, not to receive any of the good Creatures of God, without Thanksgiving. Which necessity of *Thanksgiving* will yet more appeare; if we consider it, either as an act of *Iustice*, or as an act of *Religion*: as it is indeed and truly both.

It is first, an *Act of Iustice*. The very law of *Nature*, which containeth the first feedes and principles of *Iustice*, bindeth every man that receiveth a benefit, to a thankfull acknowledgement of it first, and then withall (*ability* and *opportunity* supposed,) to some kinde of *retribution*. The best Philosophers therefore make *Gratitude* a branch of the *Law of Nature*; and so account of it, as of a thing, then which there is not any office of vertue more necessary: as nor any thing on the contrary more detestable, then *Ingratitude*. You cannot lay a fouler imputation vpon a man, nor by any accusations in the world render him more odious to the opinions of all men; then by charging him with vnthankfulness. *Ingratum dicat, omnia dixeris*: doe but say, he is an vnthankfull wretch; you neede say no more, you can say no worse, by any mortall Creature. Verily, every benefit, carrieth with it the force of an obligation; and we all confesse it: if we receive but some small kindness from another, we can readily and complementally protest our selues much bound to him for it. Indeede when we say so, we often speake it but of course, and think it not: but yet when wee doe so, wee speake more truth then wee are aware of. For, if it be in truth a kindness in him, we are in truth and equity bound to him thereby. The common saying is not without ground, *Qui beneficium accepit, libertatem vendidit*.

Some

Some men therefore *refuse* kindnesse and courtesies at other mens hands; because forsooth they will not be *beholden* to them. Which though it be a peruerse and vniust course, and indeede a high degree of *vnthankfulnessse*, (for there is *vnthankfulnessse*, as well in ^dnot accepting a kinde offer, as in not requiting a good turne;) and therefore also a high degree of *folly*, (for is it not a foolish thing for a man, out of the bare feare of vnthankfulnessse one way, to become wilfully vnthankfull another?) though I say, it be a fond and peruerse course in them: yet it argueth withall in them a strong apprehension of the equity of that principle of *Nature* and *Iustice*, which bindeth men that receive *benefits* *ad ardua* to a necessity of requitall and retribution. Truth it is; to God our heavenly *Father* first, and then to our earthly *Parents*, none of vs can *reddere paria*: none is able to make a full requitall to either of them; especially not to God. But that freeth vs not from the debt of thankfulnessse, as not to our *Parents*, so neither to *God*: it rather bindeth vs the faster therevnto. The same *Law of Nature*, which teacheth vs to *requite* a good turne to the vttermost, where there is where-withall to doe it, and withall a faire opportunity offered; teacheth vs where there wanteth either *ability* or *opportunity*, to endeavour by the best convenient meanes wee can to testifie at least the *thankfulnessse* of our hearts, and our vnfaigned *desires* of requitall. Which *desire* and *endeavour*, if every ingenuous man, and our earthly *Parents*, doe accept of, where they finde it, as of the *deede* it selfe: can wee doubt of *Gods* acceptation of our vnfaigned desires herein, though infinitely and without all proportion short of a iust requitall and retribution? *David* knew right well, that when a man hath done all he can, hee is but ^han *unprofitable servant*, and ⁱcannot be profit-

M m m 2

table

d Non solum si
gratus debet of-
fe, qui accept
beneficium, va-
rium etiam is,
qui potestas ac-
cipiendi fuit.
Cic. de Pro-
vin. Consul
tam remor-
dare, quam si
demonstrat om-
nem, Horat. 1.
Epist. 7.
e Sicut. 7. 18.

f In beneficio
reddendo, plus
animi quam
cenam opera-
tur magisq;
proponerat
benevolentia,
quam possibili-
tas referendi
muneris. Am-
bros. 1. offic. 32.
g It's desire va-
ret tamen est
laudanda vo-
luntas: hac ego
contentos au-
gure esse Deos.
Ovid. de Ponto
h 1. uk. 17. 19.
i 1. b. 12. 2.

h Psal. 16. 2. 3.
*Nulla ex nobis
 uisitat Deus
 speranda est,*
 Senec. 4. de
 ben. cap. 3.
*Nec illo collata
 eget, nec nisi
 quicquam con-
 ferre possumus.*
 Ibid. cap. 9
 i Psal. 116. 12.
 13.

m mior 7 Du-
 enit 7 tiorum
 is Dui tuc o-
 xidit 7 uis-
 uisus Xenoph.
 1. 2. 3. 4.

n Psa. 50. 8. 14.

• Ofec. 14. 2.

p Heb. 13. 15.

5. 39.

2. Of Religi-
 on: a double
 sanctificati-
 on of the
 Creature;

a Psal. 50. 23.

b 1 Sam. 2. 30.

table vnto God, as hee that is wise may be profitable to himselfe and his neighbours; and that ^k his goodnesse, though it might be pleasurable to the Saints that are on the earth, yet it could not extend vnto the Lord; all this hee knew; and yet knowing withall that God accepteth the will for the deede, and the desire for the performance; hee doubted not to raise vp his language to that key, in Psal. 116. ¹ *Quid retribuam?* What requitall shall I make? What shall I render vnto the Lord, for all his benefits towards me? I will take the cup of salvation, and call vpon the name of the Lord. This thankfull heart hee knew God valued as a Sacrifice: nay, ^m preferred before Sacrifices. For having rejected them at Vers. 8. [ⁿ *I will not reprove thee for thy sacrifices, &c.*] Hee exalteth this at Vers. 14. of Psalm. 50. [*Offer vnto God thanksgiving, &c.*] God respecteth not so much the values out of our stalls, or the fruits from off our grounds: as these ^o *Vitulos labiorum*, these values of our lips, as the Prophet; and these ^p *Fructus labiorum*, these fruits of our lips, as the Apostle calleth them. [*Let vs offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name, Heb. 13.*] More then this, in his Mercy hee will not desire: lesse then this, in all reason wee cannot give. Thankfulness is an Act of Iustice: wee are vnjust, if we receive his good Creatures, and not returne him thanks for them.

It is not onely an Act of Iustice: it is an act of Religion too; and a branch of that service whereby we do God worship and honour. ^a *Who so offereth praise, hee honoureth mee, Psal. 50. verse last.* Now looke what honour wee give vnto God; it all redoundeth to our selues at the last with plentifull advantage; ^b [*Them that honour mee, I will honour. 1. Sam. 2.*] Here then is the fruit of this religious Act of Thank-
 giving;

giving; that it *sanctifieth* vnto vs the vse of the good *Creatures* of God, which is the very reason Saint *Paul* giveth of this present speech in the next verse. Every good *Creature of God is good*, saith he here, and nothing to bee refused, if it bee received with *Thanksgiving*: for, saith he there, *it is sanctified by the word of God, and Prayer*. Vnderstand not by the *Word* of God there, his *written word*, or the *Scriptures*; as some yet give the sense, not without violence to the words, though the thing they say be true: but, more both naturally to the construction of the words, and pertinently to the drift & scope of our Apostle therein, vnderstand rather the *word* of his eternall counsell and decree, and of his *power* and *providence*, whereby hee ordereth and commandeth his *Creatures* in their severall kinds, to afford vs such service and comforts, as he hath thought good. Which *sanctifying* of the *Creatures* by the word of Gods decree and providence, implveth two things, the one, respecting the *Creatures*, that they doe their *kindly office* to vs; the other respecting vs, that we reape *holy comfort* from them. For the plainer vnderstanding of both which; instance shall be given in the *Creatures* appointed for our *nourishment*: and what shall be said of them, we may conceive of, and apply vnto, every other *Creature* in the proper kinde thereof.

First then, the *Creatures* appointed for foode are *sanctified by the word of God*; when together with the *Creature*, he giveth his *blessing*, to go along with it: by his powerfull word, *commanding* it, and by that command *enabling* it, to feed vs. Which is the true meaning of that speech in *Deuter. 8*. alledged by our Saviour against the Tempter, [*Man liveth not by bread only, but by every word that proceedeth out of the mouth of God.*] Alas, what is *Bread* to nourish vs without his *word*? vnlesse he say the word, and

e Verſ. 5. hic.

9.42.
The first
way.

4 Deut 8.3.
Math. 4.4.

b Psal. 104. 15.

c Psal. 33. 9.

d Heb. 1. 3.

e Lev. 26. 25.

Psal. 105. 16.

Ezek. 4. 16.

f Dan. 1. 12.
15.g 3 King. 19.
6. 8

h Ioh. 6. 9. 12.

command the bread to doe it, there is no more sap or strength in *Bread*, then in *stones*. That power and nutritive vertue which the *Bread* hath, it hath from his decree; because the word is already gone out of his mouth, that ^b bread should *strengthen mans hearts*. As in the first *Creation*, when the Creatures were produced in *actu primo*, had their beings given them, and naturall powers and faculties bestowed on them; all that was done by the word of Gods powerfull decree, [^c He spake the word, and they were made; hee commanded and they were Created;] So if all their operations in *actu secundo*, when they doe at any time exercise those naturall faculties, and doe those offices for which they were created; all this is still done, by the same powerfull word and decree of God, [^d He upholdeth all things by the word of his power.] As wee reade of *Bread*; so wee often reade in the Scriptures of *the staffe of Bread*: God sometimes threatneth he will *breake the staffe: the Bread*. What is that? *Bread* indeed is the *staffe* of our strength; it is the very stay and prop of our lives: if God breake this *staffe*, and deny vs *Bread*, we are gone. But that is not all *Bread* is our *staffe*: but what is the *staffe* of *Bread*? Verily, the *Word* of God, blessing our *Bread* and commanding it to feed vs, is the *staffe* of this *staffe*: sustaining that vertue in the *Bread*, whereby it sustaineth vs. If God breake this *staffe* of *Bread*, if he withdraw his blessing from the *Bread*, if by his countermaund hee inhibit or restraints the vertue of the *Bread*; we are as farre to seeke *with Bread*, as *without* it. If sanctified with Gods word of blessing; a little *pulse* and *water*, hard and homely fare shall feed *Daniel* as *fresh*, and *fat* and *faire*, as the Kings dainties shall his companions: a *cake* and a *cruse of water*, shall suffice *Eliab* nourishment enough to walke in the strength thereof forty *daies* and *nights*: a few ^h *barley loaves* and *small fishes*

fishes shall multiply to the satisfying of many thousands, eate while they will. But if Gods word and blessing be wanting; the leane Kine may eate vp the fat, and be as thin, and bollow, and ill-liking as before: and we may, as the Prophet Haggay speaketh, ^aeate too much and not have enough, ^bdrinke our fills and not be filled.

This first degree of the Creatures sanctification by the word of God, is a common and ordinary blessing vpon the Creatures; whereof, as of the ^alight and dew of heaven, the wicked partake as well as the godly, and the thanklesse as the thankfull. But there is a second degree also, beyond this; which is proper and peculiar to the Godly. And that is, when God not only by the word of his Power bestoweth a blessing vpon the Creature: but also causeth the *Echo* of that word to sound in our hearts by the voice of his Holy Spirit, and giveth vs a sensible tast of his goodnesse to vs therein: filling our hearts not only ^bwith that ioy and gladnesse, which ariseth from the experience of the effect, viz. the refreshing of our naturall strength, but also ioy and gladnesse more spirituall and sublime then that, arising from the contemplation of the prime cause, viz. the favour of God towards vs in the face of his Sonne; that which David calleth the ^clight of his countenance. For as it is the kinde welcome at a friends Table, that maketh the *cheare good*, rather then the quintines or variety of the dishes, ^d(*Super omnia vultus Accessere boni*;) so as that ^ea dinner of greene hearbs with love and kindnesse, is better entertainment then a stalled Oxe with bad looks: so the light of Gods favourable countenance, shining vpon vs through these things, is it, which ^fputteth more true gladnesse into our hearts; then doth the corne, and the wine, and the oyle themselves, or any other outward thing that we doe or can partake. Now this sanctified

^a Gen. 41. 20.
^a 1.

^b Agg. 1. 6.

^c 41.
The second way.
^d Math. 5. 45.

^e Acts 14. 17.

^f Psal. 4. 6.

^d Ovid Metamorph. 8.
^e Prov. 15. 17.

^f Psal. 4. 7.

and

2 1 Cor. 15. 45

b Gen. 3. 17.

i Heb. 12. 23.

k Deut. 21. 17.

l Rom. 4. 13.

m 1 Cor. 3. 22.

23.

n Vers. 3. hic.

and holy and comfortable vse of the Creatures, ariseth also from the word of Gods decree; even as the former degree did: but not from the same decree. That former issued from the decree of *common providence*; and so belonged vnto all, as that providence is common to all. But this *later* degree proceedeth from that speciall word of Gods decree, whereby for the merits of Christ Iesus, & the second Adam, he removeth from the Creature that *curse*, wherein it was wrapped through the sin of the first Adam. And in this the wicked have no portion; as being out of Christ: so as they cannot partake of Gods Creatures; with any solid or sound comfort; and so the Creatures remaine, (in this degree) vn sanctified vnto them. For this reason, the Scriptures stile the *Faithfull Primogenitos*, the first borne; as to whom belongeth a double portion: and *Heredes mundi*, heires of the world; as if none but they had any good right thereunto. And Saint Paul deriveth our Title to the Creatures from God, but by Christ; [*m All things are yours, and you are Christs, and Christ is Gods*:] As if these things were none of theirs, who are none of Christs. And in the verse before my Text, hee saith of meates, that *God hath created them to be received with thanksgiving of them which beleve, and know the truth*: as if those that wanted faith and saving knowledge, did but *vsurpe* the bread they eate. And indeed it is certaine, the wicked, have not right to the Creatures of God, in such ample sort, as the Godly have. A kinde of Right they have, and wee may not denie it them; given them by Gods vnchangeable ordinance at the Creation: which being a branch of that part of Gods image in man, which was of naturall and not of supernaturall grace, might be, and was foulely defaced with sinne; but was not, neither could be wholly lost, as hath bin
 ° already.

° already in part declared. A *Right* then they have : but such a right, as reaching barely to the *vse*, cannot afford vnto the *vser* true *comfort*, or sound *peace* of conscience, in such *vse*, of the *Creatures*. For, though nothing be *in*, and of *it* *selfe* vnclane: for *Every Creature of God is good*: yet to them that are vnclane, *ex accidenti* every *Creature* is vnclane and polluted, because it is not thus *sanctified* vnto them by the word of God. And the very true cause of all this, is the *impurity* of their hearts, by reason of *unbelief*. The holy Ghost expressly assigneth this cause, *¶ To the pure all things are pure: but to them that are defiled and unbelieving is nothing pure: but even their mind and conscience is defiled.* As a *¶ nasty vessel* sowreth all that is put into it: so a *conscience* not *purified by faith*, casteth pollution vpon the best of Gods *Creatures*.

But what is all this to the *Text*, may some say: or what to the *poym*? What is all this to the *Duty of Thankesgiving*? Much every manner of way: or else blame Saint *Paul* of impertinency: whose discourse should be incoherent and vnjoynted, if what I have now last said were beside the *Text*. For since the *sanctification of the Creature* to our *vse*, dependeth vpon the powerfull and good *word of God*, blessing it vnto vs: that *Duty* must needs be *necessary* to a sanctified *vse* of the *Creature*, without which we can have no faire assurance vnto our Consciences, that that *word of blessing* is proceeded out of the mouth of God. And such is this *duty of Thankesgiving*: appointed by God, as the ordinary *meanes*, and proper *instrument*, to procure that *word of blessing* from him. When we have performed this sincerely and faithfully; our hearts may then, with a most cheerefull. but yet humble confidence, say *Amen*. So be it: in full assurance that God will joyne his *Fiat* to ours;

Nnn

crowne

° See before
S. 14.

¶ Tit. 2. 15.
¶ Sincerum est
nisi vas, quod-
cumq; infundis
accipit. Horat.
1. Epist. 2.
¶ Fide purifi-
cans corda.
Aq. 15. 9.

S. 42.
and how this
belongeth to
the present
point.

crowne our *Amen* with his; and to our *So be it* of *Faith* and *Hope*, adde his of *Power* and *Command*: blessing his *Creatures* vnto vs, when we *Blesse him* for them; and *sanctifying* their *vse* to our comfort, when we *magnifie* his goodnes for the receiue. You see therefore how, as vnseparable and vndiuided companions, the Apostle joyneth these two together: the one, as the *Cause*: the other, as the *Meanes* of the *Creatures* sanctification: [*It is sanctified by the word of God, and Prayer*:] By the *Word of Gods* powerfull decree, as the sole efficient, and sufficient: *Cause*: and by the *Prayer of Thankesgiving* (for such *Prayer* he meaneth, as either hath *Thankesgiving* joyned with it, or else is a part of *Thankesgiving*, or *Thankesgiving* a part of it:) by *Prayer* I say and *Thankesgiving*, as the proper *Meanes* to obtaine it. This is the blessed effect of *Thankesgiving*, as it is an *Act of Religion*. And thus you have heard two graue *Reasons*, concluding the necessity of *Thankesgiving* vnto God, in the receiving and vsing of his good *Creatures*. The *one*, considering it as an *Act of Iustice*: because it is the onely acceptable discharge of that obligation of *debt*, wherein we stand bound vnto God for the free vse of so many good *Creatures*. The *Other*, considering it as an *Act of Religion*: because it is the most proper and convenient *meanes* to procure from the mouth of God a word of *Blessing*, to sanctifie the *Creatures* to the vses of our lives, and to the comfort of our Consciences. This *Thankesgiving* being an *Act* both of *Iustice* and *Religion*: whensoever we either receive or vse any good Creature of God; without this we are *vnjust* in the Receipt, and in the Vse *prophane*. It is now high time, we should from the premises inferre something for our farther vse and Edification.

And

And the first *Inference* may be, shall I say for *Triall*; or may I not rather say, for *Conviction*? since we shall learne thereby, not so much to *examine* our *Thankfulness*, how true it is; as to *discover* our *Vnthankfulness*, how foule it is. And how should that discovery cast vs downe to a deepe condemnation of our selues for so much both *Vnjustice* and *Prophanesse*; when we shall finde our selues guilty of so many failings in the performance of such a necessary Duty both of *Justice*, and *Religion*? But we cannot abide to heare on this care: We vnthankfull to God? farre be that from vs: we scarce ever speake of any thing we *have*, or *have done*, or *suffered*; but we senl this clause after it, *I thanke God for it*. And how are we vnthankfull, seeing we doe thus? It is a true saying, which one saith; *Thanking* of God, is a thing all men doe, and yet none doe, as they should. It is often in *u*, but seldom in *u*: it swimmeth often vpon the tip of our *tongues*, but seldom sinketh into the bottome of our *hearts*. *I thanke God for it*, is, as many vse it, rather a *By-word* then a *Thanksgiving*: so farre from being an acceptable *service* to God, and a magnifying of his name; that it is rather it selfe a grievous *sinne*, and a taking of his holy name in vaine. But if we will consider duely and aright, not so much how *neere* we draw vnto God with our *lips*, as how *farre* our *hearts* are from him when we say so: we shall see what small reason we haue, vpon such a slender *lip-labour* to thinke our selues discharged either of the *bond* of thankfulness, or from the *sinne* of vnthankfulness. *Quid verba audiam, facta cum videam*! Though we say, *I thanke God*, a thousand and a thousand times over, yet if in our deedes we bewray foule vnthankfulness vnto him: it is but *Protestatio contraria facta*: and we doe thereby but make our selues the greater and the deeper lyers.

Nnn 2

Every

§. 43.
The first Inference for Conviction of our vnthankfulness to God.

a Vsu quodam
magis quā sen-
su vel affectu,
perfringere in
ore multarum
exortationum
admonem ad-
nectere est.
Bern in Cant.
serm. 17.

§. 44.
in sundry de-
grees: for
want of due

Every sinner is spacious, and diffused, and spreadeth into a number of branches: this of *Ingratitude* not least. Yet we will doe our best to reduce all that multitude to some few principall branches. There are required vnto true Thankfulness three things; *Recognition, Estimation, Retribution*. He that hath received a benefit from another, he ought *first*, faithfully to *acknowledge* it; *secondly*, to *value* it worthily; *thirdly*, to endeavour really to *requite* it. And who so faileth in any of these, is (so farre as he faileth) *vnthankfull* more or lesse. And doe not some of vs faile in all; and doe not all of vs faile in some of these? For our more assured, whether *Examination*, or *Conuiction*; let vs a little consider how we have and doe behave our selues in each of the *three* respects; In every of which, we will instance but in *two* kinds; and so we shall have *sixe degrees* of Ingratitude: still holding our selues as close as we can to the present poynt, concerning our Thankfulness or Vnthankfulness, as it respecteth the *use* we have of, and the *benefit* we have from, the *good Creatures of God*.

§. 45.
I. *Recognition*:
the first;

a Confessio ge-
minis est: aut
Peccati, ut
Laudu. August
exp 2. in Pl. 19.
ἡ ἑξάκις α-
μαρτία των
ἡμετέων, ἡ
ἐκκακισία
τοῦ τοῦ διού.
Chrysost. in
Psal. 93.

And *first*, we faile in our *Recognition*, and in the due acknowledgement of Gods blessings. And there-
in *first*, and let that be the *first degree* of our vnthank-
fulness; in letting so many blessings (his slip by vs,
without any regard, or so much as notice taken of
them: Whereas *knowledge* must ever goe before
acknowledgement, and *Apprehension* before *Confession*.
There is a twofold *Confession* to be made vnto God:
the *one*, of our *sinnes*; the *other*, of his *goodnesse*.
That belongeth to *Repentance*; this to *Thankful-
nesse*. Both of them consist in an *Acknowledgement*:
and in both, the acknowledgement is most *faithfull*,
when it is most *punctuall*: and in both, we come to
make default, for want of taking such particular
infor-

information, as wee ought, and might. In our *Repentance*, wee content our selues commonly with a *generall Confession* of our *sinnes*: or at the most, possibly sometimes make acknowledgement of some one or a few *grosser faults*, which gail our consciences, or which the world cryeth shame of: and if we doe that, wee thinke wee have made an excellent Confession. So in our *Thanksgiving*, ordinarily we content our selues with a *generall acknowledgement* of Gods goodnes and mercies to vs; or sometimes possibly recount some one or a few notable and *be-
nificent favours*, such as most aff:ct vs, or whereof the world taketh notice: and this is all wee doe. But wee doe indee.le in both these, deale vnfaithfully with God, and with our owne soules. If wee desire to shew our selues truly *penitent*, wee should take knowledge (so farre as possibly wee could) of all our *sin*, small and great (at least the severall *species* and kindes of them, for the *individuals* are infinite:) and bring them all before God in the *Confession* of *Repentance*. And if we desired to shew our selues truly *thankfull*; wee should take notice (so farre as possibly wee could, and in the *species* at least,) of all Gods *blessings*, small and great; and bring them all before him in the *Confession* of *Praise*. We should even *Colligere fragmenta*, gather vp the very *broken meates*, and let nothing bee left, those *small petty blessings*, as wee account them: and as wee thinke scarce worth the observation. Did wee so: how many *baskets full* might be taken vp, which wee dayly suffer to fall to the ground, and bee lost? Like *Swine* vnder the *Oakes*, we grouze vp the *ak-
cornes*, and shoulke about for more, and eat them too, and when we haue done, lie wrouting, and thrusting our noses in the earth for more: but never lift vp so much as halfe an eye, to the *tree* that shed them.

Nnn 3

Every

b. *Beneficia*
quodam mag-
nistudine pa-
tetur excedere:
sed numero
pluria, et tem-
porum diuersa
effluunt. Senec.
3. de benef. 3.

c. Ioh. 6. 12.
d. *Colligere*
fragmenta, ne
pereant, id est,
nec minima be-
neficia obliuif-
ce. Bernard in
Cant. ferm. 51.

Every *crumme* we put in our *mouthes*, every drop wherewith we coole our *tongues*, the very *ayre* we continually breath in and out through our *throats* and *nostrils*, a thousand other such things whereof the very *commonnesse* taketh away the *observation*, we receive from his fulnesse: and many of these are renewed every *morning*, and some of these are renewed every *minute*: and yet how seldome doe we so much as take notice of many of these things? How justly might that complaint which God maketh against the vnthankfull Israelites, be taken vp against vs? * *The Ox knoweth his owner, and the Ass his Masters crib: but Israel doth not know, my people doth not consider.*

e *Esay. 1. 3.*

§. 46.
and second
Degree.

The second degree of our Vnthankfulnessse to God, and that also for want of faithfull *Acknowledgement*, is: in ascribing the good things he hath given vs to our owne *deserts*, or *indavours*, or to any other thing or *Creature*, either in part or in whole, but onely to him. Such things indeed we have, and we know it too (perhaps but too well) but we be- stirred our selues for them, we beate our braines for them, we got them out of the fire, and sweet for them; we may thanke our good friends, or we may thanke our good selues for them. Thus doe we * *Sacrifice vnto our owne nets, and burne incense to our drag, as if by them our portion were fat, and our meate plentiful.* And as ^b *Pilate mingled the blood of the Galileans with their owne sacrifices: so into these spirituall* ^c *Sacrifices of Thankesgiving, which we offer vnto God, we infuse a quantity of our owne swinke and sweate, of our owne wit and fore-cast, of our owne power and fiends, still some one thing or other of our owne; and so rob God, if not of all, yet of so much of his honour.* This kinde of vnthankfulnessse God both fore-saw and forbad in his owne people, *Dent. 8.* warning

a *Hab. 1. 16.*

b *Zuk. 19. 1.*

c *Psal. 50. 14.*

warning them to take heed, verse 17. lest when they abounded in all plenty and prosperity, ^d They should forget the Lord, and say in their hearts, my power and the might of my hand hath gotten me this wealth. The very saying or thinking of this was a forgetting of God. ^e But (saith Moses there) thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, &c. The whole Chapter is none other but a warne-word against vnthankfulnessse. All ^f glorying in our selues, all vaine boasting of the gifts of God, or bearing our selues high vpon any of his blessings, is a kind of smothering of the receipt; and argueth in vs a kind of loathnesse to make a free acknowledgement of the givers bounty; and so is tainted with a spice of vnthankfulnessse in this degree. ^g If thou didst receive it; why dost thou glory, as if thou hadst not receiued it? saith my Apostle elswhere. He that glorieth in that, for which he euen giveth thanks; doth by that glorying, as much as he dares, reverse his thanks. The Pharisee, who ^h thanked God he was not like other men; did even then, and by those very thanks, but bewray his owne wretched vnthankfulnessse.

Besides a faithfull Recognition, in free acknowledging the benefit received; there is required vnto thankfulnessse a just Estimation of the benefit, in valuing it, as it deserveth: Wherein we make default, if either we value it not at all, or undervalue it. The third Degree then of our Ingratitude vnto God, is the Forgetfulnessse of his benefits. When we so easily ^a forget them, it is a signe we set nought by them. Every man readily remembreth those things, he maketh any reckoning of: insomuch that, although old

linio. Senec 3. de ben. 1. perueniunt eò quò, vt ega existimo, pessimum quisque & ingratusimū peruenis, vt obliuiscantur. lbi. 3.

d Deut. 8.14.
17.

e lbid. 18.

f Est superbia,
& delictum
maximum, vt
datur tanquam
innatū, & in
acceptū benefi-
ciorū gloriam v-
surpare benefi-
ciorū, Bernard de
dilig. Deo.
g 1. Cor. 4.7.

h Luk. 18.11.

g. 47.
II. Estimati-
on: the
Thirde.

a Apparet illū
nō sēpe de red-
dendū cogitasse
cuius obrepit ob-
liuio.

b Nec vero
quicquam se-
mum audi-
oblitum, quo
loca thesaurum
obruisset: Om-
nia, quæ curant
meminerant:
vadamonia co-
stata, qui si-
lis, qui in iis
deceant. Cic. de
Seucl.

c Deut. 5. 14.
d Psal. 103. 2.
e Gen 41. 2.
f Gen 40. 23.

age be naturally forgetfull, yet *b Tully* saith, Hee neuer knew any man so old, as to forget where he had hid his gold, or to whom hee had lent his monies. In *Dent. 8. Moses* warneth the people, (as you heard) to *c beware, lest being full they should forget the Lord* that had fed them: and *David* stirreth vp his soule in *Psal. 103.* to *d blesse the Lord, and not to forget any of his benefites.* We all condemne *Pharaohs* Butler of vnthankfulnesse to *Ioseph*, (and so we may well doe; for he afterwards *e condemned* himselfe for it:) in that having received comfort from *Ioseph*, when they were fellow prisoners, he yet *f forgot* him when he was in place where, and had power and opportunity to requite him. How inexcusable are wee, that to condemne him? seeing wherein we iudge him, wee condemne our selves as much, and much more: for we doe the same things, and much worfe. Hee forgot *Ioseph*, who was but a man like himselfe: wee forget *God*. Hee had received but one good turne: we many. It is like hee had none about him to put him in minde of *Ioseph*; for as for *Ioseph* himselfe we know he lay by it, and could have no access: we have *God* himselfe dayly rubbing vp our memories, both by his word and *Ministers*, and also by new and fresh benefites. Hee, as soone as a faire occasion presented it selfe, confest his fault, and remembered *Ioseph*; thereby shewing his former forgetfulness to have proceeded rather from negligence then wilfulness: we after so many fresh remembrances and blessed opportunities, still continue in a kinde of wilfull and confirmed resolution, still to forget. We may wee forget these private and smaller blessings; when we begin to grow but too forgetfull of those great and publique Deliverances *God* hath wrought for vs. Two great deliverances in the memory of many of vs, hath *God* in his singular mercy wrought for vs
of

of this Land; such as I thinke, take both together, no Christian age or Land can paralell: *One* formerly, from a forraigne *Invasion* abroad; *another* since that, from an hellish *Conspiracie* at home: both such, as we would all have thought, when they were done, should never have beene forgotten. And yet, as if this were *Terra Oblivionis*, the land where all things are forgotten; how doth the memory of them faile away, and they by little and little grow into forgetfulness: Wee had almost lived, to see *Eighty-eight* almost quite forgotten, and buried in a perpetuall Amnesie; (God be blessed who hath graciously prevented, what we feared herein!) God grant that we, nor ours, ever live to see *Novembers fifth* forgotten, or the solemnity of that day silenced.

A fourth Degree of vnthankfulness: is, in undervaluing Gods blessings, and lessening the worth of them. A fault wherof the murmuring *Israelites* were often guilty: who although they were brought into a *good Land flowing with milke and honey*, and abounding in all good things both for necessity and delight; yet as it is in *Psalm 106*. *They thought scorn of that pleasant Land*: and were ever and anon and vpon every light occasion repining against God and against *Moses*; alwayes receiving good things from God, and yet alwayes discontent at something or other. And where is there a man among vs that can wash his hands in innocency, and discharge himselfe altogether from the guilt of vnthankfulness in this kinde? Where is there a man so constantly and equally content with his portion; that hee hath not sometimes or other either grudged at the *leanewe* of his owne, or envied at the *fainesse* of anothers lot? We deale with our God herein, as *Hiram* did with *Salomon*. *Salomon* gave him twenty Cities in the land of *Galilee*: but because the Countrey was low

S. 48.
and fourth
degree.

a Exod. 3. 8.

b Psalm. 106. 24.

e 3 Reg. 19. 11.
13.

d *unquiescent*
Iude 16.

§. 49.
III. *Retri-
bution: the
fifth;*

¶ See before,
§. 32.

¶ 1 Sam. 9. 1.

and deepe (and so in all likelihood the more fertile for that,) *they pleased him not; and he said to Salomon, What Cities are these thou hast given me? and he called them Cabul; that is to say, dirty.* So are we witty to cavill, and to quarrell at Gods gifts; if they be not in every respect such, as wee in our vaine hopes, or fancies, have ideated vnto our selues. This is *dirty*, that barren: this too solitary, that too populous: this ill-woodded; that ill-watered; a third ill-ayred; a fourth ill-neighbourred. This *grudging* and repining at our portions, and faulting of Gods gifts, so frequent among vs, argueth but too much the vnthankfulnesse of our hearts.

The last thing required vnto *Thankfulnesse*, (after a faithfull *Acknowledgement* of the receipt, and a just *Valuation* of the thing received:) is *Retribution* and *Requitall*. And that must be *reall*, if it be possible: but at the least, it must be *votall*, in the Desire and Endeavour. And herein also (as in both the former,) there may be a double-faile: if, having received a benefit, wee requite it either *not at all*, or *ill*. Not to have any care at all of *Requitall*, is the *fifth degree* of *Vnthankfulnesse*. To a *Requitall* (as you have heard) *Iustice* bindeth vs: either to the *parry himselfe* that did vs the good turne, if it may be, and bee either expedient or needfull; or at the least, to *his*. *David* retayned such a gratefull memory of *Jonathans* true friendship and constant affection to him; that after he was dead and gone, he hearkened after some of his good friends, that he might requite *Jonathans* love by some kindnesse to them. [*Is there yet any left of the house of Saul, that I may shew him kindnesse for Jonathans sake?*] And surely he were a very vnthankfull wretch, that having bin beholden to the *Father* as much as his life and livelihood is worth, would suffer the *Sonne* of so well deserving a Father

to

to perish, for want of his helpe; and would not straine himselfe a little even *beyond his power* (if need were) to succour him. Indeed to *God*, as we heard, wee can render nothing that is worthy the name of *Requitall*: wee must not so much as thinke of that. But yet somewhat we must doe, to expresse the true and vnfayned thankfulness: of our hearts: which, though it bee nothing lesse, yet it pleaseth him for Christs sake to interpret as a *Requitall*. And that to *Him*; and *Hu*: To *Him*, by seeking his *glory*; to *Hu*, by the fruits of our Christian *Charity*. We adventure our states and lives, to maintaine the honour and safety of our *Kings* in their iust warres; from whom perhaps we never received particular *favour* or benefit, other then the common benefit and protection of *sub-jects*. And are we not then foulely ingratefull to *God*, to whose goodness we owe all that we have or are; if for the advancement of his *glory*, and the maintenance of his *truth*, we make dauntie to spend the best and most precious things we have, yea though it be the dearest *heart-bloud* in our bodies? But how much more vngratefull, if we thinke much, for his sake to forgoe liberty, lands, livings, houses, goods, offices, honours, or any of these smaller and inferior things? Can there be greater vnthankfulness, then to grudge him a *small*, who hath given vs *all*? In these yet peaceable times of our *Church* and *state* (God bee thanked) we are not much put to it. but who knoweth how soone a heauy day of *triall* may come, (wee all know it cannot come sooner, or heavier, then our times have deserved;) wherein woe, woe to our vnthankfulness, if wee doe not freely and cheerefully render vnto God of those things hee hath giuen vs, whatsoever hee shall require of vs. But yet even in these peaceable times there want not opportunities, whercon to exercise our *thankfulness*;

e Math. 26. 11.

d Math. 25. 40.

§. 50.
and sixth
degree.

a 2 Chron. 24
22, 23.

and to manifest our desires of *requital*: though not to *him*, yet to *his*. To his *servants* and *children* in their afflictions; to his *poore* distressed *members* in their manifold necessities. These opportunities wee never did, we never shall want, according to our Saviours *prediction*, (or rather *promise*.) *Pauperes semper habebitis*, *The poore you shall alwayes have with you*, as my deputy-receivers; *but mee* (in person) *ye shall not have alwayes*. And what we doe, or not doe, to *these*, whom he thus constituted his *deputies*, he taketh it as done, or not done vnto *himselfe*. If when God hath given vs *prosperity*, wee suffer these to be distressed, and *comfort* them not; or *vittuals*, to perish, and *feede* them not; or *cloathing*, to starue, and *cover* them not; or *power*, to be oppressed, and *rescue* them not; or *ability* in any kinde, to want it, and *relieve* them not: Let vs make what *shewes* wee will, let vs make what *profession* wee will of our *thankfulnessse* to God, what we deny to *these*, wee deny to *him*; and as wee deale with *these*, if his case were *theirs*, (as he is pleased to make their case *his*,) wee would so deale with *him*. And what is to be vnthankfull, if this be not?

And yet behold *vnthankfulnessse*, more and greater then this: vnthankfulnessse in the *sixth*, and last, and highest, and worst *degree*. We require him *evil* for good. In that other we were *vnjust*; not to requite him all: but *inurious* also in this, to require him with ill. It sticketh vpon King *Ioash* as a brand of infamy for ever, that he slew *Zachary* the sonne of *Iehoiada* the high Priest, who had bene true and faithfull to him both in the getting of the Kingdome, and in the administration of it: recorded to all posterity, 2. *Chron. 24*. Thus *Ioash* the King remembered not the kindness which *Iehoiada* the father had done him, but slew his sonne: and when hee dyed, hee said; *The*

The Lord looke vpon it, and require it. And it was not long, before the Lord did indeed looke vpon it, and require it: the very next verse beginneth to lay downe the vengeance that God brought vpon him for it. And yet compared with ours, *Iosh* his ingratitude was nothing. *Iehoiada* was bound as a *subject* to assist the right heire: God is not bound so vs; he is a *debtor* to none. *Iosh* had right to the Crowne before *Iehoiada* set it on his head: we have no right at all to the *Creature*, but by Gods gift. *Iosh* though he dealt not well with the sonne, yet hee evermore esteemed the father so long as he lived, and was advised by him in the affaires of his Kingdome: wee rebell even against God himselfe, and cast all his counsels behind our backs. *Iosh* slew the sonne; but hee was a mortal man and his *subject*, and hee had given him (at least as he apprehended it) some affront and provocation: we by our sinnes and disobedience crucifie the sonne of God, ^b the Lord and giver of life, by whom, and in whom, and from whom we enjoy all good blessings, and of whom wee are not able to say that ever hee dealt vnkindly with vs, or gave vs the least provocation. But as *Israel* (whom God calleth ^c *Jeshurun*, and compareth to an *Heifer* fed in large and fruitefull pastures,) going alwayes at full bit, grew fat and wanton, and kicked with the heele: so wee, the more plentifully God hath heaped his blessings vpon vs, the more wantonly have we followed the swinge of our owne hearts, and the more contemptuously scorned at his holy Commandements. It was a grievous bill of complaint, which the Prophet in the name of God preferred against *Israel* in *Osee*. 2. that his ^d *corne*, and *wine*, and *oyle*, and the *silver* and *gold* which hee had given them, they employed in the service of *Baal* an abominable Idoll. If when God giveth vs *wis*, *wealth*, *power*, *authority*, *health*,

b *Symb. Nicen.*c *Deut. 32. 15.*d *Osee*. 2. 8.

e Phil. 3. 9.

strength, liberty, every other good thing; instead of using these things to his glory, and the comfortable reliefe of his servants, we abuse them, some or all, to the service of those *Idols* which we have erected to our selues in our hearts; to the maintainance of our pride and pompe, making *Lucifer* our God; of our pelfe and profits, making *Maammon* our God; of our swinish pleasures and sensuality, making our *Belly* our God; are we not as deepe in the bill as those *Israelites* were? as *unjust*, as they? as *prophane*, as they? as *vnthankfull* every way, as they? Flatter wee not our selues: Obedience to Gods commandements, and a sober and charitable use of his Creatures, is the best and surest evidence of our thankfulness to God, and the fairest requitall wee can make for them. If wee withdraw our obedience, and fall into open rebellion against God; if we abuse them, in making them either the occasions or instruments of sinne to the dishonour of God, and damage of his servants: we repay him ill and vnworthily for the good wee have received, and are guilty of *vnthankfulness* in this foulest and highest degree.

Now we have seene what wee are: let vs say the worst wee can by vnthankfull ones; call them wretches, caitiffes, churles, any thing; loade them with infamies, disgraces, contumelies; charge them with injustice, prophanenesse, Atheisme; condemne them, and with them the vice it selfe, *Vnthankfulness* to the pit of Hell: doe all this, and more, and spare not; and as *David* did at *Nathans* parable, when we heare any case or example of ingratitude in any of the former degrees, whether really done, or but in a parable pronounce sentence vpon the guilty, *The man that hath done this thing shall surely die.* But withall let vs remember, when we have so done, that our hearts instantly prompt vs what *Nathan* told *David*, & *Thou*

f 1. Sam. 13. 5.

g *Ibid.* 7.

are the man. We, we are the men, We are these vnthankfull ones: *Vnthankefull* to God, *first* in paſſing by ſo many of his bleſſings without taking any conſideration of them; *Vnthankefull ſecondly*, in aſcribing his bleſſings wholly or partly to our ſelues, or any other but him; *Vnthankefull thirdly*, in valuing his bleſſings ſo lightly as to forget them; *Vnthankefull fourthly*, in diminiſhing the worth of his bleſſings, and repining at our portion therein; *Vnthankefull fifthly*, in not rendering to him & his according to the good he hath done for vs; but *ſixthly* and moſt of all *vnthankefull* in requiting him euill for good, and hatred for his good will. Dealing thus with him, let vs not now meruaile, if hee begin to deale ſomething ſtrangely, and otherwiſe then he was wont with vs. If he deny vs his Creatures, when we want them; if he take them from vs when we haue them; if he withhold his bleſſing from them that it ſhall not attend them; if wee finde ſmall comfort in them, when wee uſe them; if they be vnanswering our expectations, when we haue bin at ſome paines and coſt with them; if as the Prophet ſpeaketh, *h We ſowe much and bring in little, we eate and haue not enough, we drink and are not filled, we cloath vs and we are not warme, and the wages we earne we put into a bag with holes*: if any of theſe things befall vs; let vs ceaſe to wonder thereat: our ſelues are the cauſers of all our woe. It is our great *vnthankfullneſſe* that blaſteth all our endeauours; that leaueneth with ſourneſſe whatſoever is ſweet, and turneth into poiſon whatſoever is wholeſome in the good Creatures of God. It is the *i word of God*, and Prayer that ſanctifieth them to our uſe; & they are then good, when they are received with *thanksgiving*: ſo long as we continue *vnthankefull*; we are vain if we look for any ſanctification in them, if we expect any good from them.

I haue now done with my *fiſt* Inference, for *triſt*,

or

b Agg. 16.

c Verſ. 11.

ſ. 42.

*The second
Inference, of
Exhortatio;
with sundry
Motiues to
Thankful-
nesse.*

§. 53.
viz. 1. *The
excellency of
the Duty.*

or rather *Conviction*: I adde a *second* of *Exhortation*. The Duty it selfe being so necessary as we have heard; Necessary, as an Act of *Justice* for the *recipie* of the Creature: and necessary, as an act of *Religion* for the *sanctifying* of the Creature: how should our hearts be enflamed with a holy *desire*, and all our powers quickned vp to a faithfull *endeavour*, conscionably to performe this so necessary a duty? One would think that very necessity, together with the conscioussesse of our former vnthankfulnesse, should in all reason be enough to worke in vs that both *desire* and *endeavour*. In all reason, it should so: but we are vnreasonable; and much a doe there is to *persuade* vs to any thing that is good, even when wee are *persuaded*. Wherefore to enforce the exhortation more effectually, I must haue leave to presse the performance of this duty vpon your Consciences, with some further *Inducements*, and important Considerations.

Consider *first*, the *Excellency* of the Duty. There are but *three* heads, whereto wee referre all that is called good: *Incundum*, *Vile*, *Honestum*, Pleasure, Profit, and Honesty. There is nothing desiriable or lovely, but in one or other of these three respects. Each of these singly wee account good, but that excellently good, wherein they all concur. We love things that will give vs *delight*; sometimes when there is neither *profit*, nor *credit* in them: vve love things that vwill bring vs *profit*; though possibly neither *delightfull* greatly, nor *seemely*: and vvee love things that vvee thinke vwill doe vs *honesty*, often times without regard either of *pleasure* or *profit*. How should vve then be affected to this duty of giving thanks, and singing praises vnto our God; vvherein all these doe joyntly concur, and that also in an excellent measure. *David* hath vwrapped them all together in one verse, in the beginning of *Psa. 147*.

^a *Praise*

a *Praise ye the Lord, for it is good, ye it is a pleasant thing, and praise is comely. It is good, it will bring you profit; it is pleasant, it will afford you delight; and it is comely, it will doo you honestly: and what can heart wish more? Again, many good vertues and graces of God in vs shall expire together with vs: which though they be eternall in their fruit and reward, yet are not so as to their proper uses; which after this life shall cease, because there shall be neither neede nor use of them then.* *b* *Whether there be Prophecies, they shall faile; or whether there be tongues, they shall cease: or whether there be knowledge, it shall vanish away.* *c* *There shall be no use of taming the flesh by Fasting, or of supplying the want either of others by Almes, or of our selues by Prayer. Nay even Faith and Hope themselves shall have an end: for we shall not then need to believe, when we shall see: nor to expect, when we shall enjoy. But giving of thanks, and prayse, and honour, and glory vnto God, shall remaine in the kingdome of heaven and of glory. It is now the continuall blessed exercise of the glorious Angels and Saints in heaven: and it shall be ours, when we shall be translated thither. O that we would learne often to practise heere, what we hope shall be our eternall exercise there! O that we would accustom our selues, being* *d* *Filled in the spirit to speake to our selues in Psalmes and hymnes and spirituall songs, singing & making melody in our hearts to the Lord: giving thanks alwayes for all things vnto God & the Father, in the name of our Lord Iesus Christ: as speaketh our Apostle, Ephes. 5.*

Consider secondly, the multitude and variety and continuance of Gods blessings: and let that provoke thy thankfulness. If thou hadst received but one or a few benefits: yet thanks were due even for those few, or for that one, more then thou art able to

P p p

returne

a Psal. 147. 1.*b* 1. Cor. 13. 8.*c* Reuel. 4. 9. 11
& 7. 11. 12.*d* Eph. 5. 18. 20

§ 54.

2. The Continuance of Gods blessings.

a *Omnimomento me tibi obligat, dum omnis momento mihi tua magna beneficia praestant.*

August Solil. ca. 18. *Tot muneribus, quae sine intermissione debui ac nocebam* (Dii fundunt. Senec. 4. de benef. 3.

b *Psal. 145. 16.*

c *Psal. 66. 20.*

d *Act. 17. 28.*

e *Pal. 104. 33.*

S. 55.

3. *Our future Necessities.*

a *Bern. Serm. 77.*

returne. But what canst thou alledge, or how excuse thy vnthankfulness: when his mercies are renewed every morning, nay every ^a moment; when he is ever ^b opening his hand, and powring out his blessings, and ^c loading and even overwhelming thee with his benefits: as if he did *eye* with thee, and would have thee see, how easily he can overcome thy *evi*^d with his goodnesse, and infinitely out-strip thine infinite ingratitude with his more infinite munificence. His Angels are about thee, though thou knowest it not: from a thousand vnknowne dangers he delivereth thee, which thou suspectedst not: he still continueth his goodnesse vnto thee^e, and reprimeth thy destruction, though thou deservedst it not. What should I say more, thy very life and being thou owest to him^d. In whom we all live and moove, and have our being: thence resolute with holy David, to sing vnto the Lord, ^e *As long as thou livest*; and to sing prayse vnto thy God, whilest thou hast thy being. Many and continuall receipts, should provoke many and continuall thanks.

Consider thirdly, thy future necessities. If thou wert sure of that thou hast, that thou and it shou'd continue together for ever, and never part; and that thou couldest make pretty shift to live vpon the olde stocke heereafter, and never stand need to him for more: there might be so much lesse neede to take care for giving thanks for what is past. But it is not so with any of vs: of what we have, we are but tenants at courtisie, and we stand continually vpon our good behaviour, whether we shall hold of him any longer, or no: and much of our future happinesse standeth vpon our present thankfulness. And with what face can we crave to have more, (and yet more we must have, or we cannot subsist,) if we be not thankfull for what we have? a *Peremptoria res est ingra-*

ingratitudo, saith Saint Bernard, it cutteth it of all kinnesse. *b Ventus urens & exicans*: like that *c strong East-winde* which in a night dried vp the Red-sea; it holdeth off the *streames* of Gods bounty from flowing, and dryeth vp those *channels* whereby his mercies were wont to be conveyed vnto vs. Certainly this is one especial cause, why God so oftē saith vs *Nay*, and sendeth vs away empty when we aske; even because we are so little thankfull to him for former receipts. The *d Rivers* returne all their waters to the *Sea*, from whence they had them: and they gaine this by the returne, that the sea feedeth them againe, & so by a continuall fresh supply preferueth them in perpetuall being and motion. If they should *e withhold* that *tribute*, the Sea would not long suffice them *nourishment*. So we by giving, receive; and by true paying the old debt, get credit to runne vpon a *new score*; and provoke *future blessings*, by our thankfulness for former: as the *Earth* by sending vp vapours backe to *Heaven* from the dew she hath received thence, filleth the *bottles of heaven* with new moysture, to be powred downe vpon her againe in due season in kindly and plentifull showers. by our *Prayers* and *Thanksgivings* we erect a *Ladder*, like that which *f Jacob* saw, whereon the *Angels* ascended and descended; we preserve a mutuall *intercourse* betwixt heaven and earth; and we maintaine a kinde of continuall *trading* as it were betwixt God and vs. The *Commodities* are brought vs in, they are *Gods blessings*: for these we traffique by our *Prayers* and *Thanksgivings*. Let vs therefore deale *squarely*, as wise and honest marchants should doe. Let vs keepe *touch*, and pay: it is as much as our credit is worth. Let vs not thinke to have *Commodities* stil brought vs in, and we send none out, & *Omniate aduersum spectantia*, this dealing cannot hold long.

Ppp 2

Rather

*b Auguſt. ſo-
log. 1. 6.
c Exod. 14. 21
Gratum
eſſat decurſum,
ubi recurſum
non fuerit.
Bern. ſerm. 50.*

*d Eccl. 1. 7 ſua
rediantur ori-
gini ſueta
gratia, ut ubi
cuius fluat.
Bern. ſerm. 89.*

*e Alioquin, niſi
id ſontem re-
deant, exican-
tur. Bern. ibid.*

f Gen. 28. 12.

*g Hor. 1. 1.
Ep. 1.*

haue, and for the stil continued *liberty* of his glorious Gospel and sincere *worship* among vs. God grant, that from our wretched vnthankfulnesse, he take not iust occasion, by taking these great blessings from vs to reach vs at once both how to *use* them better, and how to *value* them better.

Consider *fifthly*, thy *Importunity* with God, when thou wantest any thing, and according to that, proportion thy thanks; when thou hast it. I remember what *Bernard* writeth of the Popes servants and Courtiers in his time: * *Importuni ut accipiant, inquieti donec acceperint, ubi acceperint ingrati.* When Suiters come to the *Popes Courts* with their busineses, the *Courtiers & Officers* lye in the wind for them, greedily offering their service, and never quiet with them till they haue got something: but by that they haue got the money, they haue forgot the man; and having first served their owne turne, they then leaue the businesse to goe which way it will. Not much vnlike is our dealing with God. When we ^b would haue something, some *outward blessing* conferred, or some *outward calamity* removed, (for these thanklesse deuotions seldom looke farther, then after these *outward things*;) we are as. *S. Chrysostome* speaketh ^c *αὐτοὶ ἐν τῷ*, very eager and earnest with God, we must haue no Nay, we *wrestle* with him and that stoutly, as if we would outwrestle ^d *Iacob* for a Blessing, & we will not let him go till we haue obtained it. But *αὐτοὶ τὸ λαλεῖν ἀναπαύονται*, saith *Chrysost.* there, when our turne is served, and we haue what wee would haue; by and by, all our deuotion is at an end, we neuer thinke of thanks. All the *tenue Lepers* begged hard of Christ for a cleansing: the Text saith, ^e *They lift up their voyces*; they were all lowd enough, whilest they were suitors. *Sed ubi uocem?* there returned not to giue God thanks for their cleansing, of the

5. 37.

5. Our Importunity in asking.

a *Serm lib 4 de consil. ad Eugē.*

b *Multos videmus usque indies facit importune petentes, quid sibi deesse cognouerint, sed paucos admodum nouimus qui dignum super acceptis beneficiis gratias agere uideantur.* Bernard. *Serm. de diuersis.* 2. 7.

c *Chrysost. in Psal. 131.*d *Gen. 32. 25.*e *Luk. 17. 33.*

17.

f Psal. 11. 10.

g Psal. 145. 16.

s. 18.

6. The free-
dome of the
gift.

a Roman. 7. 6.

Q. 2 habetur.

scilicet 14.

b Gen. 32. 10.

c Rom. 11. 35.

d Nulla Deo
dandi beneficii
causa est Sen.

4. de benef. 3.

Epistolarum spon-

taneas esse nu-

merum benefi-

nitatis, & itaq;

ab eis fieri su-

perexpectata bene-

volentia mu-

nera. At nob

corre. Gent. lib. 1.

Demi nulli debet aliqua: quia omnia gratia deo prae-
stata. Et si

quisquam dices, ab illo aliqui debere meriti sui, certe ut esset non eis debetur:

non enim erat, nisi deberetur. August. 3. de lib. arb. 16.

whole toone any more then barely one single man. It is our case just. When we want any of the good Creatures of God for our necessities, we ¹open our *mouthes wide*, till he ²open his hand, and fill them with *plenteousnesse*: but after, as if the filling of our *mouthes* were the *stopping* of our *throats*, so are we *speechlesse* and *heartlesse*. Shame we to be so *clamorous*, when we crave from him; and so *dumbe*, when we should give him thanks.

Consider lastly, how *freely* God hath given thee, what he hath given thee. ^a*Dupliciter gratis*, saith Bernard: *Sine merito*; *sine labore*. *Freely* both *ways*: *freely*, without thy *desert*; and *freely*, without so much as thy *paines*. *Freely first*, without thy *desert*. Jacob, a man as well *deserving* as thou, yet *confest* himselfe ^b*Not worthy of the least of all Gods mercies*. And Saint Paul cutteth off all challenge of *desert*, by that interrogatory, ^c*Who hath first given him, and it shall be recompensed him?* as who should say, No man can challenge God, as if he owed him ought. If he have made himselfe a *debtor* to vs by his *Promise*, (and indeed he hath so made himselfe a *debtor* to vs;) yet that is still *gratis*, and for nothing: because the *promise* it selfe was *free*, without eyther ^d*debt* in him, or *desert* in vs. Nay more, God hath bene good to vs, not onely when we had not *deserved* it; but (which still more magnifieth his bounty, and bindeth vs the stronger to be thankfull,) when we had *deserved* the quite contrary. And how is it possible we should forget such his *unspeakable* kindness, in giuing vs *much* good when we had done none nay in giving vs *much good*, when we had done *much ill*? And as he gave it *sine merito*; so *sine labore*

too, the Creature being *freely* bestowed on vs, as on the one side not by way of *reward* for any *desert* of ours; so neither on the other side by way of *wages* for any *labour* of ours. To shew that God giveth not his *Blessings* for our *Labour* meereley: he sometimes giveth them not, where they are laboured for; and againe he giveth them sometimes, where they are not laboured for. If in the ordinary dispensation of his Providence, he bestow them vpon them that labour, as *Salomon* saith, *e The diligent hand maketh rich*; and seldome otherwise, for (*f He that will not labour, it is fit he should not eate*:) yet that *labor* is to be accounted but as the *meanes*, not as a sufficient *cause* thereof. And if we digge to the *roote*, we shall still finde it was *gratis*: for even that *power* to labour was the gift of God; *g It is God that giveth thee power to get wealth*. Yea in this sence, *h Nature* it selfe is *Grace*; because given *gratis* and freely, without any labour, preparation, disposition, desert, or any thing at all in vs.

All these considerations; the *Excellency* of the Duty, the *Continuance* of Gods blessings, our future *Necessity*, our *Misery* in wanting, our *Importunity* in Craving, his free *Liberality* in bestowing, should quicken vs to a more conscionable performance of this so *necessary*, so *just*, so *religious* a Duty. And thus having seene our vnthankfulnessse discovered in sixe poynts, and heard many *Considerations* to provoke vs to thankfulnessse: it may be we have seene enough in that to make vs *bate* the fault, and we would faine amend it; and it may be we have heard enough in this, to make vs *affect* the duty, and we would faine practise it, may some say; but we are yet to learne how. The duty being hard, and our backwardnessse great; what good course might be taken, effectually to reforme this our so great backwardnessse, and to

performe

e Prov. 12. 24.
h 12. 4.
f 2. Thes. 3. 10.

g Deut. 8. 18.
h See before,
Ser. 3. ad Cler.
S. 18.

S. 59.
The third
Inference: for
Direction:
by remaining
the imp d-
ments of
Thankful-
ness.

performe that so hard a duty? And so you see, my second Inference, for exhortation; breedeth a third, and that is for direction: which for satisfaction of those men that pretend willingnesse, but plead ignorance, I should also profecute, if I had so much time to spare. Wherein should be discovered, what the principall Causes of our so great *Vnthankfulness*; which taken away, the effect will instantly and of it selfe cease. Now those Causes are especially, as I conceiue, these fiue. viz. 1. *Pride*, and *Selfeloue*; 2. *Envy*, and *Discontentment*, 3. *Riotousnesse*, and *Epicurisme*; 4. *Worldly Carefulness*, and immoderate desires; 5. *Carnall Security*, and foreshowing the time. Now then, besides the application of that which hath already beene spoken in the former Discoveries and Motives; (for every Discovery of a fault, doth virtually containe some meanes for the correcting of it, and every true Motive to a duty, doth virtually containe some helps vnto the practise of it:) besides these I say, I know not how to prescribe any better remedies against vnthankfulness, or helps vnto thankfulness; then faithfully to strive for the casting out of those sinnes, and the subduing of those Corruptions in vs, which cause the one, and hinder the other. But because the time, and my strength are neere spent: I am content to ease both my selfe and you by cutting off so much of my provision, as concerneth this Inference for Direction; and desire you that it may suffice for the present, but thus to haue poynted at these Impediments, and once more to name them. They are *Pride*, *Envy*, *Epicurisme*, *Carefulness*, *Security*.

"I place *Pride*, where it would be; the foremost, because it is of all other the principal impediment of
 "Thankfulness. Certainly there is no one thing in the
 "world, so much as *Pride*, that maketh men vnthank-
 "full. He that would be truly thankfull, must haue

his

§. 60.

viz. I *Pride*,
 a *Maxime* fa-
 cis ingratus
 nimis sui sus-
 pectum, & in-
 stum mortali-
 tati vitium se
 suay; mirandi
 Senec. 1. de be-
 nef. 26.

"his eyes vpon both; the one eye vpon the *Guife*,
 "and the other vpon the *Giver*: and this the p.ond
 "man never hath. Either through ^b *selfe-love* hee is
 "starke-blinde, and seeth neither: or else through
 "*Partiality*, hee winketh on the one eye, and will
 "not looke at both. Sometimes hee seeth the *Guife*
 "but too much, and boasteth of it: but then he for-
 "getteth the *Giver*; he ^c *boasteth, as if he had not re-*
 "*ceiued it.* Sometimes againe hee over-looketh the
 "*Guife*, as not good enough for him; and to repineth
 "at the *Giver*, as if he had not given him according
 "to his worth. Either he *undervalueth* the *Guife*, or
 "else he *overvalueth* himselfe; as if he were himselfe
 "the *giver*, or at least the *deserver*: and is in both
 "vnthankfull. To remove this *impediment*, who
 "ever desireth to be thankfull, let him *humble* him-
 "selfe, nay *empty* himselfe, nay *denie* himselfe, and all
 "his owne deserts; confesse himselfe with *Iacob*
 "^d *lesse* then the least of Gods mercies; and con-
 "demne his owne heart of much sinfull ^e *sacriledge*,
 "if it dare but thinke the least thought tending to
 "*rob God* of the least part of his honour.

"*Envie* followeth *Pride*; the ^a *Daughter* the Mo-
 "ther: a ^b *second* great *impediment* of thankfulnessse.
 "The fault is; that men not content onely to looke
 "vpon *their owne* things and the present; but ^c *com-*
 "*paring* these with the things of other *men*, or *times*:
 "instead of giving thanks for what *they* have, ^d *re-*
 "*pine* that others have more or better; or for what
 "they *now* have, *complaine* that it is not with them
 "as it hath beene. These thoughts are Enemies to
 "the *tranquillity* of the minde: breeding many dis-

Sen. 3. de benef. 3. c *Peior uent, et importunum malum inuidia; quia nos in-*
quietat, dum comparat. Hoc uisus praestitit: sed illi plus, sed illi materius. Senec.
 2. de benef. 28. d *Ille non tam inuicendum est, multos post se uidere, quam graue,*
aliquem ante se. Senec. Epist. 73.

^b *Cecum amor*
 (wr. H. ual. 1.
 Carm. o. j. 18.

^c 1 Cor. 4. 7.

^d Gen. 32. 10.
^e *Sacrilegium*
inuisus gloria
 tua. Bern. in
 Cant. Sermon 13.
 S. 61.

2. *Envie.*
^a *Superbia*
prima suboles
inani gloria
 —max inui-
 diam gignit.
 Greg. 31. Mor.
 31.
^b *Non potest*
quisquam se
inuidere, et
gratias agere.

"much better wee have beene, as how well wee
 "are; that wee are not so well now, *impute* it to
 "our former vnthankfulnesse; and *fear*, vnlesse we
 "bee more thankfull for what wee have, it will
 "bee yet and every day worse and worse with vs.
 "Counsell very needfull for vs in these declining
 "times: which are not (God knoweth, and we all
 "know) as the times wee have seene: the leproous
 "humour of *Papery* secretly stealing in vpon vs, and
 "as a *leprosie* spreading a pace vnder the skinne;
 "and penurie, and *poverty*, as an vicerous *ore*, open-
 "ly breaking out in the very face of the Land.
 "Should wee murmure at this; or repiningly com-
 "plaine that it is not with vs, as it hath beene?
 "God forbid: that is the way, to have it yet, and
 "yet worse. Rather let vs *humble* our selues for
 "our former *vnthankfulnesse*, whereby wee have
 "provoked God to with-draw himselfe in some
 "measure from vs: and *blesse* him for his great
 "*mercy*, who yet continueth his goodnesse in a
 "comfortable and gracious measure vnto vs, not-
 "withstanding our so great vnworthinesse and vn-
 "thankfulnesse. Thousands of our brethren in the
 "world, as good as our selues: how glad would they
 "bee, how thankfull to God, how would they re-
 "joyce and sing, if they enjoyed but a small part of
 "that *peace* and *prosperity* in outward things, and of
 "that *liberty* of treading in Gods *Courts*, and parta-
 "king of his *ordnances*, which wee make so little
 "account of, because it is not every way as we have
 "knowne it heretofore.

"The *third Impediment* of Thankfulnessse, is
 "*Ryot*, and *Epicurisme*: that which the Prophet
 "reckoneth in the Catalogue of *Soloms* sinnes, *Ful-*
 "*nesse of bread*, and *abundance of Idlenessse*. This is
 "both a *Cause* and a *Signe* of much vnthankfulnessse.

5. 62.

3. *Ryot*;4. *Ezec.* 16. 49.

6 Deut. 8. 10.
13.

c Quod non me
mores aſſima-
tione: Verum
effymioſum
mores ſodalit.
Carull.

“ *ἀμνηστία*, and *ἐπιλησμονή*, Fulneſſe and Forgetfulneſſe;
“ they are not more neere in the ſound of the words,
“ then they are in the ſequell of the things: *When*
“ *thou haſt eaten, and art full*, Then beware leaſt thou
“ *forget the Lord thy God*, Deut. 8. It much argueth
“ that we make ſmall account of the good Creatures
“ of God, if we will not ſo much as take a little paines
“ to get them: but much more, if lavishly and like
“ prodigall fooles wee make waſt and havocke of
“ them. Hee that hath received ſome token from a
“ deare friend, though perhaps of little value in it
“ ſelfe, and of leſſe uſe to him; yet if hee retaine any
“ gratefull memory of his friend, hee will value it
“ the more, and ſet greater ſtore by it, and bee the
“ more carefull to preſerue it, for his friends ſake: but
“ if he ſhould make it away cauſeleſſy, and the rather
“ becauſe it came ſo eaſily, (as the *Ding-thrifts* pro-
“ verbe is, *Lightly come, lightly goe*;) every man
“ would interpret it as an evidence of his vnfriendly
“ and vnthankfull heart. But *Ryor* is not only a *Signe*;
“ it is alſo a *Cauſe*, of vnthankfulneſſe: in as much as
“ it maketh vs vnderualne the good things of God, at
“ too low a rate. For wee vſually value the worth, of
“ thinges, proportionably to their uſe; judging
“ them more or leſſe good, according to the good
“ they doe vs, be it more or leſſe. And how then can
“ the *Prodigall* or *Riotous* Epicure, that conſumeth
“ the good Creatures of God in ſo ſhort a ſpace and
“ to ſo little purpoſe; ſet a *juſt price* vpon them, ſee-
“ ing he reapeth ſo little good from them? A pound,
“ that would doe a *Poore man* that taketh paines
“ for his living a great deale of good, maintaine him
“ and his family for ſome weekes together, perhaps
“ put him into freſh trading, ſet him vp on his legs,
“ and make him a man for ever; what good doth it
“ to a prodigall Gallant, that will ſet ſcores and hun-
“ dred

"dreads of them flying at one afternoones sitting in a
 "Gaming-house? Shall any man make me beleieve,
 "hee valueth these good gifts of God as hee should
 "doe, and as every truly thankfull Christian man
 "would desire to doe; that in the *powdering* and *per-
 "fuming* of an excrement that never grew from his
 "owne scalpe, in the *furnishing* of a Table for the
 "pompe and luxury of a few houres, in making vp
 "a rich Suit to case a rotten carke-ssie in, in the pursuit
 "of any other lustfull *vanity* or *delight*, expendeth
 "beyond the proportion of his revenue or condition,
 "and the exigence of iust occasions? To remedy
 "this: vvhoe ever would be truly thankfull, let him
 "live in some honest *Vocation*, and therein bestow
 "himselfe *faithfully* and *painfully*; binde himselfe to
 "Sober, discrete, and moderate vse of Gods Crea-
 "tures; remember that Christ would not have the
 "very *broken-meates* lost; thinke that, if for every
 "word idly spoken, then by the same proportion for
 "every penny idly spent, wee shall be accountable to
 "God at the day of Iudgement.

"Immoderate Care, and Sollicitude for outward
 "things is another ^a impediment of Thankfulness.
 "Vnder which title I comprehend *Comotusnesse* e-
 "specially, but not onely: *Ambition* also, and *Vo-
 "luptuousnesse*, and every other vice, that consisteth
 "in a desire and expectation of something ^b for the
 "future: which desire and expectation if *inordinate*,
 "must needs in the end determine in vnthankful-
 "nesse. For the very true reason, why wee desire
 "things *inordinately*, is; because we promise to our

9.63.

4. Worldly

Carefulness;

^a Non patitur
 auiditas quon-
 quam esse gra-
 tum. Sente. 2.

de benef. 27,
 Nullum habet
 malum cupi-
 ditatis maius,
 quam quod est
 ingrata. Id. E-

pist. 73. ^b Non semper cupiditatis illos occupasti, non quid habeamus, sed quid
 petamus, inspicimus. Quaequid dandi est, vile est. Sequitur autem, ut ubi quid
 acciperis leve novorum cupiditas fecerit, auctor quoque eorum non sit in pretio.
 — Idemq. Caduca memoria est, futuro imminutum. Id. 3. de benef. 3.

c. Nilul aquē
adepti, & con-
cupiscentibus
gratum. Plin.

§. 64.

5. Delay.

“ felues more *comfort* and *content* from them, then
“ they are able to give vs: this being ever our Er-
“ rour, when we have anything in *chase*, to sever the
“ good which we hope from it from the *inconveni-*
“ *encies* that goe therewith, and looking onely vpon
“ that, never so much as to thinke of these. But ha-
“ ving obtained the thing we desired, wee finde the
“ one as well as the other; and then the *inconveni-*
“ *encies* wee never thought of before, “ abateh
“ much of the waight and the price wee former-
“ ly set thereupon, and taketh off so much from
“ the estimation wee had of the good: whereby it
“ commeth to passe, that by how much we overva-
“ lued it in the *pursuite*, by so much we undervalue it
“ in the *possession*. And so in stead of *giving Thanks* to
“ God for the good we have received; we *complane*
“ of the inconveniences that adhere thereunto, and
“ so much *underprise* it as it falleth *short* of our expe-
“ ctation: and looke how farre we doe *underprise* it,
“ so farre are we *unthankfull* for it. To remove this
“ Impediment: who ever would be thankfull, let him
“ moderate his desires after these outward things;
“ fore-cast as well the *inconveniencies* that follow
“ them, as the *commodities* they bring with them; lay
“ the one against the other, and prepare as well to
“ *dissest* the one, as to *enjoy* the other.

“ The last Impediment of Thankfulness is *Carnall*
“ *security*, joyned ever with *Delays* and *Procrasti-*
“ *nations*. When wee receive any thing from God;
“ we know we should give him thanks for it, and it
“ may be we thinke of doing such a thing: but wee
“ thinke vvithall another day will serue the turne,
“ and so we put it off for the present, and so forwards
“ from time to time, till in the end vve have quite
“ forgotten both his *Benefit*, and our owne *Duty*.
“ and never performe any thing at all. My *Text*
“ doth

“doth after a sort meet with this corruptiō: for here
 “the Apostle saith, the Creature should be *received*
 “*with Thankesgiving*; as if the thanks should go with
 “the receipt, the receipt and the thanks both toge-
 “ther. To remove this Impediment: consider, how
 “in every thing *delayeres* are hurtfull and dangerous;
 “how our *affections* are best and hottest at the
 “first, and doe in processe of time insensibly *deaden*,
 “and at last *dye*, if wee doe not take the oportu-
 “nity, and *strike* (as wee say) *whilest the iron is*
 “*hot*; how that, if *pretensions* of other busineses or
 “occasions may serue the turne to put off the *tende-*
 “*ring* of our deuotions, and *rendering* of our thanks
 “to God, the *Devill* will bee sure to suggest enow
 “of these *pretensions* into our heads, and to prompt
 “vs continually vwith such *allegations*, that wee shall
 “never bee at leasure to serue God, and to give him
 “thanks.

“Let vs remember these five *Impediments*, and
 “beware of them; *Pride, Envie, Epicurisme, World-*
 “*ly Carefulnesse*, and *Delay*. All vvhich are best
 “remedied by their contraries. Good helps there-
 “fore vnto thankfulness are, 1. *Humility*, and *Selfe-*
 “*deniall*; 2. *Contentednesse*, and *Selfe-sufficiencie*;
 “3. *Painfulnessse*, and *Sobriety*; 4. *The Moderation*
 “*of our desires* after earthly things; 5. *Speede* and
 “*Maturity*. And so much for this *third Inference* of
 “*Direction*. I should also have desired, if the time
 “would have permitted, although my Text speak-
 “eth of our *Thankesgiving* vnto God precisely as it
 “respecteth the *Creature*; yet to have improved
 “it a little farther by a *fourth Inference*: that if wee
 “bee thus bound to give God thanks for these *out-*
 “*ward blessings*, how much more ought wee then to
 “abound in all thankfulness vnto him for his manifold
 “*Spirituall blessings* in heavenly things in *Christ*; for

a *Qui gratias
 futurum est, fla-
 tum dum acci-
 pit, de reddendo
 cogitat. Sene. 2.
 de beneficijs.*

§. 65.
*The fourth
 Inference;
 and the Con-
 clusion of all.*

• Ephes. 1. 3.

Grace

b Math. 6. 11.

c Math. 15. 17.

d Ioh. 6. 58.

e Ioh. 6. 34.

f Ephes. 5. 20.

Grace and Election, for *Mercy* and Redemption, for *Faith* and Iustification, for *Obedience* and Sanctification, for *Hope* and Glorification. If we ought to pray for, and to give thanks for our *b daily bread*, which nourisheth but our *bodies*, and then is *c* cast into the draught, and both it and our *bodies perish*: how much more for that *d Bread of life* which came downe from Heaven, and feedeth our *Souls* vnto eternall life, and neither they nor it can *perish*? If wee must say for that, *Give vs this day our daily bread*: shall we not much more say for this, *e Lord evermore give vs this bread*. But I have done. Beseech wee now Almighty God, to guide vs all with such holy discretion and wisdom, in the free use of his *good Creatures*; that keeping our selues within the due bounds of *Sobriety*, *Charity*, and civill *Duty*, wee may in all things *glorifie* God: and above all things, and *f for all things* give thanks alwayes vnto God and the Father, in the name of our Lord IESVS CHRIST. To which our Lord Iesus Christ, the blessed Sonne of God, together with the Father, and the Holy Spirit, three Persons, and one onely wife, gracious, and ever-living God, be ascribed (as is most due) by vs and his whole Church, all the Kingdome, the Power, and the glory, both now and for evermore. Amen.

Amen.



A
S E R M O N
P R E A C H E D
at *Pauls-Crosse*
L O N D O N.

April. 15.
1627.

G E N. 20. 6.

*And God said vnto him in a dreame; Yea, I know
that thou diddest this in the integrity of thine heart:
For I also with-held thee from sinning against mee;
therefore suffered I thee not to touch her.*



Or our more profitable vnder-
standing of which words, it
is needfull we should have in
remembrance the whole sto-
ry of this present Chapter;
of which story these words
are a part. And thus it was.
Abraham commeth with *Sa-
rah* his wife and their family,
as a Stranger, to sojourn among the *Philistims* in

R r r

Genar 2

S. T.
The Ocean.

Gerar : covenanteth with her before-hand, thinking thereby to provide for his owne safety, because she was beautifull, that they should not be to know that they were any more then *Brother* and *Sister*. *Abimelech* King of the place heareth of their comming, and of her beauty; fendeth for them both; enquireth whence and who they were; heareth no more from them, but that she was his *Sister*; dismisseth him; taketh her into his house. Heereupon God plagueth him and his house with a strange Visitation; threatneth him also with Death; giveth him to vnderstand, that all this was for taking another mans wife. He answereth for himselfe: God replyeth. The Answer is in the two next former Verses: the Reply in this, and the next following verse.

S. 2.
Scope,
a Vers. 4. 5.

His answer is by way of *Apologie*: he pleadeth first his *Ignorance*; and then, and thence, his *Innocence*. [^a And hee said; Lord, wilt thou slay also a righteous Nation? Said not he unto me, seee is my Sister? and she, even she her selfe said, He is my Brother: in the integrity of my heart, and innocency of my hands, have I done this.] That is his *Plea*. Now God replyeth: of which reply letting passe the remainder in the next verse, which concerneth the time to come, so much of it as is contained in this verse, hath reference to what was already done and past; and it meeteth right with *Abimelechs* answer. Something he had done; and something he had not done: he had indeed ^b taken *Sarah* into his house, but he had ^c not yet come neere her. For that which he had done, in taking her; he thought he had a just excuse, and he pleadeth it: he did not know her to be another mans wife; and therefore, as to any intent of doing wrong to the husband, he was altogether innocent. But for that which he had not done, in not touching her; because he tooke her into his house with an vnchast purpose: he

^b Vers. 3.
^c Vers. 4.

he passeth that over in silence, & not so much as mentioneth it. So that his *Answer* so farre as it reached, was *just*: but, because it reached not home, it was not *full*. And now Almighty God fitteth it with a *Reply*, most convenient for such an *Answer*: admitting his Plea, so farre as he alledged it, for what he *had done*, in taking *Abrahams* wife, having done it simply out of ignorance, [*Yea I know thou diddest this in the integrity of thy heart*:] and withall supplying that which *Abimelech* had omitted, for what he *had not done*, in not touching her; by assigning the true cause thereof, *viz.* his powerfull restraint, [*For I also withheld thee from sinning against me, therefore suffered I thee not to touch her.*]

In the whole verse we may observe, *First* the manner of the Revelation; namely, by what means it pleased God to convey to *Abimelech* the knowledge of so much of his will, as he thought good to acquaint him withall: it was even the same, whereby he had given him the first information at *verse 3.* it was by *dream* [*And God said unto him in a dream*] and then after the *substance of the Reply*; whereof againe the generall parts are two. The former, an *Admission* of *Abimelechs* Plea, or an *Acknowledgement* of the integrity of his heart, so farre as he alledged it, in that which he had done, [*yea I know that thou diddest it in the integrity of thine heart.*] The later; an *Instruction* or *Advertisement* to *Abimelech*, to take knowledge of Gods goodness vnto, and providence over him, in that which he had not done: it was God that withheld him from doing it, [*For I also withheld thee from sinning against me, therefore suffered I thee not to touch her.*]

By occasion of those first words of the Text, [*And God said unto him in a dream*;] if we should enter into some enquiries, concerning the nature and vse of

§. 3.
*and Division
of the Text.*

§. 4.
*The Nature
and vse of
Dreames,
&c.*

I.

α πλουρησεν η
 ψαλμωσεν.
 Heb 1.1.

6 Numb. 12. 6.
 100. 1. 28.
 Job 14. 14. 16.
 η γδ τ' οραφ εν
 Διδε δε.
 Homer. Iliad. α

2.

c 1 Sam. 10. 10.
 d Gen. 41. 25.
 28. 18. 4.
 e Numb. 14. 2.
 4. &c.

f Dan. 1. 28. 45

3.

4

g Esa. 8. 10.

divine Revelations in generall, and in particular of *Dreames*: the discourse as it would not be wholly impertinent, so neither altogether vnprofitable. Concerning all which these severall *Conclusions* might be easily made good. *First*; that God revealed himselfe and his will frequently in old times, especially before the sealing of the *Scripture-Canon* in sundry manners: as by *Visions*, *Prophecies*, *Extasies*, *Oracles*, and other supernaturall meanes; and namely, and among the rest, by *Dreames*. *Secondly*, that God imparted his will by such kinde of supernaturall Revelations, not only to the *Godly & Faithfull*, (though to them most frequently, and especially:) but sometimes also to *Hypocrites* within the Church, as to *Saul* and others; yea and sometimes even to infidels too out of the Church, as to *Pharach*, *Balaam*, *Nebuchadnezzar*, &c. and heere to *Abimelech*. *Thirdly*; that since the writings of the Prophets and Apostles were made vp, the *Scripture-Canon* sealed, and the Christian Church by the Preaching of the Gospel become Oecumenicall; *Dreames*, and other supernaturall Revelations, as also other things of like nature, as *Miracles*, and whatsoever more immediate and extraordinary manifestations of the will and power of God, haue ceased to be of ordinary and familiar vse: so as now, we ought rather to suspect delusion in them, then to expect direction from them. *Fourthly*; that although God haue now tied vs to his holy written word, as vnto a perpetuall infallible Rule, beyond which we may not expect, and against which we may not admit, any other direction, as from God: yet he hath no where abridged himselfe of the power and liberty, even still to intimate vnto the sonnes of men the knowledge of his will, and the glory of his might, by *Dreames*, *Miracles*, or other like supernaturall

all manifestations; if at any time, either in the want of the *ordinary meanes* of the word, Sacraments, and Ministry, or for the *present necessities* of his Church, or of some part thereof, or for some other *just cause* perhaps vnkowne to vs, he shall see it expedient so to doe. He hath *prescribed* vs: but he hath not *limited* himselfe. *Fifthly*; that because the Diuell and wicked spirits may suggest dreames, probably *foretell* future events foreseene in their causes, and *worke* many strange effects in nature, *applicando activa passivis*; which because they are without the sphere of our comprehension, may to our seeming have faire appearances of Divine Revelations or Miracles, when they are nothing lesse: for the avoyding of strong delusions in this kinde, it is not safe for vs to giue easie credit to *Dreames, Prophecies, or Miracles*, as divine; vntill vpon due tryall there shall appeare, both in the end whereto they poynt vs, a direct tendance to the advancement of Gods glory; and in the *Meanes* also they propose vs, a ^h conformity vnto the *reveiled will* of God in his written word. *Sixthly*; that so to obserue our ordinary dreames, as thereby to ⁱ *divine* or *foretell* of future contingents, or to *forecast* therefrom good or ill-lucke (as wee call it) in the successe of our affaires: is a silly and groundlesse, but withall an *unwarranted*, and therefore an *unlawfull*, and therefore also a *damnable*, superstition. *Seventhly*; that there is yet to be made a *lawfull*, yea and a very *profitable* vse, even of our ordinary dreames, and of the observing thereof: and that both in *Physicke* and *Divinity*. Not at all by *foretelling* particulers of things to come: but by *taking* from them, among other things, some reasonable *conjectures* in the generall, of the present estate, both of our *Bodies* and *Soules*.

^h See Deut. 13.
1. &c.

6.

ⁱ *Contra Omnia
criticos, See A-
quin. 2. 2. qu.
95. 6; Ioh. 5.
trib. 2 Polycr.
17. Petr. Bles.
Epist. 65.*

7.

Secundum
morum & hu-
morum varie-
tates, variat-
ur & somnia,
alia namq;
vident sangui-
nes, alia Coole-
ries, alia fleg-
maties, alia
melancholici.
Auctor. de Ipir.
& anim. cap.
25. apud. Au-
gustin. Tom 3.
Iuxta etiam
infirmitatum
inuerfitates, di-
uersa accidunt
somnia Ibid.
in ἀλγῶν γὰρ
καὶ τῶν ἰατρῶν
ὁ κακίαν,
ὅτι διὰ τοῦτο
δεικνύει τοὺς
ἐννοεῖς.

Arist. cap. 1. de
divinat. ex infor. n
Eccl. 5. 2. Rei, quæ in vita usurpant homines, cogitant, curant, vident, Quæque
agunt vigilantes, agitantque, ea sicut in somniis accidunt, Minus mirum est. Ari-
st. Quæcumque mentis agitat infestum vigor, Ea per quæretum sacer & arcana
referri velong, sensum. Senec. in Octau. Act 4. See Delit ibid. 10. Ioh. 2. 16.

§. 5.
The first
Part of Gods
Reply.

Of our Bodies first. For since the pre-lominancy of
k Choler, Blood, Flegme, and Melancholy; as also the
differences of strength, and health, and diseases, and
distempers, either by dyes or passion or otherwise, doe
cause impressions of different formes in the fancy:
our ordinary Dreames may be a good helpe, to leade
vs into those discoveries, both in time of health,
what our naturall constitution, complexion, and tem-
perature is; and in times of sickness, from the ranke-
ness and tyranny of which of the humours the mala-
dy springeth. And as of our Bodies; so of our Soules
too. For since our Dreames for the most part look
the same way, which our freest thoughts encline; as
the Voluptuous Beast dreameth most of pleasures, the
Covetous wretch most of profits, and the proud or
ambitious most of prayes, preferments, or revenge:
the observing of our ordinary Dreames may be of
good vse for vs vnto that discovery, which of these
three is our Master sinne (for vnto one of the three
every other sinne is reduced,) o The Lust of the flesh,
the Lust of the eyes, or the Pride of Life.

A dreame cometh through a multitude of businesse,
Rei, quæ in vita usurpant homines, cogitant, curant, vident, Quæque
agunt vigilantes, agitantque, ea sicut in somniis accidunt, Minus mirum est. Ari-
st. Quæcumque mentis agitat infestum vigor, Ea per quæretum sacer & arcana
referri velong, sensum. Senec. in Octau. Act 4. See Delit ibid. 10. Ioh. 2. 16.

But concerning Revelations and Dreames, it shall
suffice to have onely proposed these few Conclusions
without farther enlargement: the manner of Gods
reveiling his will heere to Abimelech by Dreame, be-
ing but an incidentall circumstance vpon the bye, and
not belonging to the maine of the present story. We
will therefore without more ado proceed to the
substance of Gods reply, in the rest of the verse: and
therein begin with the former generall part which

is

is Gods admission of *Abimelechs* Plea and Apology for himselfe. "The ground of whose Plea was Ignorance, and the thing he pleaded his owne Innocency and the integrity of his heart: and God who is the searcher of all hearts, alloweth the allegation, and acknowledgeth that integrity, [Yea I know that thou diddest this in the integrity of thy heart.

The ^a Originall word heere translated *Integrity*, is rendred by some ^b Truth, by others ^c Purity, and by others ^d Simplicity: and it will beare them all, as signifying properly ^e Perfection or Innocency. You would thinke by that word, that *Abimelech* had in this whole businesse walked in the sight of God with a pure and upright, and true, and single, and perfect heart. But alas, he was farre from that. God ^f plagued him and his, for that he had done: and God doth not vse to punish the carkeasse for that, wherein the heart is single. Againe, God with-held him, or else he would have done more and worse: and it is a poore perfection of heart, where the allive power onely is restrayned, and not the inward corruption subdued. Besides, *Sarah* was taken into the house, and there kept for leud purposes: and how can truth and purity of heart consist with a continued resolution of sinfull vncleannesse? *Abimelech* then cannot be defended, as truly and absolutely innocent: though he plead Innocency, and God himselfe beare witness to the Integrity of his heart: For had his heart beene vpright in him and sincere, in this very matter of *Sarah*, he would never haue taken her into his house at all, as he did. But that he pleade:h for himselfe is; that in this particuler, wherewith it seemed to him God by so threatning him did charge him, in wronging *Abraham* by taking his wife from him, his Conscience could witnesse the Innocency of his heart, how free he was from any the least injurious purpose,

or

9. 6.

The Explanation of the words.

בְּקִשְׁמוֹתַי
Targ. Chald.

c in na. Supra
napliq. Sep-
tuag.

d Simplici cor-
de.

Vulgar.

e In the perfe-
ction of thy
heart. N. A.

f VerG. 7. 18.

or so much as *thought*, that way. It was told him by them both, that she was his *Sister*; and he knew no other by her then so, when he tooke her into his house, supposing her to be a *single Woman*: if he had knowne she had bene any mans *Wife*, he would not for any good have done *the man* so foule an injury, nor have sinned against his owne *soule*, by defiling anothers bed: *In the integrity of his heart, and innocency of his hands* he did, what he had done. This is the *substance* of his allegation: and God approoveth the *integrity of his heart* so farre; *viz.* as free in this particular from any intent, eyther to *injure Abraham*, or to *sine* against the light of his owne Conscience, by committing *adultery* with anothers wife.

The meaning of the words thus cleared: we may obserue in them *three* things. *First*, the *fact* for which *Abimelech* pleadeth; and that was, the *taking* of *Sarah*, who vvas anothers vvife, into his house. *Secondly*, the *ground* of his plea; and that vvas his *Ignorance*: he knew not vvhén he tooke her, that shee vvas anothers vvife. *Thirdly*, the *thing* he pleadeth vpon that ground; and that vvas his *Innocency* and the *integrity* of his heart. Each of these *three* vvill affoord vs some observable *instruction* for our vse. And the *first thing* vve vvill insist vpon from these vvords shall be, *The grievousnesse of the sinne of Adultery*; hatefull even in the judgment of those men, vvho made small or no conscience at all of *Fornication*. See how this is raised from the Text; *Abimelechs* heart never smote him for taking *Sarah* into his house, so long as he supposed her to be but a *single Woman*: led vvith the common *blindnes* and *custome* of the Gentiles, he eyther *knew* not, or *considered* not, that such fornication (though in a King) was a *Sinne*. But the very frame of his *Apology* sheweth, that if he had *knowne* her to be another mans *Wife*, and yet had

9. 7.
Obseruat. I.
The grievousnesse of the sinne of Adultery.

- 1.
- 2.
- 3.

had *taken* her, he could not then have pretended the *integrity* of his heart, and the *innocency* of his hands, as now hee doth, and God alloweth it: but hee should have beene *auſons vñ uñ*, his owne heart would have condemned him for it, and he should therein have sinned grossly against the *light* of his owne *Conscience*.

It cannot be doubtfull to vs, who by the good blessing of God vpon vs, have his *holy word* to be *a light vnto our feete*, and *a lighthouse vnto our paths*, from the evidence whereof we may receive more perfect and certaine information, than they could have from the glimmering *light* of depraved *Nature*; I say, it cannot be doubtfull to vs, but that all *fornication*, how simple soever, is a *sinne* finle and odious in the sight of God, and *deadly* to the committer. As *first* being opposite directly to that *holinesse* and *honour* and *sanctification*, which God prescribeth in his will. *Secondly*, causing vsually consumption of *estate*, rottennesse of *bones*, and losse of *good-name*. *Thirdly*, *stealing away the heart* of those that are once ensnared therewith, and *bewitching* them even vnto perdition, in such powerfull sort, that it is seldome scene, a man once brought vnder by this sinne, to recover himselfe againe and to get the victory over it. *Fourthly*, putting over the guilty to the severe & *immediate judgement* of God himselfe; who for this sinne slew of the Israelites in one day *23* or *24* thousand. And having *Fifthly*, one singular deformity about all other sinnes in all other kinds, that it is a direct sinne *against a mans owne body*; in depriving it (by making it the *instrument* of filthinesse, and the *member* of an harlot,) of that honour wheremto God had ordayned it, to bee *a member of Christ*, and *The Temple of the holy Ghost*.

§. 8.
Fornication
a deadly
sinne;
a Plal. 119. 105.

I.
61. Theſſ. 4. 3. 4

2.
c Prou. 5. 10. 6,
26. Job. 31. 12.
d Prou. 5. 11.
e Prou. 6. 33.
f Prou. 7. 22. 23.

3. *©*
f Hol. 4. 11.

4
g Heb. 13. 14.

h 1. Cor. 10. 8.
i Numb. 25. 9.

5
k 1. Cor. 6. 18.
l 1. Cor. 6. 15.

m 1. Cor. 6. 15.
n 1. Cor. 6. 19.

5. 9.

yet excused
by some :

a *Vers licet se
errare cre-
dunt, si solo
abstineant a-
dultorio : me-
retriciis autem
vsum sanguinem
legi natura
suppetere pu-
tant.* Ambros.
1. de Abrah.

11. *Solo stu-
pro atque a-
dultorio con-
demnato, pas-
sum per lupana-
ria & an-
cillulas libidi-
permittitur.*
Hieronym.

Epist. 30.
*Vsum scorto-
rum torrens
erexit licen-
tiam turpitu-
dinem fecit.*
Augustin. 14.
de Ciuitat.

11.
b *Misio a-
pod Terent.
in Adelph.*

1. 2.
c *Cicor. pro
Culio.*

d 1 Thesal.
4. 5.

e Ephes. 4. 18. 19. f Roman. 11. 13. Galat. 2. 7. 1 Timoth. 1. 7 & 1 Ti-
moth. 1. 11. g As Rom. 1. 29. & 11. 13. 2 Corinth. 12. 31. Galat. 5. 19.
Ephes. 4. 19. & 5. 3. &c. Col. 3. 5. 1 Thes. 4. 3. &c.

But yet of this foule sinne the Gentiles made no reckoning : So long as they abstained from ^a married persons it never troubled their consciences to defile themselves with those that were single by fornication, because they esteemed it either as no sinne, or as one of the least. It was not onely the fond speech of an indulgent and doating old Father in the excuse of his licentious sonne in the Comedy, b *Non est flagitium mihi crede adolescentulum scortari* ; (and yet he spake, but as the generallity of them then thought :) but it was the serious plea also of the grave *Romane Orator*, in the behalfe of his Client, in open Court, before the severity of the sage and Reverend bench of Judges, *Quando hoc non factum est ? quando reprehensum ? quando non permixtum ?* and *Datur omnium concessum*, &c. ^d Nor in the lust of concupiscence, (saith Saint Paul) as the Gentiles, which know not God. An Errour, so vniversally spread, and so deeply rooted, in the mindes and in the liues of the Gentiles; who ^e *Having their understanding darkened through the ignorance that was in them, because of the blindness of their hearts*, wrought such uncleannesse not onely without remorse, but even with greedinesse : that the Apostles had much a doe with those men, whom by the Preaching of the Gospel they had converted from Gentilisme to Christianity, before they could reclaime them from an Errour so inveterate both in the judgement and practise : Saint Paul therefore as it both became and concerned him being ^f the Apostle and Doctor of the Gentiles, often toucheth vpon this string in his ^g Epistles written vnto the Churches of the Gentiles. But no where doth he set himselfe

more

more fully and directly, with much evidence of reason and strength of argument, against this *Sinne* and *error*, then in the ^h first Epistle he wrote to the *Corinthians*: because among them this sinne, was both it selfe most rife in the *practise*, (the *Corinthians* being notably infamous for lust and wantonnesse;) and it was also as much ^k sleighted there as any where, many of them thinking that the ^l body was made for fornication, as the belly for meates, and that fornication was as fit and convenient for the body, as meates for the belly. Out of which consideration, the Apostles in that first *Generall Council* holden at *Ierusalem Acts 15.* thought it needfull by *Eccllesiasticall Canon*, among some other indifferent things for the Churches peace, to lay this restraint vpon the converted Gentiles, that they should ^m abstaine from *Fornication*. Not, as if *Fornication* were in it selfe an indifferent thing, as those other things were; nor, as if those other things were in themselves and simply unlawfull as *Fornication* was: but the Apostles did therefore joyne *Fornication*, and those other indifferent things together in the same Canon; because the Gentiles accounted fornication a thing as indifferent, as what was most indifferent. Some remainders of the common error there were it seemeth among some *Christians* in *Saint Augustines* dayes: who both ⁿ relateth the opinion and confuteth it. And some in the *Papish Church* have not come farre behind heerein: so ma-

ad Aristoph. Thelmphor. k — Libidini, quæ nusquam potius regnabat impunitè, quàm Corinthi. Brasin. Paraphr. in 1 Corinth. in Arqueur. m Ad 15. 28. 29. n Quod aliquando qui committunt, nesciunt quæ peruersitate contemunt; Et nesciunt unde sibi testimonium nulla Et vana conquirunt dicentes, Peccatum carni Dnm non curat. August. Sermon 16. de verb. Domini. cap. 1. Et sapientia Et nimium graua mala, ideo a multis veris sine vilo timore Domini committuntur, quia ita a puriorum consuetudinem misse sunt, Et iam vilia vel leuia ducuntur ut nec tam inter graua crimina parentur. Sermon, de Temp. 141.

S f f a

ny

b 1 Cor. 5. 1. 9. — 11. 6. 9. — 18 7. 1. &c. 10. 1. i Hinc Koeur- dicitur pro seuerari. Hadr. lun. in Adag. & ita legi Koeur dicitur habet Aristoph. in Pluto Act. 1. sc 2. Quia pro male pro- stare ad sanum tenetur qd est in Corinthis scribit Surab. B. Geograph. Atq. hinc na- tum parumia. Ou rugis a p- dicitur is Koeur- dicitur ad i- mae. — Kaxos a d- uat [is Koeur- dicitur] & d- dicitur in d- tē poptia & a uatia d- tū a d- dicitur ad ora. Bourdin. in Comment.

o Durand. 4.
distinct. 13. q.
2 & 2. h.

p *Myfterium*
iniquitatis.
2. Thell. 2. 7.

q 1 Cor. 7. 3.

r Vnde stand,
that in this
paffage concern-
ing *Abime-
lech*, I fe the
word *Fornica-
tion*, as it doth
include *Concu-
binatum* alfo.

s. 10.
but not *A-
dultery* by
any.

a Eph. 5. 3.

b Eph. 4. 28.

c *ἐν τῇ σκοτίᾳ τῆς
καρτείας αὐτοῦ*
Sic. Basil.

ny of them I meane as hold that o simple fornication is not *intrinsecally*, in i in the proper nature of it, a sinne against the law of Nature; but onely made such, by di. line *positive Law*. A strange thing it is, and to my seeming not lesse then a p *mystery*, that those men that speake so harshly of *Marriage* which God hath *ordained*, should withall speake so favourably of *fornication* which God hath *forbidden*; preposterously; preferring the *disease* which springeth from our corruption, before the remedy which God himselfe hath prescribed in his word. But howsoever, if some *Christians* haue spoken, and written, and thought so favourably of *fornication*, as (to their shame) it appeareth they have done: the lesse may we marvell, to see *Abimelech*, a King and an *Infidel*, allow himselfe the liberty to continue in the sinne of *Fornication*; and yet notwithstanding such allowance, stand so much vpon his owne *innocency*, and *integrity* as he doth.

God forbid any man that heareth me this day, should be so either *ignorant* or *uncharitable*, as to conceive all, or any of that I have yet said, spoken to give the least shadow of liberty or excuse, to *Fornication* or any vncleannesse, which Saint Paul would not have so much as a named among the Saints; not named with allowance, not named with any *extenuation*, not named but with some *detestation*. But the very thing for which I have spoken all this, is to shew, how inexcusable the *Adulterer* is: when even those of the *Gentiles*, who (by reason of the b *darkenesse* of their vnderstandings, and the want of *Scripture-light*,) could espy no obliquity in *Fornication*; could yet through all that *darkenesse* see something in *Adultery*, deservedly punishable (even in their judgement-) with death. They could not so farre quench that c *spark* of the light of nature.

ture.

ture which was in them, nor ^d *Hold backe the truth of God in unrighteousnesse*: as not by the glimpse thereof, to discern a kind of reverend Majesty in Gods holy ordinance, of *W-docke*; which they knew might not be ^e *dishonoured*, nor the bed defiled by *Adultery*, without guilt. They saw *Adultery* was a *mixt crime*, and such as carryed with it the face of *Injustice*, as well as *Uncleanesse*; nor could be committed by the *two* offending parties, without wrong done to a *third*. And therefore if any thing might be said colourably to excuse *Fornication*, (as there can be nothing said justly;) yet if any such thing could be said for *Fornication*, it would not reach to excuse *Adultery*: because of the *injury* that cleaveth therevnto. Against *Fornication* God hath ordained ^f *Marriage* as a Remedy: what a *beast* then is the *Adulterer* and what a *Monster*, whom that remedy doth no good vpon? In the *marriage knot*, there is some expression and representation of the *Loue-covenant* betwixt ^g *Christ*, and his *Church*: but what good assurance can the *Adulterer* have that he is within that *Covenant*, when hee breaketh this *knot*? Every married person hath *ipso facto* surrendered vp the right and interest he had in and over ^h *his owne body*, and put it out of his owne into the *power* of another: what an arrant *thiefe* then is the *Adulterer*, that taketh vpon him to dispose at his pleasure that which is none of his: But I say too well by him, when I compare him but to a *thiefe*, *Salomon* maketh him worse then a *thiefe*. [ⁱ *Men doe not despise a thiefe if he steale to satisfie his soule, when he is hungry, &c. But who so committeth adultery with a woman, lacketh vnderstanding: he that doth it destroyeth his owne soule, &c.*] Where hee maketh both the *injury* greater, and the *reconcilement* harder, in and for the *Adulterer*, then for the *Thiefe*.

^d Rom. 1. 2.

^e Heb. 13. 4.

^f 1. Cor. 7. 2.

^g Ephes. 5. 23.

^h 1. Cor. 7. 4.

ⁱ Prou. 6. 30. 2
Sec.

Exo. 20. 17. 15
Ex. 22. 1. &c.
Leuit. 20. 10
Deut. 22. 22.

Rom. 1. 32.

5. 11.
Obferuat. II.
How far Ignorance doth
or doth not,
excuse from
Sinne.

Nay God himfelfe maketh him worfe then a *Thiefe* in his law: in his *Morall Law*, next after murder placing ^k *Adultery* before *Theft*, as the greater *finne*; and in his *Iudiciall Law*, punishing ^l *Theft* with a mulct, but ^m *Adultery* with Death, the greater Punishment. To conclude this first poynt: *Abimelech*, an *Heathen man*, who had not the knowledge of the true God of heaven to direct him in the right way; and withall a *King*, who had therefore none vpon earth above him, to controll him if hee should transgresse: would yet have abhorred to have defiled himfelfe knowingly by *Adultery* with another mans wife, although the man were but a *stranger*, and the woman exceeding beautiful. Certainly *Abimelech* shall one day rise vp in judgement, and condemne thy filthinesse and injustice, whofoever thou art, that committest, or causest another to commit adultery: ⁿ *Who knowing the judgement of God, that they which doe such things are worthy of death, either doest the same things thy selfe, or hast pleasure in them that doe them, or being in place and office to punish incontinent persons, by easie commutations of publicke penance, for a private pecuniary mulct, doest at once both beguilty thine owne conscience with furdide Bribery, and embolden the Adulterer to commit that sinne againe without feare, from which he hath once escaped without shame, or so much as valuable losse.*

And thus much for that first *Observation*. The next thing, we shall obserue from Gods approving of *Abimelechs* answer, and acknowledgement of the integrity of his heart, is, *That some Ignorance hath the waight of a just excuse*. For we noted before, that *Ignorance* was the ground of his Plea. He had indeed taken *Sarah* into his house, who was another mans *Wife*: but he hopeth that shall not be imputed to

to him as a fault, because he knew not she was a married woman; the parties themselves (vpon inquiry) having informed him otherwise. And therefore he appealeth to God himselfe, the tryer & iudger of mens hearts, whether he were not *innocent* in this matter: and God giveth sentence with him. [*Yea I know that thou diddest this in the integrity of thy heart.*] Where you see his *ignorance* is allowed for a sufficient excuse.

For our clearer vnderstanding of which point, (that I may not wade farther into that great *Question* so much mooted among Divines, then is pertinent to this story of *Abimelech*, and may be vsfull for vs thence; viz. whether or no, or how farre, *Ignorance* and *Error* may excuse, or lessen sinfull Actions proceeding there-from, in poynt of Conscience,) let vs first lay downe one generall, certaine, and *fundamentall ground*, whereupon indeed dependeth especially the resolution of almost all those difficulties, that may occurre in this, and many other like Questions. And that is this. It is a condition so essentiall to every sin to be *Voluntary*; that all other circumstances and respects layd aside, every *sinne* is simply and absolutely by so much *greater* or *lesser*, by how much it is *more* or *lesse* voluntary. For whereas there are in the reasonable soule *three* prime faculties, from whence all humane Actions flow; the *Vnderstanding*, the *Will*, and the *sensuall appetite* or Affections: all of these concurre iudeed to every Action *properly* Humane; yet so, as the *Will* carrieth the greatest sway, and is therefore the iustest measure of the *Morall Goodnes*, or *Badnesse* thereof. In any of the three there may be a fault, all of them being depraved in the state of corrupt Nature; and the very truth is, there is in every sinne (every *compleat* sinne) a fault in every of the three. And therefore *all sinnes*, by reason of the *blindnesse* of the Vnderstanding, may be called *Ignorances*,
and

§. 12.

Sinnes of Ignorance the least sinnes.

and by reason of the *impotency* of the Affections, *Infirmities*; and by reason of the *perverse* nature of the will, *Rebellions*. But for the most part it falleth out so, that although all the three be faulty, yet the *obliquity* of the sinfull Action springeth most immediately and chiefly from the speciall default of some one or other of the three. If the maine defect be in the *Vnderstanding*, not apprehending that good it shoud, or not a-right: the sinne arising from such defect we call more properly a sin of *Ignorance*. If the maine defect be in the *Affections*, some passion blinding or corrupting the Iudgement: the sin arising from such defect we call a sin of *Infirmity*. If the maine defect be in the *will*, with perverse resolution bent vpon any euill: the sin arising from such wilfulness: we call a *Rebellion*, or a sinne of *Presumption*. And certainly these sinnes of *Presumption* are the a *greatest* of the three; because the *wilfullest*: and those of *Ignorance* the *least*; because there is in them the least disorder of the *will*, which doth its office in some measure, in following the guidance of the *vnderstanding*: the greater fault being rather in the *vnderstanding*, for *misguiding* it. And of sinnes of *Ignorance*, compared one with another, that is ever the *least*, where in the defect is greater in the *vnderstanding* and in the *will* lesse.

From this Principle doe issue sundry materiall *conclusions*: and namely, amongst many other, most pertinently to our purpose these *two*. The *one*; that all *Error* and *Ignorance* doth not *alwaies* and *wholly* excuse from sin. The *other*; that yet some kind of *Ignorance* and *Error* doth excuse from sinne, sometimes *wholly*, but very often at least *in part*. The whole truth of both these conclusions, we may see in this *one* action of *Abimelech*, in taking *Sarah* into his house. In him there was a twofold *Error*; and thence also a twofold *Ignorance*. The *one* was an *Error* in *universal*,

a Gravior qui
demonstratur a-
re, quam igno-
rantia, sed
multo gravior
studius, quam in-
firmis peccatur.
De penit. d. 3.
ex Gregor.

§. 13.
a Distinction
of Ignorance.

universal, (*Ignorantia iuris*, as they call it;) concerning the nature of *Fornication*: which being an *heynous sinne*, hee tooke to be either *none* at all, or a very *small* one. The other was an *Error in Particulari*, (*Ignorantia facti*;) concerning the personall condition and relation of *Sarah* to *Abraham*: whose *sister* he thought her to be, and not *wife*, though she were *both*.

That former Ignorance (*Ignorantia iuris*) in *Abimelech*, was in some degree *voluntary*. For *Abimelech* had in him the common Principles of the *Law of nature*; by the light whereof, if he had been careful to have improved it, but even so farre as *right reason* might have led a prudent and dispassionate naturall man, he might have discerned in the most simple *Fornication* such *incongruity* with those Principles, as might have sufficiently convinced him of the *unlawfulnessse* thereof. It is presumed, that all Ignorance of that, which a man is *bound* to know, and *may* know if hee be not wanting to himselfe, is so *faire* forth *wilfull*. Now *Abimelech* was *bound* to know, that all *caruall knowledge* of man and woman out of the state of *Widlocke* was simply *unlawfull*; and so much, if he had not beene wanting to himselfe in the use of his *Naturals*, hee might have knowne: and therefore it was a kinde of *wilfull ignorance* in him in some degree, that hee did not know it. And therefore further, hee cannot be *wholly* excused from sinne, in *taking Sarah*, notwithstanding both *that*, and his *other* ignorance: for although hee did not know her to be *Abrahams* wife, yet he knew well enough shee was not *his owne* wife; and being not so to *him*, whatsoever shee was to *Abraham* it skilled not, hee should certainly not have *taken* her. To plead *Ignorance*, that he knew not *Fornication* to be a *sinne*, would little helpe him in this case. For men

T t

must

§. 14.
The former
ignorance
did not ex-
cuse Abime-
lech wholly.

¶ Rom. 1. 20.

§. 15.
but only in
part :

must know, they stand answerable vnto God for their *Actions*; not meerey according to the present *knowledge* they *actually* have: but according to the *knowledge* which they *ought* and *might* to have had, those *meanes* considered, which he had afforded them of knowledge. Those *meanes*, even where they are scantest, being ever *sufficient* at the least thus far, ² *is to τωι ἀναπολογητι*, as the Apostle speaketh, *Rom. 1.* to leave the transgressor without *excuse*, and to make voyd all pretensions of Ignorance.

That *Error* then did not *wholly* excuse *Abimelech* from sinne: because his *Ignorance* was partly wilfull, yet wee may not deny, but even that *error* did lessen and extenuate the sinfulness of the Action something, and so *excuse* him in part; *atanto*, though not *atoto*. Because it appeareth by many evidences, that his *ignorance* therein was not *grossly* affected and wilfull: and looke how much *measure* you abate in the *wilfulness*, so much *waight* you take off from the *sinne*. The *light of Nature*, though to a man that could have made the best of it, it had beene *sufficient* to have discovered the *vitious deformity*, and consequently the *morall unlawfulness* of Fornication; yet was it nothing so *cleare* in this particular, as in many other things that concerned common *equity*, and commutative *Iustice*. Besides common *Opinion*, and the *Custom* of the times, and *Consent* (though corrupt *consent*) of most nations, in making but a *light matter* of it; might easily carry him with the *stream*, and make him adventure to doe as most did, without any *scruple*, or so much as *suspition* of such foule wickednesse, in a course so *universally* allowed and practised. These respects make his *wilfulness* lesse, his *ignorance* more pardonable, and his *sin* more excusable. And I make no question, the premises considered, but that *Abrahams sin* in denying *Sarah*

to be his wife (notwithstanding a the equivocating trick he had to help it) was by many degrees greater, then was *Abimelechs* in taking her: as being done more against knowledge, and therefore more wilfully; *Abimelechs* sinnes in taking her, though with some degrees of wilfulnesse, being yet a sinne rather of Ignorance: whereas *Abrahams* sinne in denying her, was a sinne of Infirmitie at the least, if not much rather a sinne of Presumption.

Now although this former Error (*Ignorantia juris*,) could not wholly excuse *Abimelech* from sinne in what he had done, but in partonely; for he sinned therein, by giving way to unchaste desires and purposes, against the seventh Commandement: yet that other Error of his (*Ignorantia facti*, in mistaking a married woman for a single) doth wholly excuse his fact from the sinnes of iniustice, in coveting and taking another mans wife, against the eighth and the tenth Commandements. Hee had not the least iniquitous intent against *Abraham*, in that kinde and degree: and therefore, though he tooke his wife from him indeede, yet not knowing any such matter by her, especially having withall made ordinary and requisite enquiry thereafter, it must be granted he did it unwittingly; and therefore unwittingly; and therefore also unwillfully, as to that species of sinne. *S. Augustine* saith truly, *Peccatum ita est voluntarium, ut si non sit voluntarium, non est peccatum*: without some consent of the will, no compleat actall sinne is committed. Such ignorance therefore, as preventeth a toto, and cutteth off all consent of the will, must needs also excuse, and that a toto, the Actions that proceede therefrom from being sinnes. It is cleare from the words of my Text, that *Abimelechs* heart was sincere in this action of taking *Sarah*, from any injury intended to *Abraham* therein; although *de facto* he

a Verſ. 22.

S. 16.
yet the later
did.

Ttt 2

tooke

§. 17.
*The first In-
 ference; con-
 cerning the
 Salvation of
 our fore-fa-
 thers.*

tooke his wvife from him : because hee did it *igno-
 rantly.*

By vvhath hath beene spoken vvee may see in part,
 what kinde of *Ignorance* it is, that vwill excuse vs
 from sinne, either in *whole*, or in *part*; and what will
 not. Let vs now raise some profitable *Inferences* from
 this observation. *First*; our Romish & catholiques of-
 ten twit vs vwith our fore-elders : [*What*, say they,
were they not all downe-right Papists ? beleevd, as wee
beleve ? worshipped, as wee worship ? You will not
*say, they all lived and dyed in Idolatry, and so are dam-
 ned. And if they were saved in their faith, why may not*
the same faith save us ? and why will not you also be of
that religion that brought them to Heaven ?] A mo-
 tive more *plausible*, then *strong* : the Vanity vvhere-
 of our *present Observation* duly considered and right-
 ly applyed fully discovereth. We have much reason
 to conceive good hope of the salvation of many of
 our *Forefathers* : vvho led away vvith the *common*
superstitions of those blinde times, might yet by those
generall truths, which by the mercy of God vv ere
preserved amid the foulest overspreadings of Popery,
 agreeable to the vvord of God, (though clogged
 vvith an *addition* of many superstitions and *Antichri-
 stian* inventions vvithall,) bee brought to true *Faith*
 in the Sonne of God; vnfaigned *Repentance* from
 dead vvorkes; and a sincere desire and endeavour of
 new and holy *Obedience*. This vv as the *Religion*, that
 brought them to heaven; even *Faith*, and *Repen-
 tance*, and *Obedience*; this is the *true*, and the *Old*,
 and *Catholique* Religion, and this is our *Religion*,
 in vv which vve hope to finde salvation; and if ever any
 of you that miscall your selues *Catholiques* come to
 heaven, it is *this Religion* must carry you thither. If
 together vvith this true Religion, of *Faith*, *Repen-
 tance*, and *Obedience*, they embraced also your *addi-*

tions,

tions, as their blinde guides then led them; prayed to our *Lady*, kneeled to an *Image*, crept to a *Crosse*, flocked to a *Masse*, as you now doe: these vv ere their *spots* and their *blemishes*, these vv ere their *hoy* and their *stubble*, these vv ere their *Errors* and their *Ignorances*; and I doubt not, but as *S. Paul* for his blasphemies and persecutions, so they obtained *mercy* for these sinnes, because they did them *ignorantly* in misbeliefe. And vpon the same ground, vvee have cause also to hope charitably of many thousand poore soules in *Italy*, *Spaine*, and other parts of the Christian vvorld at this day: that by the same blessed meanes they may obtaine *mercy* and *saluation* in the end, although in the meane time through ignorance they defile themselves vvith much foule *Idolatry*, and many grosse *Superstitions*.

But the *Ignorance* that excuseth from Sinne, is *Ignorantia facti*, according to that hath beene already declared: vvhereas theirs was *Ignorantia iuris*, which excuseth not. And besides, as they lived in the practise of that vvorship which vve call *Idolatry*, so they dyed in the same *without Repentance*: and so their case is not the same vvith *Saint Pauls*, vvho saw those his sinnes, and sorrowed for them, and forsooke them: but how can *Idolaters*, living and dying so *without repentance*, bee saved? It is answered, that *ignorance* in point of *facti*, so conditioned as hath bin shewed, doth so excuse *à toto*; that an *Alition* proceeding thence, though it have a *materiall* inconformity vnto the Law of God, is yet not *formally* a sin. But I do not so excuse the *Idolatry* of our fore-fathers as if it vv ere not *in it selfe* a Sinne, and that (vvithout repentance) damnable. But yet their *Ignorance* being such as it vv as: nourished by *Education*, *Custom*, *Tradition*, the *Tyrannie* of their leaders, the *Fashion* of the times, not vvithout some shew also of

4 1 Cor. 3. 11.

5. 18.
a Doubt removed.

Piety and Devotion; and themselves withall, having such slender *meanes* of better knowledge: though it cannot *wholly excuse* them from sinne without repentance damnable, yet it much *lesseneth* and *qualifieth* the sinfulness of their *Idolatriy*; arguing that their continuance therein was more from other *preiudices*, then from a *wilfull contempt* of Gods holy word and will. And as for their *Repentance*; it is as certaine, that as many of them as are *saved*, did *repent* of their *Idolatries*, as it is certaine no *Idolater*, nor other sinner can be *saved* without *Repentance*. But then, there is a *double difference* to be observed, betweene *Repentance* for *Ignorances*, and for *knowne Sinnes*. The one is, that *knowne sinnes* must bee confessed, and repented of, and pardon asked for them in *particular*, every one singly by it selfe, (I meane for the *kinder*, though not ever for the *individuals*), every *kinde* by it selfe; at least where God alloweth time and leasure to the *Penitent*, to call himselfe to a *punctuall* examination of his life past, and doth not by *suddaine death*, or by some *disease* that taketh away the use of reason deprive him of opportunity to doe that: Whereas for *Ignorances*, it is enough to wrap them vp altogether in a *generall* and *implicite* confession, and to crave pardon for them by the *lump*, as *David* doth in the 19. *Psalme*, [*a Who can understand all his Errors? Lord, cleanse thou me from my secret sinnes.*] The other difference is, that *knowne sinnes* are not truly *repented* of, but where they are *forfaken*; and it is but an hypocriticall semblance of *Penance* without the truth of the thing, where is no care, either endeavour of *reformation*. But *ignorances* may be faithfully *repented* of, and yet still continued in. The reason; because they may be *repented* of in the *generall* and in the *lump*, without *speciall knowledge* that they are sinnes, but without such *speciall*

^a Psal. 19. 13.

^b Prou. 28. 13.

ciall knowledge they cannot be reformed. Some of our fore-fathers then, might not only live in Popish Idolatry, but even dye in an Idolatrous act, breathing out their last with their lips at a *Crucifixe*, and an *Ave-Mary* in their thoughts: and yet have truly repented, (though but in the generall, and in the cronde of their vnknowne sinnes,) even of those very sins; and have at the same instant true Faith in Iesus Christ, and other Graces accompanying salvation.

But why then may not I, will some Popeling say, continue as I am, and yet come to heaven, as well as they continued what they were, and yet went to heaven? If I be an *Idolater*, it is out of my *Error* and *Ignorance*: and if that generall prayer vnto God at the last, to forgive me all my *Ignorances*, will serue the turne, I may runne the same course I doe without danger or feare: God will be mercifull to mee for what I doe ignorantly. Not to preclude all possibility of mercy from thee, or from any sinner. Consider yet, there is a great difference betweene their state and thine, betweene thine ignorance and theirs. They had but a very small enjoyance of the light of Gods word, a *hid* from them vnder two bushels for surenesse: vnder the bushell of a tyrannous Clergie, that if any man should be able to vnderstand the books, he might not have them; and vnder the bushell of an *unknowne tongue*, that if any man should chance to get the bookes, he might not vnderstand them. Whereas to thee; the light is holden forth, and set on a candlestick; the bookes open; the language plaine, legible, and familiar. They had eyes, but saw not: because the light was kept from them, and the land was darke about them, as the *darknesse of Egypt*. But thou livest as in a *Goshen*, where the light encompasseth thee in on all sides; where there are *burning and shining lamps* in every corner of the land. Yet is thy blindness

§. 19.
Another
Doubt removed.

a Math. 5. 15.

b Esai. 60. 21.

23.

c Ioh 5. 35.

ness

d Math. 23. 15.

e Act. 17. 30.

f Luk 7. 30.

g 2 Thes 2. 11.

§. 20.

*The second
Inference;
Not to flatter
our selues
in our igno-
rance.*

*2 Ignorantia
diuina & per
se voluntaria
auget volun-
tarium ex per
consequens pec-
catum. Aquin.
1. 2 qu. 76. 4.
6 Luk. 12. 48.*

ness *greater*, (for vvhoe so blinde, as he that will not see?) and more *inexcusable*: because thou ^d *flatterest* thine eyes against the light, lest thou shouldst see and be *converted*, and God should *heale* thee. Briefly, they *wanted* the light, thou *shunnest* it: they *liued* in darknesse; thou *delightest* in it: their ignorance was *simple*; thine *affected* and wilfull. And therefore although we doubt not, but that the times of their ignorance God ^e *winked* at: yet thou hast no warrant to presume, that God will also in these times *winke* at thee, who ^f *reielectest* the counsell of God against thine owne soule, and for want of ^g *love* and affection to the *truth* art iustly given over to *strong delusions*, to beleeeve *fables*, and to put thy confidence in things that are *lies*. So much for that matter.

Secondly, here is a needfull *admonition* for vs all, not to flatter our selues for our ignorance of those things, that concerne vs in our generall or particular Callings; as if for that ignorance our reckoning should be *easier* at the day of judgement. Ignorance indeed *excuseth* sometimes, sometimes *lesseneth* a fault: but yet not *all* ignorance *all* faults; not wilfull and affected ignorance *any* fault. Nay, it is so farre from doing that, that on the contrary it *maketh* the *offence* ^a much more grievous, and the *offender* much more *inexcusable*. A *headlesse* servant, that ^b neither knoweth, nor doth his Masters will, deserveth some stripes. A *stubborne* servant, that knoweth it, and yet transgresseth it, deserveth more stripes. But worse then them both is that *ungracious* servant, who fearing his Master will appoint him something he had rather let alone, *keepeth* himselfe out of the way before hand, and *misbeth* in a corner out of sight, of purpose that hee may not know his Masters will; that so hee may after stand vpon it when hee is chidden, and say, *He knew it not*: such an vntoward ser-

uant

vant deserveth yet more stripes. Would the spirit of God, thinke you, in the Scripture so often call vpon vs to *get* the knowledge of Gods will, and to *increase* therein; or would he *commence* his *suir* against a land, and *enter* his *army* against the people thereof, for want of such knowledge: if *ignorance* were better or safer? Oh it is a fearefull thing for a man to *shunne* instruction, and to say hee *desireth* not the knowledge of God. *Noluerunt intelligere, ut bene agerent.* When men are once come to that passe, that they *will not* vnderstand, nor seeke after God; when they *hate the light*, because they take pleasure in the *workes of darknesse*; when they are *afraid to know* too much, lest their hearts should *condemne* them for not doing thereafter; when like the *deafe Adder* they *stop their eares* against the voyce of the Charmer, for feare they should be *charmed* by the power of that voyce out of their crooked and serpentine courses; when they are so *resolved* to take freedom to sinne, that they chuse to bee still *ignorant*, rather then hazard the forgoing of any part of that freedom: vvhat doe they, but even runne on *blindfold* into Hell? and through *inner*, poast along vnto *utter darknesse*, where shall be weeping and gnashing of teeth? *Frustra sibi de ignorantia blandiuntur*, saith S. Bernard, *Quia ut liberi sint peccent, libenter ignorant.* Saint Paul so speaketh of such men, as if their case were desperate; [*° If any man be ignorant, let him bee ignorant*] as who say; if hee will needes bee wilfull, at his perill be it. But as many as desire to walk in the feare of God with vpriight and sincere hearts, let them *thirst* after the knowledge of God and his will, as the *hart* after the rivers of waters; let them *cry* after knowledge, and *lift up* their voyces for vnderstanding; let them *seeke* it as silver, and *dig* for it as for hid treasures; let their feet tread

V v v

often

e Prou. 2. 3. 4.
7. 23. 27.
d Hof. 4. 1.
e See Prou. 1.
14. &c.
f Psal. 16. 1.
g Ioh. 3. 20.
h Eph. 5. 11.
i Impi. mens
odit etiam op-
tum intellectu:
e homo de
pauca uimili
mente peruersa
tomat intelligen-
re, ne cogatur
quod intelligen-
re faceret. Aug.
gust. de verb.
Apost. serm. 17.
l Psal. 58. 4. 5.
k Ex. intensio-
ne voluntatis
ad peccandum
peruenit, quod
aliqui uale
subire ignoran-
tia damnum,
propter liber-
tatem peccandi.
Aqui. 1. 2. 76. 4.
m in ostio re-
i. 2. 76. 4. Mar.
25. 30.
n Bernard de
11. grad. hu-
mil.
o 1 Cor. 14. 39.
p Psal. 43. 2.
q Pro. 2. 3. 4.

often in Gods courts, and even *weare* the thresholds of his house; let them *delight* in his holy ordinances, and *rejoyce* in the light of his word, depending vpon the *ministry* thereof with *unsatisfied* cares, and *unwearied* attention, and feeding thereon with *vnclayd* appetites: that so they may *see*, and *heare*, and *learne*, and *understand*, and *believe*, and *obey*, and *increase* in wisdom, and in grace, and in fauour with God and all good men.

5. 21.
Inference 3.
against sins
done with
knowledge.

a Quisquis
melius sapit,
eo deterius de-
linguit. Gre-
gor in pasto-
rali.

b Iam. 4. 17.
c 1 Tim. 1. 13.

But then in the *third* place consider, that if *all* *ignorance* will not excuse an offender, (though some doe:) how canst thou hope to find any colour of *excuse* or *extenuation*, that sinnest *wisfully* with knowledge, and against the light of thine own Conscience? The *least* sinne thus committed, is in some degree a *Presumptuous* sinne, and carrieth with it a *contempt* of God: and in that regard is *greater*, then any sin of Ignorance. *To him that knoweth to doe good; and doth it not, to him it is a sinne*, saith S. Iames: Sinne beyond all plea of excuse. Saint Paul, though hee were a *Persecuter* of the Truth, a *Blasphemer* of the Lord, and *injurious* to the Brethren; yet hee obtained *Mercy*, because hee did all that *ignorantly*. His bare *ignorance* was not enough to *justifie* him: but he stood need of *Gods mercy*, or else hee had perished in those sinnes for all his ignorance. But yet who can tell, whether ever hee should have found that *mercy*, if he had done the same things and not in *ignorance*? Ignorance then, though it doe not *deserue* pardon, yet it often *findeth* it: because it is not joynd with open *contempt* of him, that is able to pardon. But he that sinneth against knowledge, doth *penetrate* *obscure*, (if you will allow the phrase, and it may bee allowed in this *sence*:) hee doth not onely *provoke* the *Iustice* of God by his sinne (as every other sinner doth,) but he doth also *dandle* vp the *Mercy* of God
by

by his contempt, and doth his part to *shut* himselfe out for ever from all possibility of pardon; vnlesse the boundlesse *over-flowing* mercy of God come in vpon him with a *strong* tide, and with an *vnresisted* current breake it selfe a passage through. Doe this then, my beloved Brethren. Labour to *get* knowledge, labour to *increase* your knowledge, labour to *abound* in knowledge: but beware you *rest* not in your knowledge. Rather ^d give all diligence, to add to your knowledge *Temperance*, and *Patience*, and *Godlinesse*, and *brotherly kindnesse*, and *Charity*, and other good graces. Without these, your knowledge is *unprofitable*; nay, *damnable*. ^e *Qui apponit scientiam, apponit dolorem*, is true in this sence also. He that increaseth knowledge, vnlesse his care of *Obedience* rise in some good proportion with it, doth but lay more *rods* in steepe for his own back, and increase the number of his *stripes*, and add to the waight and measure of his owne most iust *condemnation*. Know this, that although *Integrity of heart* may stand with some *ignorances*, as *Abimelech* here pleadeth it, and God alloweth it: yet that mans heart is deuoied of all singlenesse and sincerity, who *alloweth* himselfe in any course he knoweth to be sinfull, or taketh this *liberty* to himselfe, to continue and persist in any knowae vngodlinesse. And thus much for our *second* Observation.

I add but a *Third*: and that taken from the very thing which *Abimelech* here pleadeth, viz. the integrity of his heart; considered together with his present *personall* state and condition. I dare not say, hee was a *Cast-away*: for what knoweth any man, how God might after this time, and even from these beginnings, deale with him in the riches of his mercy? But at the time, when the things storied in this chapter were don, *Abimelech* doubtless was an *unbeliever*, a stranger to the covenant of God made with

^d 1 Pet. 1. 5-7.

^e Eccles. 1. 12.

§. 22.

Observ. III.
Morall Integrity may be in the heart of an unbeliever.

Abraham, and so in the state of a carnall and meere naturall man. And yet both he pleadeth, and God approveth, the innocency and integrity of his heart in this businesse, [Yea, I know that thou diddest this in the integrity of thine heart.] Note hence, That in an unbeliever and naturall man, and therefore also in a wicked person & a Cast-away, (for as to the present state, the unregenerate and the Reprobate, are equally capable and equally incapable of good things;) there may be truth and singleness, and integrity of heart in some particular Actions.

We use to teach, and that truly, according to the plaine evi-*lence of Scripture*, and the judgement of the ancient *Fathers*, against the contrary tenet of the later *Church of Rome*; that all the works of unbelievers and naturall men, are not onely stayned with sinne, (for so are the best works of the faithfull too;) but also are really and truly sinnes: both in their own nature, because they spring from a corrupt fountaine, for ^a *That which is born of the flesh is flesh*, and it is impossible that a ^b *corrupt tree should bring forth good fruit*; and also in *Gods estimation*, because he beholdeth them as out of *Christ*, ^c *in* and through whom alone he is well pleased. *S. Augustines* judgement concerning such mens works is well knowne, who pronounceth of the best of them, that they are but *splendida peccata*, glorious sinnes: and the best of them are indeed no better. We may not say therefore, that there was in *Abimelechs* heart, as nor in the heart of any man, a legall integrity, as if his person, or any of his actions were innocent, and free from sin, in that perfection which the Law requireth. Neither yet can wee say, there was in his heart, as nor in the heart of any unbeliever, an Evangelicall integrity; as if his person were accepted, and for the persons sake all or any of his actions approved with God, accepting them as perfect, through

§. 23.
With the
Explication.

^a Ioh 3. 6.

^b Math. 7. 18.

^c Math. 3. 17.

through the supply of the abundant perfections of Christ then to come. That first and *legall* integrity, supposeth the righteousness of *works*, which no man hath; this latter and *Evangelicall* integrity, the righteousness of *Faith*, which no *unbeliever* hath no mans heart being, either *legally* perfect, that is in *Adam*; or *Evangelically* perfect, that is out of *Christ*. But there is a third kind of integrity of heart, inferior to both these, which God here acknowledgeth in *Abimelech*; and of which onely we asseme, that it may be found in an *unbeliever*, and a *Reprobate*: and that is, a *Naturall* or *Morall* integrity; when the heart of a *mere naturall* man is carefull to follow the direction and guidance of *right reason*, according to that light (of *Nature*, or *Revelation*), which is in him, without hollownesse, halting, and hypocritie. *Rectus usus Naturalium* wee might well call it: the terme were fit enough to expresse it; had not the *Papists* and some other *Sectaries*, by sowing it with the leaven of their *Pelagianisme*, rendred it suspicious. The *Philosophers* & learned among the *Heathen*, by that which they call a *good conscience*, vnderstand no other thing, then this very *Integrity* whereof wee now speake. Not that an *Unbeliever* can have a *good Conscience*, taken in *strict* propriety of Truth, & in a *spirituall* sence. For the whole man being corrupted through the fall of *Adam*, the conscience also is wrapped in the common pollution: so that ^dto them that are defiled & unbelieving nothing is pure, but euen their mind & conscience is defiled, as speaketh *S. Paul*, *Ti. 1.* and being so defiled, can never bee made good, till ^etheir hearts bee sprinkled from that pollution, ^fby the blood of Christ, who through the eternall spirit offered himselfe without spot to God, and till the Conscience be purged by the same blood from dead works to serue the liuing God, as speaketh the same Apostle, *Heb. 9.* and *10.*

d Tit. 1. 25.

e Heb. 10. 22.

f Heb. 9. 14.

5. 24.
Prooffe,

a Rom. 2. 14.

b AQ. 23. 7.

c 2 Pet. 2. 15.

d Numb. 22. 18

But yet a good Conscience in that sence as they meant it, a Conscience *morally* good, many of them had; whomever had Faith in CHRIST, nor so much as the least inckling of the Doctrine of Salvation. By which ^a *Not having the Law, they were a Law unto themselves; doing by nature many of the things contained in the Law; and chusing rather to vndergoe the greatest miseries, as shame, torment, exile, yea death it selfe, or any thing that could befall them, then wilfully to transgresse those rules, and notions, and distates, of piety and equity, which the God of nature had imprinted in their Consciences. Could Hea-* then men and vnbeleeuers have taken so much comfort in the testimony of an *excusing* Conscience, as it appeareth many of them did; if such a Conscience were not in the kinde, (that is *Morally*) Good? Or how else could Saint Paul have made that protestation hee did in the Councell. [^b *Men and Brethren, I have lived in all good Conscience before God untill this day.*] At least, if hee meant to include, as some of the learned conceive hee did, the whole time of his life, as well before his Conversion, as after? Balaam was but a curst Hypocrite, and therefore it was but a copy of his countenance, and no better, (for his heart even then hankered after ^c *the wages of unrighteousnesse,*) when hee looked a squint vpon Balaks liberall offer, with this answer. ^d *If Balak would give mee his house full of Gold and siluer; I cannot goe beyond the word of the Lord my God, to doe lesse or more.* But I assure my selfe, many thousands of vnbeleeuers in the world, free from his hypocrisie would not for teine times as much as hee there spake of, have gone beyond the Rules of the Law of Nature vvritten in their hearts, to have done eyther lesse or more. Abimelech seemeth to be so affected; at least, in this particular action and passage vvith Abraham: vvherein God thus appro-

veth his integrity, *Yea, I know that thou diddest this in the integrity of thy heart.*

The Reason of which morall integrity in men vndergenerate and meere naturall, is that *Imperium Rationis*, that power of naturall conscience and Reason, which it hath, & exerciseth over the whole man: doing the office of a Law-giver, and having the strength of a law; [*They are a law unto themselves.*] saith the Apostle, *Rom. 2.* As a Law, it prescribeth, what is to be done; as a Law, it commandeth, that what is prescribed be done; as a Law, it proposeth rewards and punishments, accordingly as what it prescribeth and commandeth is done or not done. *Abimelechs* owne Reason, by the light of Nature informed him, that to take another mans wife from him was iniurious, and enioyneth him therefore, as he will avoyd the horrors and vpbraidings of a condemning heart, by no means to doe it. Resolved accordingly to doe, and to obey the law of Reason written in his heart, before he durst take *Sarah* into his house, hee maketh inquiry first, whether shee were a single woman or a vvife: and therefore, although (vpon misinformation) he tooke another mans vvife, vnnitting that shee was so, hee pleadeth here, and that justly, the integrity of his heart. And from obedience to the same Law especially, seeing those many rare examples of *Iustice*, *Temperance*, *Gratitude*, *Benevolence*, and other morall vertues, which wee read of in *Heathen* men, not without admiration: which were so many strong evidences also of this morall integrity of their hearts.

A point that would beare much enlargement, if we intended to amplifie it by *Instances*; and did not rather desire to draw it briefly into vse, by *Inferences*. A just condemnation, it may be first, to many of vs, vvho call our selves *Christians*, and *Believers*, and have many blessed means of direction and instruction

3.25.
and Reason
thereof.

a Rom. 2. 14.

3.26.
*Inferences
thence: The
first.*

struction for the due ordering of our hearts and lives, which those *Heathens* wanted: yet come so many paces, nay leagues, short of them, both in the detestation of vicious and grosse enormities, and in the conscionable *practise* of many offices of vertue. Among them what strictnesse of *Iustice*? which wee either slack, or pervert. What zeale of the *Common good*? which we put off each man to other, as an vnconcerning thing. What remission of *private iniuries*? which we pursue with implacable revenge. What contempt of *honours*, and *riches*? Which we so pant after, so adore. What *temperance* and *frugality* in their provisions? Wherein no excesse satisheth vs. What *free beneficence* to the poore, and to pious vses? whereto we contribute penuriously and with grudging. What conscience of *oaths* & promises? which we so slight. What reverence of their *Priests*? whom wee count as the scum of the people. VVhat loathing of *swinish drunkennesse*? wherein some of vs glory. VVhat detestation of *usury*, as a monster in nature? whereof some of ours make a trade. Particularities are infinite: but what should I say more! Certainly, vnlesse our *righteousnesse* exceed theirs, we shal never come to heaven: but how shall we escape the nethermost hell, if our *unrighteousnesse* exceed theirs. ^a Shall not *Vncircumcision* which is by nature, if it keepe the law, judge thee, who by the Letter and Circumcision dost transgresse the law? said *S. Paul* to the Jew: make application to thy selfe, thou that art *Christian*.

^a Rom. 2. 27.

§. 27.
The second.

Secondly; if even in vnbeleeuers, and Hypocrites, and Castawayes there may be, in particular *Actions*, integrity and singlenesse of heart: then it can be but an *uncertaine Rule* for vs to judge of the true state of our owne or other mens hearts, by what they are in some few particular *Actions*. Men are indeede that, not which they shew themselves in som passages, but
what

what they are in the more generall and *constant* tenor of their lives. If we should compare *Abimelech* and *David* together, by their different behaviour in the same kind of temptation, in two particulars of the sacred History, and looke no farther: Wee could not but give sentence vpon them quite contrary to right and truth. We should see *Abimelech* on the one side, though allured with *Sarabs* beauty; yet free from the least *injurious* thought to her husband, or *adulterous* intent in himselfe. We should behold ^a *David* on the other side, enflamed with lust after *Bathsheba*, whom he knew to bee another mans Wife: plotting first, how to compassse his filthy desires with the *Wife*, and then after how to *conceale* it from the *Husband*, by many wicked and politicke fetches; and, when none of those would take, at last to have him *murthered*, being one of his principall ^b *Worthies*, in a most base and unworthy fashion, with the *losse* of the lives of a number of *innocent* persons more, besides the *betraying* of Gods cause, the *disheartening* of his people, and the *encouragement* of his and their *Enemies*. When we should see, and consider all this on both sides, and lay the one against the other: what could we thinke but that *Abimelech* were the Saint, and *David* the Infidell; *Abimelech* the man after Gods owne heart and *David* a stranger from the Covenant of God. Yet was *David* all this while, within that Covenant: and, for any thing we know, or is likely, *Abimelech* not. Particular actions then, are not good evidences either way: as wherein both an *unbeliever*, awed sometimes by the law of naturall Conscience, may manifest much simplicity and integrity of heart; and the true *Child of God*, swayed sometimes with ^c the law of sinnefull concupiscence, may bewray much soyle *Hypocrisie* and Infidelity. But looke into

^a 2 Sam. 11. 2.
&c.

^b 2 Sam. 23. 39.

^c Rom. 7. 23.

X x x

the

the more *constant course* of both their lives ; and then may you find the Hypocrite and the vnbeliever wholly *distinguished* from the Godly, by the want of those right *markes of sincerity* that are in the Godly: no *zeale* of Gods glory ; no *sence* of originall corruption ; no *bemoaning* of his privy hypocrisie and secret Atheisme ; no *suspicion* of the deceiptfulnesse of his owne heart ; no *tendernesse* of Conscience in smaller duties ; no faithfull *dependance* vpon the providence or promises of God for outward things ; no *selfe-denyall* , or poverty of spirit ; no *thirst* after the salvation of his brethren, and the like : none of these, I say, to be found in any *constant* manner in the *generall course* of his life ; although there may be some suddaine light *flashes* of some of them now and then in some *particular* Actions. Measure no mans heart then, especially not thine owne, by those rarer discoveries of *morall* integrity in *particular* Actions : but by the powerfull manifestations of *habituall* grace, in the more constant tenor of life and practise.

9. 28.
The third.

as Psal. 35. 11.

We may learne hence *thirdly*, not to flatter our selues too much vpon every integrity of heart ; or to thinke our selues *discharged* from sinne in the sight of God, vpon every *acquittal* of our *Consciences* : when as all this may befall an *Hypocrite*, an *Vnbeliever*, a *Reprobate*. When men *accuse* vs of hypocrisie or vnfaithfulnesse, or *lay* to our charge *things we never did* : it is, I confesse, a very comfortable and a blessed thing, if we can find *protection* against their accusations in our owne hearts, and be able to plead the *integrity* thereof in barre against their calumniationes. Our *integrity*, (though it be but *Morall*, and though but onely in those *actions* wherein they charge vs wrongfully,) and the *testimony* of our owne consciences, may be of very serviceable vse to vs thus farre, to make vs *regardlesse* of

of the accusations of vnjust men: that *one* testimony *within* shall relieve vs more, then a *thousand* false witnesses *without* can injure vs. ^b *With me is a very small thing*, saith Saint Paul, *That I should be judged of you, or of mans judgement*: as if he should have said, I know my selfe better then you doe; and therefore so long as *I know nothing by my selfe* of those things, wherein you censure me, I little reckon what either *you*, or any *others* shall thinke or say by me. We may by his example make use of this; the *inward testimony* of our hearts being sufficient to iustifie vs against the accusations of men: but we may not *rest* vpon this; as if the *acquittall* of our hearts were sufficient to iustifie vs in the sight of God. Saint Paul knew it, who durst not *rest* thereupon; but therefore addeeth in the very next following words, ^c *Yea, I iudge not mine owne selfe*; for *I know nothing by my selfe, yet am I not hereby iustified: but he that judgeth me, is the Lord*. Our hearts are close, and false; and nothing so ^d *deceitfull* as they: and who can know them perfectly, but hee that made them, and can search into them? Other men can know very little of them: our *selues* something more: but *God alone all*. If therefore when *other men* condemne vs, we finde our selues grieued: we may remoove our cause into an *Higher Court*; appeale from them to our owne *Consciences*, and be relieved there. But that is not the *Highest Court* of all; there lyeth yet an *appeale* farther and higher then it, even to the *Iudgement-seat*, or rather to the *Mercy-seat* of God: who both can finde *just matter* in vs, to *condemne* vs, even in those things, wherein our owne hearts have *acquitted* vs; and yet can withall finde a gracious meanes to *iustifie* vs, even from those things, wherein our owne hearts *condemne* vs. Whether therefore our hearts condemne

b 1. Cor. 4.3.

c 1. Cor. 4.3.4.

d Ier. 17.9.10.

e 1. Ioh. 3. 20

f Psal 19 12.

§. 29.

The second
Part of the
Text opened.

a Vatablus in
Schol. hic.
b. unus hic.
c Vulgar. sc.
d Septuag. hic.

e Vigil. Eclog.
3.

vs, or condemne vs not: * *God is greater then our hearts, and knoweth all things.* "To conclude all this "poynt, and therewithall the first generall part of "my Text; Let no *Excusations* of our owne Con- "sciences on the one side, or *confidence* of any inte- "grity in our selues, make vs *presume* we shall be able "to stand just in the sight of God, if he should enter "into judgement with vs: but let vs rather make "suice vnto him, that since we cannot *understand* all "our owne errors, he would be pleased to *cleanse* vs "from our secret sins. And on the other side, let no *ac-* "cusations of our owne Consciences, or *guiltin-esse* "of our manifold frailties and secret hypocrisies, "make vs *despaire* of obtaining his *favour* and righ- "teousness: if *denying* our selues, and renouncing all "integrity in our selues as of our selues we cast our "selues wholly at the foote-stoole of his *mercy* and "seeke his *favour* in the face of his only begotten "Sonne *Iesus Christ* the righteous.

Of the former branch of Gods reply to *Abime- lech*, in those former words of the Text, [*Yea I know that thou diddest this in the integrity of thy heart*] hitherto. I now proceed to the latter branch thereof, in those remaining words [*For I also with- held thee from sinning against me; therefore suffered I thee not to touch her.*] תוננתי. The word signifi- eth properly to *hold in*, or to *keepe backe*; a *Retinui* or *Cohibui*, or as the Latine hath it *Custodisti*: im- plying *Abimelechs* forwardnesse to that sinne; cer- tainely he had beene gone, if God had not kept him in, and held him backe. The Greeke rendreth it, *ἐκίστημι σε* *I spared thee*: and so the Latine *Par- cere*, is sometimes vsed for *impedire* or *prohibere*, to hinder, or not to suffer; as in that of *Virgil*, *Parcite oves nimis in procedere*. Or taking *Parcere* in the most viſuall ſignification, for *ſparing*, it may very well stand with

with the purpose of the place : for indeed God spareth vs no lesse, indeed he spareth vs much more, when he maketh vs forbear to sinne, then when having sinned he forbearth to punish; and as much cause have we to acknowledge his mercy, and to rejoyce in it, when he holdeth our hands that we sinne not, as when he holdeth his owne hands that he strike not. For I also withheld thee from sinning against me. How? Did not Abimelech sinne in taking Sarah, or was not that as ^e every other sinne is, a sinne against God? Certainly, if Abimelech had not sinned in so doing, and that against God; God would not have so plagued him as he did, for that deed. The meaning then is: not, that God withheld him wholly from sinning at all therein; but that God withheld him from sinning against him in that foule kind and in that high degree, as to defile himselfe by actual filthinesse with Sarah, which but for Gods restraint he had done: [Therefore suffered I thee not] ^h *Non dimisi te*, that is, I did not let thee goe: I did not leave thee to thy selfe: or most agreeably to the letter of the Text in the ⁱ Hebrew, *Non dedi, or non tradidi*; I did not deliver, or give. That may be, *non dedi potestatem*, I did not give thee ^k leave or power, and so giving, is sometimes vted for suffering, as *Psal. 16.* ^l *Non dabis sanctum tuum. Thui wilt not suffer, &c.* and ^m elsewhere. Or *non dedi te, tibi*, I gave thee not to thy selfe. A man cannot be put more desperately into the hands of any enemy, then to be left in *manu consilij sui*, delivered into his owne hands, and given over to the lust of his owne heart. Or as it is heere translated, *I suffered thee not*. We should not draw in God as a party, when we commit any sinne, as if he joyued with vs in it, or lent vs his helping hand for it: we doe it so alone, without his helpe, that we never doe it, but when he letteth vs

f *Psal. 51. 4.*

g *Septuag. hic.*
h *Vulg. hic.*

i נחמתיך.

k *H. A. hic.*
l *Psal. 16. 10.*
m *Gen. 31. 73.*
Ezod. 2. 19. &c.
n *22. 23. Nū. 22.*
o *23. Iud. 7. 24.*
p *15. 8. Elter,*
q *9. 14.*

alone, and leaveth vs destitute of his helpe. For the kind, and manner, and measure, and circumstances and events, and other the appurtenances of sinne; God ordereth them by his Almighty power and providence so, as to become serviceable to his most wise, most just, most holy purposes: but as for the very formalitie it selfe of the sinne, God is (to make the most of it,) but a sufferer; [Therefore suffered I thee not, To touch her.] Signifying that God had so farre restrained *Abimelech* from the accomplishment of his wicked and vnclane purposes, that *Sarah* was preserved free by his good providence, not onely from actuall adultery, but from all vnchast and wanton dalliance also with *Abimelech*.

5.30.
Obfer.III.
Gods Re-
straint of
mans sinne.

It was Gods great mercy to all the three parties, that he did not suffer this evil to be done: for by this meanes he graciously preserved, *Abimelech* for the sinne, *Abraham* from the wrong, and *Sarah* from both. And it is to be acknowledged the great mercy of God, when at any time he doth, (and he doth ever and anon more or lesse,) by his gracious and powerfull restraint withhold any man, from running into those extremities of sinne and mischief, wherinto his owne corruption would carry him headlong, especially when it is set a gogge by the cunning perswasions of *Sathan*, and the manifold temptations that are in the world through lust. The *Poynts* then that arise from this part of my Text, are these. 1. Men doe not alwayes commit those evils, their owne desires, or outward temptations prompt them vnto. 2. That they doe it not, it is from Gods restraint. 3. That God restraineth them, it is of his owne gracious goodnesse and mercy. The common subject matter of the whole three *poynts*, being one, viz. Gods restraint of mans sinne; we will therefore wrap them vp all three together, and so handle them, in this

this one entire *Observation*, as the totall of all three-
God in his mercy oftentimes, restraineth men from com-
mitting those evils, which, if that restraint were not,
they would otherwise have committed.

This *Restraint*, whether we consider the *Measure*
or the *Meanes* which God useth therein; is of great
variety. For the *Measure*; God sometimes restraineth
men *à Toto*, from the whole sinne, whereunto
they are tempted; as he withheld *Ioseph* from con-
senting to the persuasions of his Mistress: some-
times onely *à Tanto*, and that more or less; as in his
infinite wisdom hee seeth expedient; suffering
them perhaps but onely to desire the evil, perhaps to
resolve vpon it, perhaps to prepare for it, perhaps to
begin to act it, perhaps to proceed farre in it, and yet
keeping them backe from falling into the *extremity*
of the sinne, or accomplishing their whole desire in
the full and finall consummation thereof; as heere he
dealt with *Abimelech*. *Abimelech*, sinned against the
eighth commandment, in taking *Sarah* injuriously
from *Abraham*, say he had bene but her brother;
and he sinned against the *seventh* commandment in
a foule degree, in harbouring such wanton and *unchaste*
thoughts concerning *Sarah*, and making such way as
he did, (by taking her into his house,) for the *satisfy-
ing* of his *lust* therein: but yet God withheld him
from plunging himselfe into the *extremity* of those
sinnest, not suffering him to fall into the act of *Vn-
cleanness*. And as for the *Meanes*, whereby God
withholdeth men from sinning; they are also of
wonderfull variety. Sometimes he taketh them off;
by *diverting* the course of the corruption, and turning
the *affections* another way. Sometimes he awaketh
naturall Conscience; which is a very tender and
tickle thing, when it is once stirred, and will boggle
now and then at a very small matter in comparison,

§. 31.
With the
measure and
meanes ther-
of.

over

* Quosdam
præcipientes Deum
multa peccare
posse, flagellat
eos infirmitate
corporis, ne pec-
cent: ut eis vi-
tium sit frangi
laqueorum ad
salutem, quam
remanere in
collumbris ad
damnationem,
Hug. 1. de Ani-
ma.

§. 32.
That there is
such a re-
straint pro-
posed:

2 See Gen. 31.
23. &c.

over it will doe at some other times. Sometimes he affrighteth them with apprehensions of outward Evils; as shame, infamy, charge, envy, losse of a friend, danger of humane Lawes, and sundry other such like discouragements. Sometimes he cooleth their resolutions, by presenting vnto their thoughts the terrors of the Law, the strictnesse of the last Account, and the endlesse vnſufferable torments of Hell-fire. Sometimes, when all things are ripe for execution, he denyeth them opportunity, or casteth in some vnexpected impediment in the way, that quasheth all. Sometimes he ^a disableth them, and weakeneth the arme of flesh wherein they trusted, so as they want power to their will; as heere he dealt with Abimelech. And sundry other wayes he hath, more then we are able to search into, whereby he layeth a restraint vpon men, and keepeth them backe from many finnes and mischiefes, at least from the extremity of many finnes and mischiefes, wherunto otherwise Nature and Temptation would carry them with a strong current. Not to speake yet of that sweet, and of all other the most blessed and powerfull restraint, which is wrought in vs by the Spirit of sanctification, renewing the soule, and subduing the corruption that is in the Flesh vnto the Obedience of the Spirit: at which I shall have fitter occasion to touch anon.

In the meane time, that there is something or other, that restraineth men from doing some evils, vnto which they have not onely a naturall pronenesse, but perhaps withall an *actiuall* desire and purpose; might be shewen by a world of instances: but because every mans daily experience can abundantly furnish him with some, we will therefore content our selues with the fewer. ^a Laban meant no good to Jacob, when taking his Brethren with him, he

pursued

pursued after him seven dayes journey in an hostile manner; and he had *power* to his will, to have done *Jacob* a mischief, *Jacob* being but *imbellis turba*, no more but himselfe, his wives and his little ones, with his flockes and heards, and a few Servants to attend them, vnable to *defend* themselves, much more vnmeet to *resist* a prepared enemy: yet for all his power, and purpose, and preparation, *Laban* when he had overtaken *Jacob*, durst have nothing at all to doe with him, and he had but very little to say to him neither: The worst was but this, [*Thus and thus have you dealt with me.* And ^b *It is in the power of mine hand to doe you hurt: but the God of your father spake unto me yesternight, saying; Take thou heed that thou speake not to Jacob either good or bad:*] See the story in *Gene. 31.* The same *Jacob* had a Brother, as vnkind as that *Vncle*, nay much more despitefully bent against him then he; for he had vowed his destruction, (^c *The dayes of mourning for my Father are at hand, and then will I slay my Brother Jacob:*) and although the ^d Mother well hoped, that some few dayes *time* and *absence* would appease the fury of *Esau*, and all should be forgotten; yet ^e *twenty yeeres* after the old grudge remained, and vpon *Jacobs* approach ^f *Esau* goeth forth to meete him with 400. men, *armed* (as it should seeme) for his destruction: which cast ^g *Jacob* into a terrible feare, and much distressed he was good man, and g'ad to vse the best wit he had, by *dividing* his Companies, to provide for the *safety* at least of some part of his charge. And yet behold at the *encounter*, no vse at all of the 400. men, vnlesse to be spectatours and witnesses of the joyfull ^h *embraces*, and kind loving *complements* that passed betweene the two brothers, in the liberall offers and modest *refusals* each of others courtesies; in the 32. and 33. of *Gene.* A good *Probatum* of

b Gen. 31. 29.

c Gen. 27. 41.

d *Ibid.* v. 44-45

e Gen. 31. 38.

f Gen. 32. 6.

g *Ibid.* ver. 7. 8.

h Gen. 33. 4, &c.

Prou. 16. 7.

¶ Numb. 22. 7.
17.

1. 2. Pct. 2. 15.

m Numb 23.
13. 24. 17. 28.

n Numb. 14. 3.
&c.

§. 33.
and that it is
from God.

that *Observation* of *Salomon*, ⁱ *When a mans way please the Lord, he maketh even his enemies to be at peace with him.* *Balaam* the *Conjurer*, when *King Balac* had cast the hooke before him, baited with ample ^k *rewards* in hand, and great *promotions* in reversion, if he would come over to him and curse *Israel*; had both *Covetousnesse* and *Ambition* enough in him to make him bide: so that he was not onely ^l *willing*, but even *desirous*, to satisfie the King; for he loved the wages of *unrighteousnesse* with his heart, and therefore made ^m *tryall* (till hee saw it was all in vaine,) if by any meanes he could wring a *permission* from God to doe it. But when his ⁿ *eyes*, were opened to behold *Israel*, and his mouth open that he must now pronounce something vpon *Israel*; though his eyes were full of *Envy*, and his heart of *Cursing*, yet God put a parable of *Blessing* into his mouth, and he was not able to vtter a syllable of any thing other then good concerning *Israel*, in 22. 24. of *Numbers*.

In all which and sundry other instances, wherein when there was intended before hand so much *evill* to be done, and there was withall in the parties such a forward *desire*, and such solemne *preparation* to have it done; and yet when all came to all, so little or nothing was done, of what was intended, but rather the contrary: it cannot *first* be imagined, that such a stop should be made, but by the powerfull *restraints* of some superiour, and over-ruling hand; neither may we doubt in the second place, that every such *restraints*, by what second and subordinate *meanes* foever it be furthered, is yet the proper worke of *God*, as proceeding from and guided by his Almighty and irresistible *providence*. As for that which happened to *Balaam*, that it was *Gods* doing, the evidence is cleare; we have it from the mouth of two or three wit-

witnesses. The *Wifard* himselfe confesseth it, ^a *The Lord will not suffer me to goe with you, Num. 22.* The *King*, that set him on worke, vpbraideth him with it; ^b *I thought indeed to promote thee to great honour: but loe the Lord hath kept thee backe from honour: Numbers 24.* And *Moses* would have *Israel* take knowledge of it; ^c *The Lord thy God would not hearken vnto Balaam, but the Lord thy God turned the curse into a blessing, because the Lord thy God loved thee. Deut. 23.* It was God then, that turned *Balaams* curse into a blessing, and it was the same God, that turned *Labans* revengefull thoughts into a friendly *Expostulation*; and it was the same God, that turned *Esaus* inveterate malice, into a kind brotherly *congratulation*. He that hath set ^d bounds to the sea, which, though the waves thereof rage horribly they cannot passe, (*Hitherto shalt thou goe, and heere shalt thou stay thy proud waves;*) and did command the waters of the ^e *Red sea* to stay their course, and stand vp as on heaps; and by his power could enforce the waters of the ^f *River Iordane*, to runne quite against the current vpon the Channell; he hath ^g *in his hands*, and at his command the hearts of all the sonnes of men, yea though they be the greatest *Kings* and *Monarchs* in the world, as the rivers of waters; and can wind and turne them at his pleasure, inclining them which way soever he will. ^h *The fiercenesse of man shall turne to thy praise, (saith David in Psal. 76.10.) and the fiercenesse of them shalt thou re-aine:* the latter clause of the verse is very significant in the *Originall*, and commeth home to our purpose; as if we should translate it, ⁱ *Thou shalt gird the remainder of their wrath, or of their fiercenesse.* The meaning is this. Suppose a mans heart be never so full fraught with envy, hatred, malice, wrath, and revenge, let him be as fierce and furious as is possible; God

^a Numb. 22.
13.

^b Numb. 24. 11

^c Deut. 23. 5.

^d Job. 38. 8. 11.

^e Exod. 15. 8.

^f Psal. 114. 3.

^g Prou. 21. 1.

^h Psal. 76. 10.

ⁱ שְׁאֵרֵי חֵמָה
חֲנָנִי
Residuum ira-
rum cinget.
Vatablus.

may indeed *suffer* him, and he will *suffer* him to exercise so much of his corruption, and proceed so farre in his *fiercenesse*, as he seeth expedient and vsfull for the forwarding of other his secret and just and holy appointments, and so order the sinfull *fiercenes* of man by his wonderfull providence, as to make it seruicable to his ends, and to tune it to his glory: but looke whatsoeuer *wrath* and *fiercenesse* there is in the heart of a man, over and above so much as will serve for those his eternall purposes, all that surplusage, that overplus and *remainder* whatsoeuer it be he will *gird*; he will so bind, and hamper, and *restraine* him that he shall not be able to goe an inch beyond his tedder, though he would fret his heart out. *The fiercenesse of man shall tune to thy prayse*, so much of it as he doth execute: and the remainder of their *fiercenesse* thou shalt *restraine*, that they execute it not. Be he neuer so great a *Prince*; or haue he neuer so great a *spirit*; all is one; he must come vnder. No difference with God in this, betwixt him that *sitteth* on the throne, and her that *grinderth* at the mill: *He shall restraine the spirit of Princes, and is wonderful among the Kings of the earth*: in the last verse of that *Psalm*.

† Psal. 76. 12.

§. 34.
with the reason of both.

1.

a Psal. 74. 2.

2.

Now of the truth of all that hath beene hitherto spoken in both these branches of the *Observation*, (*viz.* that first there is a *restraint* of euill; and then *secondly*, that this restraint is *from God*;) I know not any thing can give vs better assurance, taking them both together, then to consider the *generality* and *strength* of our Naturall corruption. Generall it is *first*, in regard of the *Persons*; ouerspreading the *whole lump* of our nature: there is not a child of *Adam* free from the common infection; *a They are all corrupt, they are altogether become abominable, there is none that doth good no not one.* Generall *secondly*, in regard of the *subject*, ouerrunning the *whole man*.

scule

soule and body, with all the parts and powers of eyther, so as ^b from the sole of the foote to the crowne of the head there is no whole part. ^c *Whatsoever is borne of the flesh is flesh*; and ^d *To them that are defiled and unbelieving nothing is pure, but even their mind and conscience is defiled*; and ^e *All the imaginations of the thoughts of their hearts are onely evill continually*. Generall thirdly, in regard, of the *Object*: averse from all kind of good, (^f *In me that is in my flesh, dwelleth no good thing*;) and prone to all kind of evill, (^g *He hath set himselfe in no good way, neither doth he abhorre any thing that is evill.*) Adde to this generality, the *strength* also of our corruption; how vigorous, and stirring, and *active* it is, and how it *carryeth* vs headlongly with full speed into all manner of evill, ^h *As the horse rusheth into the battell*, so as we have no hold of our selues, neither power to stay our selues, till we have *runne* as farre as we can, and without the mercy of God *plunged* our selues into the bottome of the bottomelesse pir. Lay all this together and there can be no other sufficient reason given, then this *restraint* whereof we now speake, why any one man should at any one time *refraine* from any one sinne being tempted thereunto, whereinto any other man at any other time hath fallen being alike tempted. Every man would *kill* his brother, as ⁱ *Cain* did *Abel*; and every man *defile* his sister as ^k *Amnon* did *Thamar*; and every man *opresse* his inferiour, as ^l *Abah* did *Naboth*; and every man *supplant* his betters, as ^m *Zibah* did *Adephiboezeth*; and every man *betray* his Master, as ⁿ *Judas* did Christ: every man being as deepe in the loynes of *Adam*, as either *Cain*, or *Judas*, or any of the rest. Their nature was not more corrupt then ours, neither ours lesse *corrupt* then theirs: and therefore *every one* of vs should have done those things, as well as *any one*

b Esay 1.6.

c Iohn 3.6.

d Tit 1.15.

e Gen. 6.5.

3.

f Rcm. 7.12.

g Psal. 36.4.

h Jerem. 2.6.

i Gen. 4.8.

k 2 Sam. 13.12.

l 1 King. 21.16.

m 2 Sam. 16.3.

n Math. 26.15.

of them, if there had not bin something *without* and *above* nature to *withhold* vs, and keepe vs backe therefrom, when we were tempted, which was not in that measure afforded them, when they were tempted. And from whom can we thinke that *restraint* to come, but from that *God*, who is the Author and the Lord of *nature*, and hath the power & command and rule of *Nature*; by whose grace and goodnes we are whatsoever we are: and to whose powerfull *assistance* we owe it, if we doe any *good*, (for it is he that *setteth* vs on;) and to his powerfull *restraint*, if we eschew any *evill*, (for it is he that keepeth vs off.) *Therefore I also withheld thee from sinning against me.*

§. 35.
That this
Restraint is
from the
Mercy of
God.

And as to the *third* poynt in the Observation, it is not much lesse evident then the two former; namely, that this *Restraint*, as it is from God, so it is from the *Mercy* of God. Hence it is that Divines vsually bestow vpon it the name of *Grace*: distinguishing betweene a *twofold* Grace; a *speciall renewing* Grace, and a *Common restraining* Grace. The *speciall* and *renewing* Grace is indeed so incomparably more excellent, that in comparison thereof the other is not worthy to be called by the name of *Grace*, if we would speake properly and exactly: but yet the word [*Grace*] may not vnfitly be so *extended*, as to reach to every act of Gods providence whereby at any time he *restraineth* men from doing those evils which otherwise they would doe; and that in a *threefold* respect: of *God*, of *Themselves*, of *Others*. *First*, in respect of *God*, every restraint from sinne may be called *Grace*; in as much as it proceedeth *ex mero motu*, from the meere good will and pleasure of God, without any cause, motive, or inducement in the man that is so restrained. For take a man in the state of *corrupt nature*, and leave him to himselfe; and thinke, how it is possible for him to *forbeare* any sinne, whereunto he

is tempted, There is no power in Nature, to worke a restraint: nay there is not so much as any *propensities* in nature, to desire a *restraint*: much lesse then is there any worth in Nature, to *deserve* a restraint. Issuing therefore, not at all from the powers of Nature, but from the free pleasure of God, as a *braine* of his mercifull *providence*, this *Restraint* may well be called *Grace*. And so it may be *secondly*, in respect of the *Persons themselves*: because, though it be not avayleable to them for their everlasting salvation; yet it is some *favour* to them, more then they have deserved, that by this meanes their *sinnes* (what in *number*, what in *weight*) are so much lesse, then otherwise they would have beene; whereby also their *account* shalbe so much the *easier*, and their *stripes* to many the *fewer*: * Saint *Chrysostome* often observeth it, as an effect of the *mercy* of God vpon them, when he cutteth off great offenders betimes with some *speedy destruction*: and he doth it out of this very consideration, that they are thereby *prevented* from committing many sinnes, which if God should have lent them a longer time, they would have committed. If his observation be found; it may then well passe for a *double Mercy* of God to a sinner, if he both respice his destruction, and withall *restrain* him from sinne: for by the *one*, he giveth him so much longer time for repentance, which is *one mercy*; and by the other, he preventeth so much of the increase of his sinne, which is *another Mercy*. *Thirdly*, it may be called *Grace*, in respect of *other men*. For in *restraining* men from doing evill, God intendeth, as principally his owne *glory*, so withall the good of mankind, especially of his *Church*, in the preservation of *humane society*: which could not subsist an houre, if every man should be left to the *wildenesse* of his owne nature, to doe what mischief, the Devill and his owne heart would

2.

a *Chrysostom.*
in Gen. hom.
23.
et *alibi* saepe.

3.

b Tit. 3. 4.

would put him vpon, without restraint. So that the *restraining* of mens corrupt purposes and affections, proceedeth from that ^{ἡ ἀγαπή} *love* of God to *man-kind*, whereby he willeth their *preservation*: and might therefore in that respect beare the name of *Grace*, though there should be no good at all intended thereby to the person so restrained. Iust as those ^{χρίσματα} *those spirituall gifts*, which God hath distributed in a wonderfull variety for the edifying of his Church, though they oftentimes bring no good to the *receiver*, are yet stiled *Graces* in the Scriptures; because the distribution of them proceedeth from the gracious love and favour of God to his Church, whose benefit he intendeth therein. God heere restrained *Abimelech*; as elsewhere he did *Laban*, and *Esau*, and *Balaam*, and others; not so much for *their owne sakes*, though perhaps sometimes that also, as for *their sakes*, whom they should have injured by their sins, if they had acted them; as here *Abimelech* for his chosen *Abrahams sake*, & *Laban* and *Esau* for his servant *Jacobs sake*, and *Balaam* for his people *Israels sake*. As it is said in *Psa. 105.* and that with speciall reference (as I conceive it) to this very story of *Abraham*, ^c *He suffered no man to doe them wrong, but reprovved even Kings for their sakes; saying Touch not mine annointed, and doe my Prophets no harme: He reprovved even Kings, by restraining their power, as heere Abimelech; but it was for their sakes still, that so Sarah his annointed might not be touched, nor his Prophet Abraham sustaine any harme.*

c Psa. 105. 14.

5. 36.

The Inferences; of two sorts.

We see now the *Observation* proved in all the poynts of it. 1. Men doe not alwaies commit those *evils*, they would, and might do. 2. That they do not, it is from Gods *restraints*, who *with-holdeth* them. 3 That *restraint* is an act of his merciful Providence, &

may

may therefore beare the name of *Grace*: in respect of *God*, who freely giveth it; of *them*, whose finnes and stripes are the fewer for it; of *others*, who are preserved from harmes the better by it. The *Inferences* wee are to raise from the premises for our Christian practise and comfort, are of two sorts: for so much as they may arise from the consideration of Gods *Restraining Grace*, either as it may lye vpon *other men*, or as it may lye vpon *our selues*.

First, from the consideration of Gods restraint vpon *others*, the Church, and children, and servants of God may learne, to whom they owe their *preservation*: even to the power and goodnesse of their God, in *restraining* the fury of his and their enemies. Wee live among *a* *scorpions*, and *b* as sheepe in the midst of *Wolues*; and they that *c* *hate* vs without a cause, and are *madd* against vs, are more in number then the *haire*s of our hea's: And yet as *many* and as *malicious* as they are, by the Mercy of God still we *are*, and we *live*, and wee prosper in some measure, in despite of them all. Is it any thanks to *them*? None at all. The *d* *seed of the Serpent* beareth a naturall and an immortall *hatred* against God, and all good men: and if they had *hornes* to their *curstnesse*, and *power* answerable to their *wills*, we should not breathe a minute. Is it any thanks to *our selues*? Nor that neither: wee have neither *number* to match them, nor *policy* to defeat them, nor *strength* to resist them; *weake*, *silly*, *a* *little* flocke, as wee are. But to whom then is it thanks? As if a little flocke of *sheepe* escape, when a multitude of ravening *Wolues* watch to devour them, it cannot be ascribed either in whole or in part, either to the *sheepe* in whom there is no *helpe*, or to the *Wolfe* in whom there is no *mercy*; but it must bee imputed all and wholly to the good care of the *Shepherd*, in safe guarding his *flocke*, and

Z z z

keeping

§. 37.
Of the former sort: I. to blesse God for our *Preservation*.

a Ezech. 2.6.
b Math. 10. 16.
c Psal. 69.4.

d Gen. 3. 15.

e Luk. 12. 32.

f Psal. 135. 1.

g Prou. 11. 10.

h Psal. 80. 1.

Psal. 95. 7.

i Psal. 107. 8.
15. &c.

j Dan. 6. 23.

k Dan. 3. 27.

l Act. 28. 5.

m Math. 3. 7.

keeping off the *Wolfe*: so for our safety and preservation in the midst, and in the spight of so many Enemies, ^f *Not unto vs; O Lord, not unto vs*, whose greatest strength is but weakenesse; much lesse *unto them*, whose tenderest mercies are cruell; but *unto thy name be the glory*, O thou ^h *Shepherd of Israel*, who out of thine abundant love to vs, who are the ⁱ *flocke* of thy Pasture, and the *sheepe* of thy hands, hast made thy power glorious, in curbing and restraining their malice against vs. ^k *Oh that men would therefore praise the Lord for his goodnesse, and declare the wonders that he doth for the children of men.* Wonders wee may well call them; indeede they are *Miracles*: if things strange, and *above*, and *against* the ordinary course of Nature may bee called *Miracles*. When we read the stories in the Scriptures, of ^l *Daniel* cast into the denne among the *Lions*, and not touched; of the ^m *three children* walking in the midst of the *fiere furnace*, and not scorched; of a ⁿ *viper* fastening vpon *Pauls* hand, and no harme following: wee are stricken with some amazement, at the consideration of these strange and supernaturall accidents; and these wee all confesse to bee miraculous escapes. Yet such *Miracles* as these, and such escapes, God worketh dayly in our preservation: notwithstanding wee live encompassed with so many firebrands of hell, such *beards* of ravening *Wolues*, and *Lyons*, and *Tigers*, and such numerous ^o *generations of vipers*; I meane wicked and vngodly men, the *spawn* of the old *Serpent*, who have it by kind from their father, to *this* after the destruction of the Saints & servants of God; and to whom it is as naturall to doe, as for the fire to burne, or a *viper* to bite, or a *Lyon* to deuoure. *Oh that men would therefore praise the Lord for this his goodnesse, and daily declare these his great wonders, which he daily doth for the children of men.*

Secondly.

Secondly, since this *restraint* of wicked men is fo onely from *God*, as that *nothing* either they, or we, or any Creature in the world can doe, can *withhold* them from doing vs mischief, vnlesse *God* lay his restraint vpon them: it should teach vs so much *wisdom*, as to take heede how wee *trust* them. It is best and safest for vs, as in all other things, so in this, to keepe the *golden meane*, that wee be neither too *timorous*, nor too *credulous*. If wicked men then *threaten* and plot against thee, yet *fear* them not: *God* can *restrain* them if hee thinke good, and then assure thy selfe they shall not *harme* thee. If on the other side they *colloagne*, and make shew of much kindnesse to thee, yet *trust* them not: *God* may *suffer* them to take their owne way, and not *restrain* them, and then assure thy selfe they will not *harm* thee. Thou maist thinke perhaps of some one or other of these, that sure his owne *good nature* will hold him in; or thou hast had *tryall* of him heretofore, and found him *faithfull* as heart could wish; or thou hast some such *eye* vpon him by kindred, neighbourhood, acquaintance, covenant, oath, benefits, or other *naturall* or *civill* obligation, as will keepe him off, at least from falling foule vpon thee all at once. Deceive not thy selfe; these are but slender assurances for thee to bide vpon. *Good nature*? alas where is it? since *Adam* fell, there was never any such thing in *verum natura*: if there be any *good* thing in any man, it is all from *Grace*; nature is all naught, even that which seemeth to haue the preheminence in nature, *et ceterum in ceteris*, is starke naught. Wee may talk of this and that, of *good natured men* and I know not what! But the very truth is, set *grace* aside, (I meane *all* *grace*, both *renewing* and *restraining* *Grace*,) there is no more *good nature* in any man then there was in *Cain* and in *Iudas*. That thing, which wee

5. 38.

2. Not to
trust wicked
men.

a Rom. 8.7.

b 3 Reg. 17. 4.

c 25 Gen. 1. 21.
790 180715 6
105 25 E.

Anil. 6. H. fl.

Anim. 6. -- Pel

lunt midu pul-

los ficut 6 cor-

vi. Plin. 10.

Nat. hist. 11.

d Pſal. 147. 9.

Iob 38. 41.

Luk. 11. 14.

e Vſque recur-

rit. Horat. 1. E-

pist. 10.

f Pro. 26. 25.

viſe to call *good nature*, is indeede but a ſubordinate
meanes or inſtrument, whereby God *reſtraineth* ſome
men more then others from their birth, and ſpeciall
conſtitution from ſundry *outragious* exorbitancies,
and ſo is a branch of this *reſtraining Grace* whereof
we now ſpeake. And as for thy paſt *Experience*, that
can give thee little ſecurity: thou knoweſt not what
fetters God *layed* vpon him then, nor how hee was
pleaſed with thoſe fetters. God might fill fore-
againſt his will, not onely *reſtaine* him from doing
thee *harm*, but alſo *conſtaine* him^b to doe thee *good*:
as ſometimes he commanded the *Ravens* to feede *E-*
liab; a bird ſo *vnnaturall* to her young ones, that
they might famiſh for her, if God did not other-
wiſe provide for them; and therefore it is noted in
the Scripture as a ſpeciall argument of Gods *provi-*
dence, that hee feedeth the *young Ravens* that call
vpon him. But as nothing that is *conſtrained* is *du-*
rable, but every thing when it is *conſtrained* againſt
its naturall inclination, if it be let alone, will at length
returne to his owne kinde, and primitive diſpoſi-
tion; as theſe *Ravens*, which now fed *Eliab*, would
have beene as ready another time to have *pecked* out
his eyes: ſo a Naturall man is a naturall man ſtill, how
ſo ever *over-ruled* for the preſent: and if God, as
he hath hitherto by his *reſtraint* withheld him, ſhall
but another while withhold his *reſtraint* from him,
he will ſoone diſcover the inbred *hatred* of his heart
againſt good things and men, and make thee at the
laſt beſhrew thy *folly* in truſting him, when hee hath
done thee a *miſchiefe* vnawares. And therefore if he
have done thee *ſeaven curſes*, and promiſe faire
for the eighth; yet truſt him not: for there are
ſeaven abominations in his heart. And as for what-
ſoever other *hancke* thou mayſt thinke thou haſt over
him, be it never ſo ſtrong: vnleſſe God manacle him
with

him with his powerfull *restraint*, he can as easily vn-
fetter himselfe from them all, as *Sampson* from the
greene Withs and cords wherewith the Philistines
bound him. All those fore-mentioned *relations* came
in but vpon the *bye* and *since*; whereas the *h* *hatred*
of the wicked against goodnesse is of an *ancient*
date, and hath his roote in (corrupt) nature: and is
therefore of such force, that it maketh *void* all obli-
gations, whether *civill*, *domestickall*, or other, that
have growne by vertue of any succeeding contract.
It is a ruled case, *Inimici domestici*, A mans enemies
may bee they of his owne house. Let not any man
then, that hath either *Religion* or *Honesty*, have any
thing to *doe* with that *man*, at least let him not *trust*
him more then needes hee must, that is an *Enemie*
eicher to *Religion* or *Honesty*. So farre as common
Humanity, and the necessities of our lawfull *Occas-*
ions and *Callings* doe require, wee may have to doe
with them, and rest vpon the good providence of
God for the successe of our affaires even in their
hands; not doubting but that God will both *restrain*
them from doing vs harme, and *dispose* them to doe
vs good, so farre as he shall see expedient for vs: but
then, this is not to trust *them*, but to trust God with
them. But for vs to put our selues *needlesly* into their
hands, and to hazard our safety vpon their faithful-
nesse by way of *trust*; there is neither *wisedome* in it,
nor *warrant* for it. Although God *may* doe it, yet
we have no reason to presume that hee *will* re-
strain them for our sakes, when we might have *prevented*
it our selues, and would not: and this wee are sure
of, that nothing in the world can *preserue* vs from
receiving mischief from them, vnlesse God doe *re-*
strain them. Therefore trust them not.

Thirdly, if at any time wee see wickednesse set
aloft, bad men grow to be *great*, or great men shew

Z z z 3

them-

2 Iudg. 16. 9. 12

h Gen. 3. 15.

i Math. 10. 36.

5. 39.

3. *Not to*
fear them.

a Hab. 1. 13.

b Psal. 104. 26.

c Job 41. 31. 32

d Ibid. vers. 5.

e Psal. 129. 23.

f Ibid. vers. 6.

themselves *bad*, sinning with an *high hand*, and an arme stretched out, and God seemeth to strengthen their hand by adding to their *greatnesse*, and encreasing their *power*; if wee see the *wicked devouring* the man that is more righteous then he, and God *hold his tongue* the whilest; if wee see the *vngodly cause* it vp and downe at pleasure which way foeuer the lusts of their corrupt heart carrieth them vvithout controule, like a wild *untamed Caut* in a spacious field, God (as it were) laying the *reiner* in their neck, and letting them runne; in a word, when we see the whole *world* out of frame and order: wee may yet frame our selues to a godly *patience*, and sustaine our hearts amid all these evils with this *comfort* and consideration; that still God keepeth the *reiner* in his owne hands, and when he seeth his *time*, and, so farre as hee seeth it *good*, hee both can and will, check, and controule, and *restraine* them at his pleasure: as the cunning *rider* sometimes giveth a fiery *horse* head, and letteth him sling and runne as if hee were mad; he knoweth he can give him the *stop*, when hee list. The great *Leviathans*, that take their *pastime* in the Sea, and with a little stirring of themselves can make *the deepe to boyle like a pot*, and cause a *path to shine after them* as they goe; hee can *play with them* as children doe with a *bird*: he suffereth them to swallow his *ooke*, and to play vpon the *line*, and to roll and tumble them in the *waters*; but anon he *strieth* the hooke through their noses, and *fetcheth* them vp, and *layeth* them vpon the shore, there to beat themselves vvithout helpe or remedy, exposed to nothing but shame and contempt. What then if God suffer those that hate him to *prosper* for the time, and in their prosperity to *Lord* it over his heritage! VVhat if Princes should *sit and speake against us* *without a cause*, as it vvvas sometimes *Dauids*

Dauids case! Let vs not fret at the injuries, nor en-
nie at the greatnesse of any: let vs rather betake vs
to *Dauids* refuge, to be *occupied* in the statutes, and
to *meditate* in the holy word of God. In that holy
word we are taught, that the *hearts* even of *Kings*,
how much more then of *inferiour persons*; are in his
rule and governance, and that hee doth *dispose* and
turne them, as seemeth best to his godly wisdom;
that hee can *restrain* the spirit of Princes, *binde*
Kings in chaines, and Nobles in linkes of iron; and
though they *rage* furiously at it, and *lay* their heads
together in consultation how to breake his *bands*,
and cast away his *coards* from them, yet they ima-
gine but a *vaine* thing; whilest they strive against
him on earth, he laugheth them to *scorne* in heaven,
and maugre all opposition will *establish* the King-
dome of his Christ, and *protect* his people. Say then
the great ones of the vworld exercise their *power*
over vs, and lay vwhat *restraints* they can vpon
vs: our comfort is, they have not greater *power* o-
ver vs, then *God* hath over them; nor can they
so much *restrain* the meanest of vs, but God can
restrain the greatest of them much more. Say our
enemies curse vs vwith *Beel, Booke, and Candle*:
our comfort is, God is able to *returne* the curse vpon
their owne heads, and in despite of them too,
turne it into a Blessing vpon vs. Say they make
vvarre-like preparations against vs to *invade* vs:
our comfort is, GOD can *breake* the *shippes* of
Turkish, and scatter the most *invincible* *Arma-*
does. Say they that hate vs be more in number then
the *haire*s of our head; our comfort is, the very
Phaires of our head are *numbered* vwith him, and
vwithout his sufferance not the least *haire* of our
heads shall *perish*. Say (to imagine the vworst)
that our Enemies should *prevaille* against vs, and
the

2 *Ibid.* vers. 23.

h Psal. 76. 12.

i Psal. 149. 2.

k Psal. 21. 6.

l *Regum si-*
mendarum in
proprios greges,
Reges in ipsos
imperium off
isus. Horat. 3.
Carm. Od. 1.
m Deut. 23. 5.

n Psal. 43. 7.

o Psal. 69. 4.

p Math. 10. 30.

q Luk. 21. 18.

⁂ Psal. 106. 41.

(⁂ Esay. 10. 7.

⁂ Esay. 36. 4.

⁂ Esa. 27. 18. 29

⁂ Esa. 10. 12.

⁂ Esa. 37. 33.

⁂ Job 41. 34.

⁂ Eph. 2. 2.

⁂ Math. 8. 32.
32.

⁂ they that hate vs should bee *Lords over vs* for the time : our comfort is, he that loveth vs, is *Lord* over them, and he can *bring* them vnder vs againe, when he seeth time. In all our *feares*, in all our *dangers*, in all our *distresses* ; our comfort is, that God can doe all this for vs : our care should be by our holy *obedience* to strengthen our interest in his *protection*, and not to make him a *stranger* from vs, yea an *enemy* vn-to vs, by our sinnes and impenitency ; that so wee may have yet more comfort, in a cheerefull confidence, that God will doe all this for us. The *Assyrian*, whose *ambition* it was to be the *Catholique King*, and *uniuersall Monarch* of the world, stiling himselfe the *Great King*, (⁂ thus saith the *great King*, the *King of Assyria* ;) when hee had sent ^a *messengers* to revile *Israel*, and an *Armie* to besiege and destroy *Ierusalem* : yet for all his *rage* hee could doe them no harme ; the Lord ^a *brought downe* the stout heart of the *King of Assyria*, ⁂ put a *hooke* in his nose, and a *bridle* in his lips, and made him *returne backe*, by the way by which he came, without *taking* the *Citie*, or so much as *casting* a bank, or *shooting* an arrow against it. Nay, hee that is indeed ^a *the great King* over all the children of pride, and hath better title to the stile of *most Catholique King* then any that ever yet bare it, vvwhose territories are large as the *Earth*, and spacious as the *Ayre*, I meane the *Deuill*, the ^a *Prince* of this vvorld ; hee is so *fettered* with the chaine of Gods *power* and *providence*, that hee is not able with all his *might* and *malice*, no not though he raise his whole *forces*, and muster vp all the *powers* of darknesse and Hell into one band, to doe vs any harme in our *soules*, in our *bodies*, in our *Children*, in our *friends*, in our *goods*, no not so much as our very ^b *Psigges*, or any small thing that we have, without the *speciall leave* and *sufferance* of our good God.

He

He must have his *Dedimus potestatem* from him, or he can doe nothing.

Fourthly, since this *restrains* is an act of Gods mercy, whom we should strive to resemble in nothing more * then in *showing mercy*: let every one of vs in imitation of our heavenly father, and in compassion to the soules of our brethran, and for our owne good and the good of humane society, endeavour our selues faithfully the best we can to *restraine*, and withhold, and keepe backe others from sinning. The *Magistrate*, the *Minister*, the *Housshoulder*, every other man in his place and calling, should doe his best by rewards, punishments, rebukes, encouragements, admonitions, perswasions, good example, and other like meanes to *suppresse* vice, and *restraine* disorders, in those that may any way come within their charge. Our first desire should be, and for that we should bend our vtmost endeavours, that if it be possible, their hearts might be seasoned with grace and the true feare of God: but as in other things, where we cannot attaine to the full of our first aymes, * *Pulchrum est* (as he saith) *in secundis tertiusve consistere*; so heere, we may take some contentment in it, as some fruit of our labours, in our Callings, if we can but weane them from *grosse* disorders, and reduce them from extremely *debauched* courses to some good measure of *Civility*. It ought not to be, it is not our desire, to make men *Hypocrites*; and a *meere* *Civill* man is no better: yet to vs, that cannot judge but by the outward behaviour, it is lesse grieve, when men are *Hypocrites*, then when they are *Prophane*. Our first ayme is, to make you *good*: yet some rejoycing it is to vs, if we can but make you *lesse evil*. Our ayme is, to make you of *Naturall*, holy and *Spiritual* men; but we are glad, if of *dissolute*, we can but make you good *Morall* men: if in stead of planting *Grace*, we can but

§. 40.

4. To labour
to restraine
others from
sinning.
* Luk. 6. 36.

* Cicero.

roote out *Vice*: if in stead of the power of godlinesse
 in the reformation of the *inner-man*, we can but bring
 you to some tollerable *staydnesse* in the conformity
 of the *outward-man*. If we can doe but this, though
 we are to stive for that, our labour is not altogether
 in vaine in the Lord. For heereby, *first*, mens sinnes
 are both *lesse* and *fewer*: and that *secondly*, abateth
 somewhat both of the *number* and *weight* of their
 stripes, and maketh their *punishment* the easier: and
thirdly, there is lesse *scandall* done to *Religion*; which
 receiveth not so much soyle and disreputation by
 close *hypocrisie*, as by lewd and open *prophanes*:
Fourthly, the kingdome of *Sathan* is *diminished*,
 though not directly in the *strength*, for he looseth
 never a Subject by it; yet somewhat in the *glory*
 thereof, because he hath not so full and absolute com-
 mand of some of his subjects, as before he had, or
 seemed to have. *Fifthly*, much of the hurt that might
 come by *evill example*, is hereby prevented: *Sixthly*,
 the people of God are preserved from many *injuries*
 and *contumelies* which they would receive from
 evill men, if their barbarous manners were not thus
 civilised; as a fierce *Mastiffe* doth least hurt, when
 he is chained and muzzled: *Seventhly* and lastly, and
 which should be the strongest motive of all the rest
 to make vs industrious to *repress* vicious affections
 in others; it may please God these sorry *beginnings*
 may be the *fore-runners* of more blessed and more
 solide *graces*. My meaning is not, that these *Morall*
restraints of our wilde corruption, can either *actually*,
 or but *virtually* prepare, dispose, or qualifie any man
 for the *grace* of Conversion and Renovation; or have
 in them *Virtutem seminalem*, any naturall power
 which by ordinary helpe may be cherished and im-
 proved so farre, as an *egge* may be hatched into a
bird, and a *kernell* sprout and grow into a *tree*; (farre
 be

In ipsa im-
 prolium for-
 midate suppli-
 cis formatu sa-
 crilegiis, innu-
 cerat
 Deo sanatur
 voluntas Au-
 gust. Tom. 3.

be it from vs to harbour any such *Pelagian* conceits: but this I say, that God, bring a God of order, doth not ordinarily worke but in order and by degrees, bringing men from the one *extreme* to the other by *middle* courses; and therefore seldome bringeth a man from the wretchedness of *forlorn* nature to the blessed estate of *living* grace, but where first by his *restraining* grace in some good measure he doth *correct* nature, and *moralize* it. Doe you then that are *Magistrates*, doe we that are *Ministers*, let all *Fathers*, *Masters*, and others whatsoever, by wholesome *severity* (if fairer courses will not reclaim them) *deterre* audacious persons from offending, *breake* those that are vnder our charge of their wills and wilfulness, *restraine* them from lewd and licentious practices and company, *not* suffer sinne vpon them for want of reprooving them in due and seasonable sort, *snatch* them out of the fire, and *bring* them as farre as we can out of the snare of the Diuell to Godwards; and leave the rest to him. Possibly, when we have *faithfully* done our part, to the utmost of our power; he will set in *graciously*, and begin to doe his part, in their *perfect* conversion. If by our good care, they may be made to *forbeare* swearing and cursing, and blaspheming; they may in time by his good grace be brought to *seare* an Oath: if we *restraine* them from grosse *prophanations* vpon his holy-day in the meane time, they may come at length to thinke his Sabbath *delight*: if we keepe them from *swilling*, and *gaming*, and *revelling*, and *rusting*, and *roaring*, the while; God may frame them ere long to a *sober* and *sanctified* vse of the Creatures: and so it may be said of other sinnes and duties. I could willingly enlarge all these poynts of *Inferences* but that there are yet behind sundry other good *Vses*, to be made of this *restraining* Grace of God, considered as

• *Leuit. 19. 17.*

• *Iudg. ver. 23.*

• *Eccles. 9. 2.*

• *Ezay 31. 23.*

5. 41.
Inferences of
the later
sort: 1. Not
to bee proud
of it, when
God hath re-
strained vs.
a Luk. 18. 11.

it may lye vpon *Our selues*; and therefore I now passe on to them.

First, there is a roote of *Pride* in vs all, whereby we are apt to thinke *better* of our selues, then there is cause: and every *infirmity* in our brother, (which should rather be an *steele* to vs of our frailty) serveth as *fuel* to nourish this vanity, and to *swell* vs vp with a *Pharisaicall* conceit, that forsooth we are *a not like* other men. Now, if at any time, when we see any of our brethren *fall* into some sinne, from which by the good hand of God vpon vs we have beene hitherto *preserved*, we then feele this *swelling* begin to rise in vs, as sometimes it will doe: the poynt already delivered may stand vs in good stead, to *pricke* the bladder of our *pride*, and to let out some of that *windy* vanity; by considering that, this our *forbearance* of evill, wherein we seeme to excell our brother, is not from *nature*, but from *Grace*; not from *our selues*, but from *God*. And here a little let me close with thee, whosoever thou art, that pleasest thy selfe with *odious comparisons*, and standest so much vpon termes of *betternesse*; thou art neither *Extortioner*, nor *adulterer*, *drunkard*, nor *swearer*, *thiefe*, *slanderer*, nor *murderer*; as such and such are. It may be thou art none of these: but I can tell thee what thou art, and that is as odious in the sight of God as any of these: thou art a *proud Pharisee*, which perhaps they are not. To let thee see thou art a *Pharisee*, doe but give me a direct *answere* without shifting or mincing to that *Question* of Saint Paul, *Queste discreuit? Who hath made thee to differ from another*; Was it *God*, or *thy selfe*, or *both together*? If thou sayest it was *God*; thou art a *dissembler*, and thy *boasting* hath already confuted thee: for what hast thou to doe to *glory* in that which is not thine? *c If thou hast received it, why dost thou glory, as if thou haddest not received it?* If thou

a 2. Cor. 4. 7.

c *thid.*

thou sayest it was from *thy selfe*: what *Pharisee* could have assumed more? All the shift thou hast, is, to say it was *God* indeed that made the difference, but he saw something *in thee* for which he made thee to differ: thou acknowledgest his *restraint* in part, but thine owne *good nature* did something. If this be all, thou art a *very Pharisee* still, without all escape. That *Pharisee* never denied *God* a *part*, no nor the *chiefest part* neyther, he began his vaunting prayer with an acknowledgement of *Gods worke*, (*I thank thee, O God, that I am not like other men.*) It was not the *deniall* of all vnto *God*, but the *assuming* of any thing vnto *himselfe*, that made him a right *Pharisee*. Go thy way then, and if thou wilt doe *God* and *thy selfe* right; *deny* thy selfe altogether, and *give* *God* the whole glory of it, if thou hast beene preserved from any evill. And from thy brothers fall, besides *compassioning* forlorne Nature in him, make a quite contrary use vnto thy selfe; even to *humble* thee thereby, with such like thoughts as these, * *Considering thy selfe lest thou also be tempted.* [Am I any better then he? of better mould then he? or better *tempered* then he? Am not I a child of the same *Adam*, a vessell of the same clay, a chip of the same blocke, with him? why then should I be *high-minded*, when I see him fallen before me? why should I not rather *fear*, lest my foot slip, as well as his hath done? I have much cause, withall *thankfulnessse* to blesse *God*, for his *good providence* over me, in not suffering me to fall into this sinne hitherto: and with all *humility* to implore the continuance of his *gracious assistance* for the future, without which I am not able to avoyd this, or any other evill.]

Secondly, since all *restraints* from sinne, by what second meanes so ever they are conveyed vnto vs, or forwarded, are from the *merciful Providence* of

Aaaa 3

God:

d Luk. 18. 11.

e Gal. 6. 1.

f Rom. 21. 10.

g. 43.

2. How to entertaine

*the meanes
God affoordeth vs of
restraint.*

Gen. 19. 16.

God: whensoever we obserue that God hath *vouchsafed vs, or doth offer vs, any meanes* of such his gracious *restraint*; it is our duty ioyfully to *embrace* those meanes, and carefully to *cherish* them, and with all due thankfulness to *blesse* the name of God for them. Oh how oft haue we plotted, and plotted, and contriued a *course* for the expediting of our perhaps *ambitions*, perhaps *conuitions*, perhaps *malicious*, perhaps *voluptuous* designs: and by the providence of God some vnexpected interuening *accident* hath marred the curious frame of all our projects, that they haue come to nothing; as a *Spiders* web spun with much art & industry is suddenly disfigured, and swept away with the light touch of a besome. How oft haue we bin *resolved* to sinne, and *prepared* to sin, and euen at the pits *brinke* ready to cast our selues into hell: when he hath *plucked vs away*, as hee *plucked a Lot* out of *Solome*, by affrightments of *naturall Conscience*, by apprehensions of *dangers*, by taking a way the *opportunities*, by ministring *impediments*, by shortning our *power*, by sundry other meanes! Haue wee now *blessed* the name of god for affording vs these gracious *meanes* of preuention and restraint? Nay haue wee not rather beene *enraged* thereat, and taken it with much *impatience* that we should be so *crossed* in the pursuite of our vaine and sinnefull desires and purposes? As *Wayward Children* cry and take pet, when the Nurse snatcheth a *knife* from them, wherewith they might perhaps cut their fingers, perhaps huggle their throats; or putteth them backe from the *wells mouth* when they are ready, with catching at *babies* in the water, to type over: and as that merry *madman* in the Poet, was in good earnest angry with his friends for procuring him to be *cured* of his madness, wherein he so much pleased himselfe, as if they could not haue done him a greater displeasure

displeasure ^b — *Pol me occidisti, amici, — Non servasti* —: such is our folly. We are offended with those that reprove vs; *tell* at those that hinder vs; impatient vnder those crosses that *disable* vs: yea we flet and turne againe at the powerfull application of the *holy Word* of God, when it endeavoureth to *reforme* vs, or *restraine* vs from those evils wherein we delight. Let vs hencefoorth mend this fault; cheerfully *submit* our selves to the discipline of the Almighty; and learne of holy *David* with what affections to *entertaine* the gracious *means* he vouchsafeth vs of restraint or prevention: as appeareth by his speeches vnto *Abigail*, when she by her wisdom had pacified his wrath against *Nabal*, whose destruction he had a little before vowed in his heart, ^a *Blessed be the Lord God of Israel which sent thee this day to meet me; and blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging my selfe with mine owne hand.* He blessed God, as the *Cause*; and her, as the *Instrument*; and her discreet behaviour and advice, as the *Adeantes*; of staying his hand from doing that evil, he had vowed with his *mouth*, and was in his heart purposed to have done.

Thirdly, since we owe our standing to the hand of God, who holdeth vs vp, without whose restraint we should fall at every turne, and into every temptation: we cannot but see what need we have to *seek* to him dayly and hourly to *withhold* vs from falling into those sinnes, whereunto either our corrupt nature would *leade* vs, or outward occasions *draw* vs. We may see it by the fearefull falls of *David* and *Peter*, men nothing inferiour to the best of vs, how weak a thing man is to resist temptation, if God with draw his support, and leave him but a little to himselfe. Which made *David* pray to God that he woul

^b *Hebr 2. 3. 17.*

^a *1 Sam. 26. 32. &c.*

S. 43.

3. *To pray vnto God to reſtraine our corruptions.*

^a *Keep*

¶ Psal. 119. 13.

^a *Keeps back his seruants from presumptuous finnes.* He well knew though he were the fauourfull seruant of God, that yet he had no stay of himselfe; but vnlesse God *keeps him backe*, he must *on*, and he must *on*, and hee must in *deepe*, even as far as to *presumptuous finnes*. No man, though he be neuer to good, hath any assurance, as vpon his owne strength, though it be neuer to great, that he shall be able to avoyd any sinne, though it be neuer so *small*. When a heathen man prayed vnto *Iupiter*, to save him from his *Enemies*; one that overheard him would needs mend it with a more needfull prayer, that *Iupiter* would save him from his *Friends*: be thou, he thought they might doe him more hurt, because he *trusted* them; but as for his *Enemies*, he could looke to himselfe well enough, for receiving harme from them. We that are Christians, had need pray vnto the God of heaven, that he would not *give* vs vp into the hands of our *professed Enemies*; and to pray vnto God, that he would not deliver vs over into the hands of our *false-hearted Friends*: but there is another prayer yet more needfull, and to be pressed with greater importunity then eyther of both, that God would save vs from our *selues*, and not give vs vp into our *owne hands*; for then we are vtterly cast away. There is a wayward *old-man* that lurketh in every of our bosomes, and we make but too much of him: then whom, we have not a more *spightfull* Enemy, nor a more *false* friend. Alas we doe not thinke, what a man is *given over* to, that is given over to himselfe: he is given over to *base affections*, he is given over to a *reprobate sense*, he is given over to *commit* all manner of wickednesse with *greedinesse*. It is the last and fearefullest of all other judgements, and is not visually brought vpon men, but where they have obstinately refused to heare the *voyce of God*, in whatsoever other tone

he

¶ Rom. 1. 16.

¶ Ibid. vers. 28.

¶ Eph. 4. 19.

he had spoken vnto them; then to leave them to themselves, and to their owne counsell: [*e My people would not heare my voyce, and Israel would none of me: so I gave them vp into their owne hearts lust, and let them follow their owne imaginations.*] As we conceive the state of the Patient to be desperate, vvhen the Physician giveth him over, and letteth him ease, and drinke, and have, and doe, what, and when, and as much as he will without prescribing him any dyet, or keeping backe any thing from him he hath a mind vnto. Let vs therefore pray faithfully and fervently vnto God, as *Christ* himselfe hath taught vs, that he would not by leaving vs vnto our selues *lead vs into temptation*, but by his gracious and powerfull support deliver vs from all those evils, from vvhich vve have no power at all to deliver our selues.

Loftly, since this *Restraint* vvhereof vve have spoken, may be but a *common Grace*, and can give vs no sound nor solid comfort if it be but a *bare restraint*, and no more: though vve ought to be thankfull for it, because vve have not deserved it; yet vve should not rest, nor thinke our selues safe enough, till vve have a vvell grounded assurance, that vve are possessed of an higher and a better grace, even the *Grace of sanctification*. For that vvill hold out against temptations, vvhere *this* may faile. We may deceive our selues then, (and thousands in the vvorld doe so deceive themselves;) if vpon our *abstaining* from sins from vvhich Cod withholdeth vs, vve presently conclude our selues to be in the state of Grace, and to have the power of godlinesse, and the spirit of Sanctification. For, betweene this *restraining Grace*, vvhereof we have now spoken, and that *renewing Grace* vvhereof vve now speake; there are sundry vvide differences. They differ first, in their *fountainne*. *Renewing grace* springeth from the *speciall love* of Cod

B b b b

towards

e Psal. 81. 11.

f Math. 6. 13.

5. 44.

4. To labour
for the grace
of Sanctifi-
cation.

I.

2. *Gal. 3. 2.*

3. *1. Thes. 6. 3.*

4.

5. *Dan. 3. 25.*

towards those that are his in Christ: *restraining grace* is a fruit of that *general mercy* of God, whereof it is said in the *Plaine*, that *his mercy is over all his works*. They differ *secondly*, in their extent: both of *Person*, *Subject*, *One*, and *Time*. For the *Person*; *Restraining Grace* is *common* to good and bad: *Renewing Grace* *proper* and *peculiar* to the *Elect*. For the *Subject*; *Restraining Grace* may bind *one part* or *faculty* of a man, as the *hand* or *tongue*, and leave *another* free, as the *heart* or *ear*: *Renewing Grace* worketh vpon *all* in some measure, sanctifieth the whole man, *Body*, and *soule*, and *spirit*, with all the parts and faculties of each. For the *Object*; *Restraining Grace* may withhold a man from *one sinne*, and give him scope to *another*: *Renewing Grace* carrieth an *equall* and *iust* respect to all Gods commandements. For the *Time*; *Restraining Grace* may tye *vs now*, and *by and by* vnloose *vs*: *Renewing Grace* holdeth out vnto the end, more or lesse, and never leaveth *vs wholly destitute*. *Thirdly*, they differ in their *ends*. *Restraining Grace* is so intended chiefly for the good of *humane society*, (especially of the *Church of God*, and of the members thereof;) as *this* in itself it may, or may not doe good to the *Receiver*: but *Renewing Grace* is especially intended for the *Salvation* of the *Receiver*, though *Ex consequenti* it doe good also vnto others. They differ *fourthly*, and lastly, in their effects. *Renewing Grace* mortifieth the corruption, and subdueth it, and diminisheth it; as *water* queneth fire, by abating the heat: but *Restraining Grace* only *inhibiteth* the exercise of the corruption for the time, without any *reall diminution* of it either in substance or quality; as the *fire* wherein the *three Children* walked, had as much heat in it at that very instant, as it had before and after, although by the

the greater power of God, the naturall power of it was then *suspended* from working vpon them. The Lyons that spared *Daniel* were Lyons still, and had their ravenous disposition still, albeit God ⁴ *stopped their mouthes* for that time, that they should not hurt him: but that there was no change made in their naturall disposition appeareth by their entertainement of their next guests, whom they deuoured with all greedinesse, *breaking their bones* before they came to the ground. By these two instances and examples, we may in some measure conceive of the nature and power of the *restraining* of God in wicked men. It *bridleth* the corruption that is in them for the time, that it cannot breake out, and *manacleth* them in such sort, that they doe not shew forth the vngodly disposition of their heart: but there is no *reall* change wrought in them all the while; their heart still remaining *unsanctified*, and their naturall corruption *undiminished*. VWhereas the *renewing* and sanctifying *Grace* of God, by a *reall* change of a *Lyon* maketh a *Lambe*; altereth the naturall disposition of the soule, by draining out some of the corruption; begetteth a new heart, a new spirit, new habits, new qualities, new dispositions, new thoughts, new desires; maketh a *new man* in every part and faculty compleatly *New*. Content not thy selfe then with a bare forbearance of sinne, so long as thy heart is not changed, nor thy will changed, nor thy afflictions changed: but strive to become a *new man*, to bee *transformed by the renewing of thy minde*, to hate sinne, to love God, to wastle against thy *secret* corruptions, to take delight in *holy duties*, to subdue thine vnderstanding, and will, and affections, to the obedience of Faith and Godlinesse. So shalt thou not onely be *restrained* from sinning against God, as *Abimelech* here was; but also bee *enabled*, as faithfull

4 Dan 6. 21.

e Ibid. vers. 24

f Eph. 4. 24.

g Rom. 2. 2.

1. Pet. 1. 3.

1. Cor. 1. 2.

Abraham was, to please God: and consequently assured with all the faithfull children of *Abraham*, to be ^hpreserved by the almighty power of God through faith vnto saluation. Which Grace, and Faith, and saluation, the same Almighty God, the God of power, and of Peace, bestow vpon vs all here assembled, With all that in every place call vpon the name of *IESVS CHRIST* our Lord, both theirs and ours; even for the same our Lord *Iesus Christ*s sake, his most deare Sonne, and our most blessed Saviour and Redeemer, to vvhich blessed Father, and blessed Sonne, with the blessed Spirit, *most holy, blessed, and glorious Trinity*, be ascribed by vs and the whole Church, all the Kingdome, the power, and the glory, from this time forth and for ever.

Amen.

FIN IS.
FIA

London I good John Willard
Printed

TVVELVE
SERMONS.
PREACHED

1. *Ad Clerum.* III.
 2. *Ad Magistratum.* III.
 3. *Ad Populum.* VI.
-

BY
ROBERT SAVNDERSON
Batchellor in Divinity, sometimes
Fellow of *Lincolne Colledge*
in OXFORD.

I. COR. 3. 8.
He that planteth, and he that watereth are one.

LONDON,
Printed by AVG. MATH. for ROBERT DAVVLMAN,
and are to be sold by ROBERT ALLET, at the
signe of the *Blacke-Bear*, in *Pauls-
Church-yard.* 1632.

such a one as *Eliab* was, but haue made his life a ran-
some for his sawcinesse. And yet behold, the words
of this *underling* in comparison, how they fall like
thunder vpon the great guilty offender, and strike
palsie into his knees, and *trembling* into his joynts, and
tumble him from the height of his jollity, and *roll*
him in sack-cloth, and ashes, and *cast* him into a
strong fit of legall Humiliation. See'st thou how *Ahab*
is humbled before me?

§. 17.

OBSER. II.
the Power of
Gods word.

* 2 Cor. 10. 4-5

b Heb. 4. 12.

c *quasi* 719.

d Ier. 23. 29.

e 1 Sam. 15. 24.

f Ion. 3. 5.

g Acts 24. 25.

And heere now commeth in our *second* obserua-
tion: even, the power of Gods word over the Consci-
ences of obstinate sinners; powerfull to * *Cast downe*
strong holds, and every high thought that exalteth it
selfe against God. That which in *Heb. 4.* (if I mi-
stake not the true vnderstanding of that place) is spo-
ken of the *Essentiall Word* of God, the second Person
in the ever-blessed Trinity; is also in some analogie
true of the *reuealed Word* of God, the Scriptures of
the Prophets and Apostles; that it ^b is *Quicke* and
powerfull, and ^c more cutting then any two-edged sword,
piercing even to the diuiding asunder of the soule and
spirit, and of the joynts and marrow. ^d Is not my word,
like as a fire, saith the Lord? and like a hammer, that
breaketh the rocke in pieces? *Ierem. 23.* Like a soft
fire; to dissolue and melt the hearts of relenting sin-
ners and true converts: but like a strong hammer to
batter and breake in pieces the rockie and flinty con-
sciences of obstinate and hardened offenders. Exam-
ples heereof if you require: behold in the stories of
the Kings, ^e *Saul* whining when *Samuel* reproveth
him; in the bookes of the Prophets, the ^f *Nineuites*
drooping when *Jonas* threatneth them; in the Acts
of the Apostles, ^g *Felix* trembling when *Paul* dis-
courseth before him; in the Martyrologies of the
Church, *Tyrants* and bloody *Persecuters* masked at
the bold confessions of the poore suffering *Christi-*

ans; in this Chapter, proud *Ahab* mourning when *Elijah* telleth him his sinne, and foretelleth him his punishment.

Effects, which might justly seeme strange to vs; if the *Causes* were not apparant. One Cause, and the Principall, is in the *Instrument*, the Word: not from any such strength in it selfe, for so it is but a dead letter; but because of Gods ordinance in it. For in his hands are the *hearts* and the *tongues* and the *cares* both of *Kings* and *Prophets*: and he can easily, when he seeth it good, put the spirit of *zeale* and of *power* into the heart of the *poorest Prophet*, and as easily the spirit of *fear* and of *terror* into the heart of the *greatest King*. He chooseth *weake Instruments*, (as heere *Elijah*) and yet furnissheth them with *power*, to effect great matters: that so the *glory* might not rest vpon the *instrument*, but redound wholly to him, as to the chiefe agent that imployeth it. ^a *We haue this treasure in earthen vessels*, saith Saint Paul, that the excellency of the power may be of God, and not of vs, 2 Cor. 4. Wee say, *Words are but winde*; and indeed the words of the best Minister are no better, as they are *breathed out*, and vttered by sinfull mortall men, whose breath is in his nostrils: but yet this winde, as it is *breathed in*, and inspired by the powerfull eternall spirit of God, is strong enough (by his effectuall working with it) not only to shake the *top-branches*, but to rend vp the very *bottom-roots* of the tallest Cedar in Libanon. ^b *Vox Domini confringens Cedros*, Psal. 29. [*The voyce of the Lord is mighty in operation; the voyce of the Lord is a glorious voyce: The voyce of the Lord breaketh the Cedars; yea the Lord breaketh the Cedars of Libanon.*]

Another Cause is in the *Object*; and that is the force of *Naturall Conscience*: which the most presumptuous sinner can never so *stifle*, though he en-

Mm 2

deavour

§. 18.
with the
Causes ther-
of. 1. in the
Instrument;

^a 2 Cor. 4. 7.

^b Psal. 29. 5.

§. 19.
2. in the Ob-
ject;

deavours all he can to doe it, but that it will be sometimes snubbing, and stinging, and lashing, and vexing him with ougly representations of his *past sinnes*, and terrible suggestions of *future vengeance*. And then of all other times is the force of it most liuely; when the voyce of God in his word *awakeneth* it after a long dead sleepe. Then it riseth and *Sampson-like* rouseth vp it selfe, and bestirreth it selfe lustily as a *Giant refreshed with wine*: and it putteth the disquieted patient to such vn-sufferable paine, that he runneth vp and downe like a distracted man, and doth he knoweth not *what*, and *seeketh* for ease he knoweth not *where*. Then he would giue all *Dives* his wealth for ^a *A drop of water* to coole the heate he feeleth; and with ^b *Esau* part with his *birth-right*, for any thing though it were never so little or meane, that would giue him but the least present refreshing, and preserue him from *fainting*. Then *sack-cloth*, and *ashes*, and *fasting*, and *weeping*, and *mourning*, and *renting* the garments, and *tearing* the haire, and *knocking* the brest, and *out-cryes* to heaven, and all those other things, which he could not abide to heare of in the time of his former security, whilest his conscience lay fast asleepe and at rest, are now in all haste and greedily entertained, and all too little: if by any meanes they can possibly giue any ease or asswagement to the present torment he feeleth in his soule.

A *third Cause* is oftentimes in the *Application* of the Instrument to the Object. For although Gods *Word* in the generall be Powerfull; and the *Conscience* of it selfe be of a stirring Nature: yet then ordinarily doth the *Word of God* worke most powerfully vpon the *Consciences* of obstinate sinners, when it is thoroughly and closely *applyed* to some speciall corruption, whereunto the party cannot plead *Not-guilty*; when the *sinne* and the *iudgement* are both so driven

ven

^a Luk. 16. 24.
^b Gen. 25. 30.
31.

§. 20.
3. in the fit
application
of the one to
the other.

ven home, that the guilty offender can neither avoide the evidence of the one, nor the feare of the other. A playne instance whereof we haue in this present history of King *Abab.* When *Eliab* first came to him in the Vineyard, he was pert enough, [^a *Hast thou found me, O mine enemy?*] But by that the Prophet had done with him; told him of the sin, which was notorious, [^b *Hast thou killed, and taken possession?*] foretold him of the judgement, which was heavy, [^c *I will bring euill vpon thee, and will take away thy Posterity, &c.*] the man was not the man, *Eliab* left him in a farre other tune, then he found him in. The Prophets words wrought fore vpon him, and his Conscience wrought fore within him; both together wrought him to the humiliation we now speake of: [*It came to passe, when he heard these words, that he rent his clothes, &c.*] If you desire another instance, turne to *Acts* 24. 25. where there is a right good one, and full to this purpose. There wee read, that *Felix* the Romane Deputy in Iury

^d *Trembled, when Paul reasoned of Iustice, and of Temperance, and of the Iudgement to come.* What was that thing, may we thinke, in Saint *Pauls* reasoning, which especially made *Felix* to tremble? It is commonly taken to be the Doctrine of the last Iudgement: which is indeed a terrible doctrine, and able (if it be thoroughly apprehended) to make the stoutest of the sonnes of men to tremble. But I take it, that is not all. The very thing that made *Felix* tremble, seemeth rather to be; that *Pauls* discourse fell vpon those speciall vices, wherein he was notably faulty, and then clapt in close with Iudgement vpon them. For *Felix* was noted of much cruelty and injustice in the administration of the affaires of Iury, (howsoever *Tertullian* like a smooth Orator, to curry fauour with him, and to doe *Paul* a displeasure, did flatteringly ^e com-

^a Verf. 10. hic.^b Verf. 19.^c verf. 21. &c.^d Act. 24. 25.^e Act. 24. 2. &c.

f Tacit. Hist.
lib. 5.

S. 21.
An inference
against those
that despise
the Word.

a 2 Cor. 4. 7.

b Ephes. 6 17.

mend his government :) and he was noted also of *incontinency*, both otherwise, and especially in marrying *Drusilla* who was another mans wife. *Tacitus* speaking of him in the fifth of his history, painteth him out thus; *Per omnem sevitiam & libidinem jns regium servili ingenio exercuit.* And for such a man, as governed with cruelty and rapine, and lived in vnchast wedlocke, to heare one reason powerfully of *Iustice*, and of *Chastity*, (for so much the word *inextima* there vsed properly importeth,) and of *Judgement*; it is no wonder if it make him tremble.

Doe thou consider this and tremble, whosoever thou art, that in thy thoughts despisest the holy word of God; accounting of it but as of some humane invention, to keepe fooles in awe withall: and thou also, whosoever thou art, that undervaluest this precious treasure, for the meanenes or other infirmities of the *earthen vessell* wherein it is conueied. Tell me, doest thou not heerein struggle against the testimony and evidence of thine owne heart? Doth not thine owne *Conscience* and *Experience* tell thee, that this *Sword of the spirit* hath a keen edge, and biteth and pierceth where it goeth? Hath it not sometimes galled, and rubbed, and lanced, and cut thee to the very bone; and entredd even to the dividing asunder of the *joynts* and of the *marrow*? Hath it not sometimes (as it were) by *subtile* and *serpentine* insinuations (strangely wound it selfe through those many crooked and *Labyrinthean* turnings that are in thine heart, into the very inmost corner and center thereof; and there ripped vp thy bowels and thy reynes, and raked out the filth and corruption that lurked within thee, and set thy secretest thoughts in order before thy face, in such sort as that thou hast bene stricken with astonishment and horrour at the discovery? Though perhaps it haue not yet softened and

and melted thy stony and obdurate heart: yet didst thou never perceiue it *hammering* about it, with fore strokes and knockes, as if it would breake and shiver it into a thousand pieces? Doubtlesse thou hast; and if thou wouldest deny it, thy *conscience* is able to giue thy *tongue* the lye, and to convince thee to thy face. And if thou hast: why then doest thou not readily acknowledge the *voice of God* in it; having felt in it that liuely *power* and efficacy, which it is not possible any *device* of the wit of man should haue? Take heede then how thou doest *traduce*, or *despise*, or but *undervalue* that, vpon any seeming pretence whatsoeuer; for which thou hast such a strong witness in thine owne heart, from the experience of the vnersisted power of it, that it is indeede the *word of God*, and not the breath of sinfull man. *Felix* trembled at it, *Ahab* was humbled by it; the one an *Atheist*, the other an *Hypocrite*: thou art worse then either *Atheist* or *Hypocrite*, if it worke not at least as much vpon thee. Seest thou how *Ahab* humbleth himselfe at the voice of the Prophet?

From *Ahabs Humiliation*, and the *Octasion* thereof; passe we now to consider in the last place the *Successes* of it. *Ahab* is humbled at the Prophets denouncing of judgement against him; and God hence taketh occasion to be so gracious to *Ahab*, as (though not wholly to *remooue*, yet) to *suspend* and adjourne the judgement for a time. [Seest thou how *Ahab* is humbled before me? because he humbleth himselfe before me, I will not bring the euill in his dayes, &c.] And heere must Gods *Holinesse* be brought vnto a tryall, before the barre of carnall reason, if by any meanes it can iustifie it selfe. God *hateth* the workes of *Hypocrites*; he loatheth even *sacrifices* without mercy; his *soule* cannot away with the *oblations* and *new-Moones* and soleinne feasts of men that haue their

§. 22.

The successes
of Ahabs
humiliation;

* Osee. 6. 6.

* Esa. 19-16.

c Psal 35. 23.
d Eiaſ 58. 5.

c Pro. 15. 3.

§. 23.
and how it
may conſiſt
with the ho-
lineſſe of God

1.

2.

3.

4.

their hands full of blood, no nor though they make many prayers, and tender them with behaviour of greaceit devotion, ſtretching out their hands towards heaven, and ^cafflicting their ſoules with faſting, and hanging downe their ^dbeads as Bulruſhes with penſueneſſe: but even their beſt ſacrifices, and confeſſions, and prayers, and humiliations are an ^eabomination vnto him; ſo farre from appeaſing his wrath againſt other ſinnes, as that they provoke his yet farther diſpleaſure againſt themſelues. Such is the holineſſe of our God; and ſuch the puriſy of his nature: with which holineſſe and puriſy how can it ſtand, to accept and reward (as heere he ſeemeth to doe) the counterfeit humiliation of ſuch a wretched Hypocrite, as we now ſuppoſe Ahab to be?

For the clearing of this difficulty; firſt let it be granted; (which I take to be a certaine truth, and for any thing I know never yet gainſaid by any,) that Ahab, not onely before, and after, but even in the act and at the inſtant of this humiliation, was an Hypocrite. Let it be granted ſecondly, (which is the thing vrged in the doubt) that this humiliation of his, being performed but in hypocriſie, was not acceptable to God, as a good worke; but abominable before him, as a foule ſinne. But yet withall it muſt be granted thirdly, that, although Ahab did not well in not being humbled with an vpright heart, yet he had done much worſe, if he had not beene humbled at all: and that therefore there was, though no true ſpirituali goodneſſe, yet ſome outward morall goodneſſe in Ahab's humiliation; at leaſt ſo farre forth, as a thing leſſe euill may in compariſon of a worſer thing be termed good. And then are we to know ſeuerally, that it may ſtand with Gods holineſſe, as it doth with his goodneſſe and iuſtice, to reward outward good things with outward good things; and morall and

temporary

temporall graces with worldly and temporall blessings: as here he rewardeth *Ahab's* temporary and externall humiliation, with an outward temporall favour, viz. the adjourning of an outward temporall judgement.

That whi h hence we would obseue, is, That God rewardeth sometimes common graces with common favours, temporall obedience with temporall beneficence. This is proove'd vnto vs first, from the generall course of Gods justice; and his promise, grounded vpon that justice, to reward every man according to his workes. To whi h justice of his, and to which promise of his it is agreeable, as to recompence Spirituall good things with eternall, so to recompence Morall good things with temporall rewards. Secondly, from speciall expresse warrant of Scripture. In *Mat. 6* Christi faith of Hypocrites more then once, that they haue their reward. As in the doing of their seeming good workes, they asme especially at the vaine prayse and commendation of men: so they haue the full reward of those workes in the vaine prayse and commendation of men. Though they haue no right vnto, nor reason to looke for, a reward heereafter in heaven: yet they haue their reward (such as it is, and all they are like to haue) heere vpon earth. Thirdly, from particular examples of such, as haue beene temporally rewarded for temporall graces. To omit Heathens, as viz. *Arifides*, *Cyrus*, &c. for Iustice; *Bias*, *Diogenes*, &c. for contempt of the world; *Codrus*, *Regulus*, &c. for loue of their countrey, and zeale to the common good; and sundry others, for o'her good things: whose morall vertues are heerein amply rewarded, (if there were nothing else but this,) that their names and memories haue beene preserved in histories, and renowned throughout the world in all succeeding generations. I say, to omit these Heathens: we haue examples in Scripture; of *Ahab* here,

Nn

of

5. 24.
Oferu. 3.
concerning
the reward
of common
grace.
2 Quibus non
erat Deus da-
turus vitam a-
ternam, sine
que hanc in
terrenam gla-
riam conce-
ret, non redde-
retur merces
boni arbitrii
eorum id est,
virtutibus, qui-
bus... Augustin.
3. de Ciuit. 13.
6 Math 6. 2. 5.
16.

2.

3.

c. intelligimus
etiam Ethio-
cor, si quid boni
fecerint, non
absque mercede
Dei iudicio
præterea.
Hieron. in E-
zek. 9. God
non among the
Heathen, hath
often rewarded
morall honesty
with outward
happinesse.
W. Ral hist of
the world lib
2. ca. 8. §. 3.

d 4 Kin 10. 30.

Quid ei pro-
fuit, quod pro
nonnulla obe-
dictia, quam,
de domo Achab
omniū delem-
da cupiditate
sua domina-
tionis exhibuit,
aliquantam
mercedem
transitoriam
regni tempo-
ralis accepit?
Augustin:
contra mend.
cap. 2.
c Ioh 3. 10.

4.

f Ezek. 19. 19,
 19, 20.

of^d *Iehu*, of the^e *Ninevites*, of others elsewhere: who for their temporary *obedience*, *zeale*, *repentance*, and the like, were rewarded; partly by *temporall blessings* vpon themselves and their posterity, partly by the removeall or adjournall of *temporall punishments*, which otherwise had speedily overtaken them. *Fourthly*, from the greater to the lesse. God sometimes temporally rewardeth the services of such men, as are but *bruta instrumenta*, brute instruments of his will and providence; such as are employed by him for the bringing about of his most holy and secret purposes, *Citra rationem finis, aut eorum quæ ad finem*, in the doing of such things, as they doe without the least mixture (in the owne purpose and intent) of any respect at all to God or his ends, but meerey for the satisfying of their owne *corrupt lusts*, and the achieving of their owne *private ends*. A notable example whereof we haue in Gods dealing with *Nabuchadnezzar* in *Ezekiel 29*. where the word of the Lord commeth to *Ezekiel*, saying, *¶ Sonne of man, Nabuchadnezzar king of Babylon caused his army to serue a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army for Tyrus, for the service that he had serued against it: Therefore thus sayth the Lord God; behold I will give the land of Egypt to Nabuchadnezzar king of Babylon: and he shall take her multitude, and it shall be wages for his army. I haue given him the land of Egypt for his labour wherewith he serued against Tyrus; because they wrought for me, sayth the Lord God.* In which place we see *Egypt* is given to *Nabuchadnezzar*, as a reward for the service he did against *Tyrus*; because therein (though he neither intended any such thing, nor so much as *knew* it,) he yet was the *instrument* to worke Gods purpose vpon and against *Tyrus*. And then how much more will God

God reward temporally the service and obedience of such, as *purposely* and *knowingly* endeavour an outward conformity vnto the holy will and pleasure of God, though with strong and predominant mixture of their owne corrupt *appetites* and *ends* therewithall?

Now the *Reasons*, why God should thus outwardly reward the outward workes of Hypocrites; are: *First*, the manifestation of his owne *Goodnesse*: that we might know how willing he is to *cherish* the least sparke of any *goodnes* in any man, be it *natural*, or *moral*, or what ever other goodnes it be; that he might thereby encourage vs, so to labour the improvement of those good things in vs, as to make our selues capable of greater rewards. *Secondly*; his *Iustice* and equity, in measuring vnto sinners and Hypocrites *exactly* according to the measure they meete vnto him. They *serue* him with *graces*, which are not true graces indeede: he *rewards* them with *blessings*, which are indeede not true blessings. Somewhat they must doe to God; and therefore they afford him a little *temporary obedience*, and there is all the *service* he shall haue from them: Somewhat God will doe for them, and in requitall alloweth them a little *temporary fauour*, and there is all the *reward* they must looke for from him. Heere is *Quid pro Quo*: They giue God the *outward worke*, but without any *hearty affection* to him: God giueth them the *outward benefit*, but without any *hearty affection* to them. For want of which *hearty affection* on both sides, it commeth to passe, that neither is the outward worke truly *acceptable* to him, nor the outward benefit truly *profitable* to them. A *third* reason of Gods thus graciously dealing even with Hypocrites, may be assigned, with reference to his owne deare *Children* and chosen; for *whose good* especially (next vnder his *owne glory*) all the passages of his *divine providence* both vpon

§. 25.
with sundry
Reasons
thereof;
1.

2.

3.

them and others are disposed in such sort as they are: as for whose *comfort*, this manner of proceeding maketh very much and sundry wayes; as I shall by and by touch in the *Inferences* from this Observation: whereunto I now come, because it is time I should draw towards a Conclusion.

§. 26.
And inferences thence
1.

And *first*; by what hath beene already said a way is opened for the clearing of *Gods Holinesse* in these his proceedings. If sometimes he temporally reward Hypocrites; is it not either for their *owne*, or for their *workes* sake, as if he either accepted their *Persons*, or approved their *Obedience*. No: it is but *Lex Talionis*; he dealeth with them, as they deale with him. They doe him but *eye-service*; and he giveth them but *eye-wages*. Indeede God can neither be *deceived*, nor *deceive*. yet as they would deceive God in their *service*, with such *obedience* as falleth short of true obedience; so they are deceived in their *pay* from him, with such *blessings* as fall short of true blessings. And all this may well stand with Gods both *Iustice* and *Holinesse*. *Secondly*; it appeareth from the premises, that Gods thus dealing with wicked and vn sanctified men, in thus rewarding their outward good things, giveth no warrant nor strength at all, either to that *Popish* corrupt doctrine of *Meritum congrui*, in deserving the *first grace* by the right vse of *Naturalls*; or to that rotten principle and foundation of the whole *Fame* of Arminianisme, [*Facienti quod in se est, Deus non potest, non debet denegare gratiam.*] We know, God rewards his owne true and *spirituall graces* in vs, with increase of those graces heere, and with glory hereafter: we see, God rewardeth even false and outward and *seeming graces*, naturall and morall good things, with outward and temporall favours. And all this is most agreeable to his infinite both *Iustice* and *Mercy*; and may stand with

with the infinite *Purity* and *Holinesse* of his nature. But this were rather to make God an *vnjust* and *vnholly* God; to binde him to reward the outward and *sinfull* workes of Hypocrites, (for the best *naturall* or *morall* workes without Grace are but such,) with true *sauing* Grace and inward sanctification. Other *Inferences* and vses more might be added: as *viz.* *Thirdly*, for our *Imitation*; by Gods example to take knowledge of, and to commend, and to cherish even in wicked men, those *naturall* or *morall* parts that are eminent in them, and whatsoever *good thing* they doe in outward actuall conformity to the revealed will and law of God. And *fourthly*, for *Exhortation* to such, as doe not yet finde any comfortable assurance that their obedience and good workes are true and sincere; yet to goe on, and not to grow *weary of well doing*: knowing that their labour is not altogether in vaine; in as much as their workes (though perhaps done in Hypocrisie) shall procure them *temporall blessings* heere, and some abatement withall (I adde that by the way) of stripes and everlasting *punishment* heereafter.

But I passe by all these and the like *Vses*; and commend but one more vnto you: and that is it which I named before as one Reason of the poynt observed, *viz.* the *Comfort* of Gods deare children and servants; and that sundry wayes. *First*, heere is comfort for them, against a *Temptation* which often assaileth them, and that with much *violence* and *danger*: arising from the sense and obseruation of the *prosperity* and flourishing estate of the wicked in this world. We may see in the *Psalmes*, and elsewhere; how frequently and strongly ^a *David*, and ^b *Iob*, and ^c *Jeremy*, and other godly ones were assailed with this temptation. For thy instruction then, & to arme thee against this so common and vniuersall a temptation:

9. 27.
*especially for
Comfort to
the Godly I.
against the
prosperity of
the wicked;*

a Psal. 37. & 79
b Iob. 21. 7. & c
c Ier. 12. 1. & c.

d Psal. 37. 1.

c Iob 8. 13.

f Psal. 37. 38.

5. 28.

2. against
temporall af-
flictions ;

a Luk. 16. 15.

if thou shalt see *fooles on horsebacke* ; *ungodly ones* laden with wealth, with honour, with eate; *hypocrites* blessed with the fat of the earth, and the dew of heaven, and abundance of all the comforts of this life : yet be not thou discomfited at it, or disquieted with it ; ^a *Doe not fret thy selfe because of the ungodly* , *neither be thou envious at evil doers*. Thou expectest for thine inward Obedience an *unproportionable* reward in the life to come : doe not therefore grudge their outward Obedience a *proportionable* reward in this life. Some good things or other thou mayest thinke there are in them, for which God bestoweth those outward blessings vpon them. But consider withall, that as they haue their reward heere, so they haue ^{an} their reward heere : and whatsoeuer their present prosperity be, yet the time will come, and that ere long, when ^c *The hope of the Hypocrite shall wither*, and ^d *The end of the wicked shall be cut off*.

Againe, heere is a *second Comfort* for the godly against *temporall afflictions* : and it ariseth thus. As *Gods* love and fauour goeth not alwaies with those *temporall benefits* he bestoweth : so on the other side, *Gods* wrath and discipline goeth not alwaies with those *temporall afflictions* he inflicteth. For as he rewardeth those few *good things* that are in evil men, with theie *temporall benefits* ; for whom yet (in his *Iustice*) he reserveth *eternall damnation*, as the due wages (by that *Iustice*) of their gracelesse impenitency : so he punisheth those *remnants of sinne* that are in Godly men, with these *temporall afflictions* ; for whom yet (in his *mercy*) he reserveth *Eternall salvation*, as the due wages (yet by that *mercy* onely) of their Faith, and Repentance, and holy Obedience. As *Abraham* said to the rich glutton in the Parable Luk. 16. ^a *Son, remember that thou in thy life time receivdest thy good things, and likewise Lazarus evil things : but now he is comforted,*

comforted, and thou art tormented. As if he had said; If thou hadst any thing good in thee, remember thou hast had thy reward in earth already; and now there remaineth for thee nothing, but the full punishment of thine vngodlines there in Hell: but as for *Lazarus* he hath had the chastisement of his infirmities on earth already; and now remaineth for him nothing, but the full reward of his godliness here in Heaven. Thus the meditation of this Doctrine yeeldeth good Comfort against temporall afflictions.

Heere is yet a third Comfort, and that of the three the greatest, vnto the Godly; in the firme assurance of their *Eternall reward*. It is one of the Reasons, why God temporally rewardeth the vnfound obedience of naturall, carnall and vnregenerate men; even to giue his faithfull servants vndoubted assurance, that he will in no wise forget their true and sound and sincere obedience. Doth God reward *Abahs* temporary Humiliation? and will he not much more reward thy heavy and vnfeined repentance? Haue the *Hypocrites* a their reward? and canst thou doubt of thine? This was the very ground of all that comfort, wherewith the *Prodigall* sonne sustained his heart and hope; when he thus discoursed to his owne soule: ^b If all the hired servants which are in my Fathers house haue bread enough and to spare; surely my Father will never be so vnmindefull of me, who am his Sonne, though too too vnworthy of that name, as to let me perish for hunger. Every temporall blessing bestowed vpon the wicked, ought to be of the childe of God entertained as a fresh assurance given him of his everlasting reward heereafter. ^c *Abraham* gave gifts to the sonnes of his Concubines; and sent them away: but his onely sonne *Isaac* he kept with him, and gaue him all that he had. Right so, God giueth temporall gifts to Hypocrites and Castawaies, who

are

S. 29.
3. against
doubtings of
their eternall
reward.

a Quid debet
ei quos prae-
stinauit ad vi-
tam, quos has
debit etiam ei.
quos prae-
stinauit ad
mortem?
Aug. 22 de
Civ. 24.
b Luke 15. 17.

c Gen 25. 5, 6.

d Gal. 4. 38. 31

e Gal. 4. 29.

f Gal. 1. 19.

g 1. Cor. 3. 21.

h Heb. 1. 2.

i Rom. 8. 31.

k 1. Cor. 15.

l 8.

m 1. Cor. 16. 1.

are *bastards*, and not *sonnes*; (not *sonnes* of the *freewoman*, not *sonnes* of *promise*, not borne after the *spirit*:) and that is their *portion*; when they haue gotten that, they haue gotten all they are like to haue, there is no more to be looked for at his hands. But as for the *inheritance*; he reserveth that for his deare *Children*, the *Godly*, who are *Borne* after the *spirit*, and *Heires* according vnto *promise*: on these he bestoweth all that ever he hath, (*all things* are theirs;) for on them he bestoweth *his Sonne* the *heire* of *all things*, in whom are hid all the treasures of all good things, and together *with whom* all other things are conueied and made over vnto them, as accessories and appurtenances of him; and on them he bestoweth *himselfe*, who is *All in all*, *In whose presence* is fulnesse of joy, and at whose right hand there are pleasures for evermore. To which joy *unspokeable* and *glorious*, O thou the *Father* of mercies, who hast *promised* it vnto vs, bring vs in the end, for thy deare *Sonnes* sake Iesus Christ, who hath *purchased* it for vs, and *givon* into our hearts the earnest of his and thy holy *Spirit* to *seale* it vnto vs. To which blessed *Sonne*, and holy *Spirit*, together with thee O *Father*, three persons and one onely wife, gracious, glorious, almighty and eternall Lord God; be ascribed by vs, and all thy faithfull people throughout the world, the whole kingdom, power and glory, for ever and ever.

Amen. Amen.

(*.*)

THE



THE SECOND SERMON.

At Grantham
Linc. 27. Febr.
1620.

2. KINGS. 21. 29.

— *because he humbleth himselfe before me, I will not
bring the evill in his dayes.* —

I Will not so farre either distrust
your *memories*, or straiten my selfe
of *time* for the delivery of what
I am now purposed to speake; as
to make any repetition of the par-
ticulars which were observed the
last time from the consideration of
Ahab's person and condition, (who was but an Hypo-
crite,) taken joyntly with his present *carriage*, to-
gether with the *occasion* and *successes* thereof. He
was *humbled*: It was the *voyce* of God by his Prophet
that humbled him: Vpon his humbling God *adjour-
neth* his punishment. From all which was noted,
1. that there might be even in Hypocrites an out-
ward formall humiliation; 2. the power and effica-
cy of the word of God, able to humble an oppressing
Ahab; 3. the boundlesse mercy of God, in not suffering
the outward formall Humiliation of an ungodly
Hypocrite to passe altogether vnrewarded. All this
O o the

§. 1.
*A repetition
of three former Obser-
vations.*

the last time; by occasion of those first clauses in the verse, [*Seest thou how Ahab humbleth himselfe before me? because he humbleth himselfe before me, I will not —*]. We are now next to consider of the great Favour, which it pleased God to shew to Ahab vpon his humiliation; what it was, and wherein it consisted. It was the Removeall, (at least for a time; that is, the suspension) of an heavy Iudgement denounced against Ahab and his house most deservedly for his bloody and execrable oppression; [*Because he humbleth himselfe before me, I will not bring the evil in his dayes.*]

§. 2.
The opening
of

a Verſ. 21. &c.
hic.

The Evil which God now promiſeth he will not bring, [*I will not bring the evil in his dayes;*] is that which in verse 21. he had threatned, he would bring vpon Ahab and vpon his house [*a Behold I will bring evil vpon thee, and will take away thy posterity, and will cut off from Ahab him that piſseth against the wall, and him that is shut vp and left in Israel; and will make thy house like the house of Ieroboam the sonne of Nebat, and like the house of Baasha the sonne of Abijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sinne.*] A great Iudgement, and an heavy: but the greater the iudgement is, when it is deserved, and threatned; the greater the mercy is, if it be afterwards forborne: as some of this was. But whatſoever becommeth of the iudgement; here we see is mercy good store. God who is ^b rich in mercy and delighteth to be stiled ^c the God of mercies, and the ^d Father of mercies, abundantly manifesteth his mercy in dealing thus graciously with one that deserved it so little. Heere is mercy, in but threatning the punishment, when he might have inflicted it; and more mercy, in not inflicting the punishment, when he had threatned it. Heere is mercy first, in suspending the punishment, [*I will not bring the*

b Eph. 2. 4.
c Deum miser-
ationum
Nehem. 9. 31.
d 1. Cor. 1. 3.

Evil:]

Evill :] and *mercy* againe, in suspending it for *so long* a time, [*I will not bring the evill in his dayes.*] Of these two poynts we shall entreate at this time : an I first and principally, of the former.

[*I will not bring the evill.*] It is no new thing to them, that haue read the sacred stories with observation, to see God, when men are *humbled* at his threatnings, to *revoke* them. *Aug. in mōm.* saith *Chrysostome* more then once : this is ever Gods manner ; when men change their *deeds*, to change his *dōme* ; when they *renounce* their *sinnes*, to *recall* his sentence ; when they *repent* of the *evill* they haue done against him, to *Repent* of the *evill* he had said he would *doe* against them. Search the Scriptures, and say if things runne nor thus, as in the most ordinary course: God *command-eth*, and man *disobeyeth* ; Man *disobeyeth*, and God *threateneth* ; God *threateneth*, and Man *repenteth* ; Man *repenteth*, and God *forbeareth*. *Abimelech*, thou art but a dead man, because of the woman which thou hast taken ! but *Abimelech* restoreth the Prophet his wife vntouched ; and God *spareth* him, and he dyeth not. *Hezekiah*, make thy will, and *Put* thine house in order, for thou shalt dye, and not live ! but *Hezekiah* turneth to the will, and prayeth, and weepeth ; and God addeth to his daies fiftene yeeres. *Nineveh*, prepared for desolation ; for now but *forty* dayes, and *Nineveh* shall be *destroyed* : but *Nineveh* fasted, and prayed, and repented ; and *Nineveh* stood after that more then forty yeares twice told. Generally, God never yet threatned any punishment vpon person or place : but if they *repented*, he either *withheld* it, or *deferred* it, or *abated* it, or *sweetened* it to them ; for the most part *proportionably* to the truth and measure of their repentance, but howsoever alwayes so farre forth as in his infinite wisdom he hath thought good : some way or other, he ever re-

§. 3.
Obferu. 4.
Concerning
Gods forbear-
ing of
threatned
iudgements.
a Chrysost in
Gen. hom. 25
et alibi sauc.
b Ica 3. 10.

c Gen 20. 3.

d say 38. 1
-- 3.

e Ion. 3. 4. -- 10.

S. 4.
with the
proofe;

mitted somewhat of that severity and rigour, wherein he threatned it.

A course, which God hath in some sort bound himselfe vnto, and which he often and openly professeth he will hold. Two remarkable testimonies (among sundry other) shall suffice vs to haue proposed at this time, for the cleare and full evidencing heereof. The one in *Ierem.* 18. 7, 8. [*At what instant I shall speake concerning a nation and concerning a kingdome, to plucke vp, and to pull downe, and to destroy; If that nation against whom I haue pronounced turne from their euill, I will repent of the euill that I thought to doe vnto them.*] The other in *Ezek.* 33. 13, 14. [*When I say to the wicked, thou shalt surely dye; if he turne from his sinne, and doe that which is lawfull and right, If the wicked restore the pledge, giue againe that he hath robbed, walke in the statutes of life without committing iniquity; hee shall surely live, hee shall not dye.*] And every where in the Prophets, after Denunciations of judgement follow exhortations to Repentance: which were bootelesse, if Repentance should not either prevent them, or adourn them, or lessen them.

S. 5.
and Reasons
thereof: 1.
from Gods
proneness to
mercy;

You see God both *pratise*th and *professe*th this course: neither of which can seeme strange to vs, if we duely consider, either his *readinesse* to shew mercy, or the true End of his threatnings. We haue partly already touched at the greatnesse of his mercy. To shew compassion, and to forgive, that is the thing wherein he most of all delighteth; and therefore he doth *arripere ansam*, take all advantages as it were, and lay hold on every occasion to doe that: but to punish, and take vengeance is *opus alienum*, as some expound that in *Esay* 28. his strange worke, his strange all, a thing he taketh no pleasure in. *Vivo, nolo -- in Ezek.* 33. As I liue saith the Lord God, I haue no pleasure

^a *Esay* 28. 27.

^a *Ezek.* 33. 11.

sure in the death of the wicked, &c. As the Bee labour-
 reth busily all the day long, and seeketh to every
 flower and to every weede for Hony, but stingeth not
 once, vnlesse she be ill provoked: so God bestirreth
 himselfe, and his bowells yearne within him, to
 shew compassion, [^c O Ephraim what shall I doe vn-
 to thee? O Iudah, how shall I entreate thee? ^d Why will
 ye dye, O ye house of Israel? ^e Runne to and fro through
 the streetes of Ierusalem, and seeke if you can find a
 man, but a man, that I may pardon it.] But vengeance
 commeth on heavily and vnwillingly, and draweth a
 sigh from him; ^f [How comfortabur! Ah I must, I see
 there is no remedy, I must ease me of mine aduersa-
 ries, and be avenged of mine enemies; ^g Oh Ierusalem,
 Ierusalem, that killest the Prophets — how oft would
 I &c, ^h How shall I giue thee vp Ephraim? — my heart
 is turned within me; my repentings are kindled toge-
 ther.] So is our God ⁱ slow to anger, and loath to
 strike ^k (*Quique dolet quoties cogitur esse Ferox:*)
 but plenteous in mercy, as David describeth him in
 Psal. 103. Never was man truely and inwardly hum-
 bled, but God in the riches of his speciall mercy, truely
 pardoned him: never was man so much as but out-
 wardly humbled, as Ahab heere, but God in his com-
 mon and generall mercy, more or lesse forbore him.

Secondly, the end of Gods threatnings also con-
 firmeth this poynt. For doth hee threaten euill
 thinke yee, because he is resolved to insist it? No-
 thing lesse: rather to the contrary, hee therefore
 threatneth it, that wee by our repentance may
 prevent it; and so he may not inflict it. ^a *οὐκ ἔστιν*
^b *ὡς μέλλει ἐπιφέρει τιμωρίαν, ἀλλ' ὥστε μόνον ἐπαμεινῶναι*,
 sayth Saint Chrysostome: he foretelleth what he will
 bring vpon vs, for this very purpose, that he may
 not bring it vpon vs; and warneth before he striketh,
 to make vs carefull to avoyde the stroke. In the

^c Ofsee 6. 4.
^d Ezek. 18. 37.
 & 33. 11.
^e Ierem 5. 1.

^f Esay 1. 24.

^g Matth. 23. 37

^h Ofsee 11. 8.

ⁱ Psal. 103. 8.
^k Ouid. 1. de
 Pont. 3.

5. 6.
 2. from the
 end of his
 threatnings.

^a Chrysostom
 Gen. hom. 25.

b See Dionys.
Halicarn. lib. 2.
Antiquit. Lin.
I Decad. 1. Cic.
1. de Offic.

e Numb. 35. 2.
d 2 Sam. 6. 7.
c Act 5. 5. 10.
f *αρχαγοι ινα
ημεις μαρτυ-
ρῶμεν, οτι οὐκ
εμενεμεν τοις
μαρτυροῦμενοι
αὐτῷ πάλιν αἰ-
μακτισειν, οτι
τοις ἰσχυροῖς
αὐτῷ αἰσχυροῖς
Chrylost. in
Gen. hom 25.*

S. 7.
*How all this
may stand
with Gods
truth.*

ancient *Romane* state and discipline, the manner was, before they made warre vpon any people, first to send *Heralds* to *proclaime* it, (*Bellum indicere, ne inferrent,*) to the end that if they would make their peace by *submission*, they might *prevent* the warre; nor so onely, but be written also *in albo amicorum*, enrolled as their friends and confederates. So God sendeth his *Heralds* the Prophets, to *threaten* vengeance against sinners: not thereby to *drive* them from hope of mercy, but to *draw* them to repentance and humiliation; whereby they may not onely *turne away* the vengeance threatened, but also (if they performe them vnfaignedly and with vpright hearts) *interest* themselves farther in his fauour and loue. Nor is it to be accounted among the least of Gods mercies, when he might in his just displeasure overwhelm vs in the very act of our sinnes, as *Zimri* and *Cosbi* were runne thorough in the very act of filthinesse; and as *Uzzah*, and *Asanias* and *Sapphira*, and some few others whom God picked out to shew *exemplary* judgement vpon, were stricken dead vpon the sudden for their transgressions: When God might in justice deale with the same rigour against vs all; I say it is not the least of his mercies, that he *forbeareth* and *forewarneth* and *foretelleth* and *threateneth* vs before hee punish; that *if* wee will take any warning, he may *doe* better to vs then he hath *said*, and not *bring* vpon vs what he hath *threatened*.

A poynt very *Vsefull* and *Comfortable*: if it be not derogatory to Gods *truth*. Let vs therefore first cleare that; and then proceed to the vses. If God thus reuoke his threatnings, it seemeth he either *before* meant not what he spake, when he *threatened*; or else after when he *revoakes*, *repenteth* of what he meant: either of which to imagine, farre be it from

every

every Christian heart; since the one maketh God a *dissembler*, the other a *changeling*; the one chargeth him with *falsehood*, the other with *lightnesse*. And yet the Scriptures sometimes speake of God, as if he ^a *grieved* for what he did, or ^b *repented* of what he spake, or *altered* what he had purposed: and for the most part, such like affections are given him in such places, as endeavour to set forth to the most life his great *mercy* and kindnesse to sinfull mankind. We all know, we cannot indeede giue God any greater glory then the glory of his *mercy*: yet must know withall, that God is not so needy of meanes to worke out his owne glory, as that he should be forced to redeeme the glory of his *mercy*, with the forfeiture either of his *Truth* or *Stedfastnesse*. We are therefore to lay this as a firme ground and infallible, that our God is both truly *Unchangeable*, and vⁿchangeably *True*. ^c *The strength of Israel is not as man, that he should lye, nor as the sonne of man, that he should repent*: his words are not ^d *Yea and Nay*, neither doth he vse *lightnesse*. But his words are *Yea and Amen*; and himselfe ^e *yesterday and to day and the same for ever*: ^f *Heaven and Earth may passe away, yea shall passe away*; but not the least *little* of Gods words shall passe away vnfulfilled: ^h *They may waxe old as a garment, and as a vesture shall he change them, and they shall be changed*; but he is the same, and his yeares fayle not: neither doe his purposes fayle, nor his promises fayle, nor his threatenings fayle, nor any of his words faile. Let Heaven, and Earth, and Hell, and Angels, and Man, and Diuells, and all change: still still ⁱ *Ego Deus & non mutor*, God he is the Lord of all, and he changeth not.

As for those Phrases then of *Repenting*, *Grieving*, &c. which are spoken of God in the Scriptures:

a Gen 6. 6.
Psal 95. 10.
b Gen 6. 6.
1 Sam 15. 11.
Ierem. 18. 8
Amos 7. 1. 6.
Ioh. 5. 10.

c Numb 23. 19
1 Sam. 15. 29.

d 1 Cor. 1. 15.
20.

e Heb. 13. 8.

f Matth 24. 35.
g *usa xogia.*
Math. 5. 18.
h Psal. 102. 26
27.

i Mal 1. 6.
5. 8.

*How God is
said to re-
pent, &c.*

